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SCOTTISH BAPTIST MAGAZINE.

To Our Readers.

E present to our readers our cordial New Year's greetings. We not only wish them "A Happy New Year," but shall make it our ambition to promote their happiness by ministering to their instruction and profit.

In commencing our new series we desire to forget much that is past, and to aim at better things in future. Our pages will be occupied with the doctrinal and the practical rather than the controversial. By the insertion of well prepared papers on the great truths of the gospel, we shall endeavour to make the MAGAZINE interesting and profitable to every class, especially those whose infirm health renders them unable to attend the ordinances of the sanctuary, and thus compensate them in some measure for the loss they sustain. On such fundamental doctrines as *The Propitiatory Sacrifice of Christ*, *Justification by Faith*, *The Necessity of the New Birth*, &c., we hope to give no uncertain sound; and at the same time our distinctive denominational principles will not be concealed or suppressed.

While keeping in view these prominent features, we shall endeavour to supply such miscellaneous reading as may properly find a place in the pages of a religious MAGAZINE.

With such a staff of contributors as we are able to announce, we may fairly hope to supply a periodical second to none of its class, and likely soon to become a favourite in our churches.

A most important addition will be the MISSIONARY HERALD of the Baptist Foreign Missionary Society, which, through the kindness of the Committee, we are enabled to incorporate along with the MAGAZINE without extra charge.

We need only add that nothing we are able to do shall be wanting to make the MAGAZINE a welcome monthly visitor to the churches and families of the denomination at large.

Go Forward!

LTHOUGH movement, however well organised and regulated, is not necessarily a sign of life, inasmuch as it is easier to organise dead than living things, and inasmuch as movement may be produced among the lifeless, by the pressure of an external force, as when a corpse is moved by galvanism, or the machinery of a mill by steam or water power; it is, nevertheless, true that where there is no movement there is no life. The emblem of a living church is not a stagnant pool where all things except the most noxious die, and dead things rot and decay. But the flowing river whose waters nourish life in its bosom; and spread fertility and beauty along its banks. Movement is an invariable characteristic of life. Even in its most quiescent state it is never perfectly still. In the living body during its waking hours there is the active hand and the moving foot, the flashing eye and the quivering nostril, the busy brain and the expressive tongue. And when sleep throws its mantle over the frame, and wraps in repose those faculties whose movements are the results of our own volition, others which are spontaneous in their action continue to carry on all the processes of life. In the form which lies so still, there is a wonderful mechanism to whose movements there is no cessation so long as life lasts. The lungs play, the heart beats, the blood circulates; and even parts that are less active combine to perform the functions and produce the beautiful harmony of life. Even the brain weaves its strange fantasies, and pursues those erratic flights of thought which form our midnight dreams. And the wonderful laboratory which converts what we eat and drink into the untriment which builds up our corporeal frame, continues as active as when we move about in our daily occupations. Lower down in the scale of being, in all living things, similar movement is found. Motionless is the dead bough which rots away under the action of the elements. Not so the living tree which not only resists their action, but absorbs their nutritive properties, and sends them circulating through its various parts, that they may increase its dimensions and minister to its health and strength. From the lowest root buried beneath the soil, to the topmost leaf that quivers in the breeze or sleeps in the sunshine, the life juices circulate. It still absorbs from the earth and the air. It catches the showers, and the sunbeams, and the dews of the morning, and converts them into its

fair garment of foliage, and its autumnal burden of fruit. And if living bodies, and even living things, do thus continually move, it were absurd to suppose that similar movement will not characterise living souls, or that a church composed of such souls can fail to be the sphere of activities corresponding to the nature of the life she enjoys.

Life, too, is sensitive as well as active; active partly because sensitive. The living frame feels every touch and suitably responds to it. And the living church is sensitive to, and suitably affected by, all surrounding things. She is appealed to by the joys and sorrows of men—their well doing or their ill doing—the claims of God, and the services rendered or the dishonour done to Him; and finds in these constant reason for the activity of all her members in devoted efforts for the glory of God and the good of men.

While active and sensitive, life has also the power of absorption and assimilation. The human frame increases its bulk and maintains its vitality, not by the addition of materials which have only a mechanical connection with itself, but by taking up into itself and changing into a part of itself that on which it subsists. And such is the action of a living church upon the world. She does not increase by conforming to the world, or linking the men of the world to herself by a merely formal tie. But by conforming the world to herself. She lays hold of men that she may incorporate them with herself, imparting to them her own character, and thus making them integral parts of herself.

It is a reproach to us as Baptists that in these characteristics of life we have been greatly wanting. While holding great truths which are so manifestly Scriptural that we have little difficulty in commending them to the judgment if not to the acceptance of others, we have done but little to present them to other minds. Many who hold them have remained connected with other denominations where they are silent as to their particular beliefs. And even our churches have sometimes acted as if afraid of others being brought into contact with them. We have treated them like a monopoly designed for our exclusive use, instead of being an inheritance entrusted to us for the benefit of the race. It seems as if their very preciousness had been made a reason for keeping them concealed. We have not only been backward to publish them, but have virtually said to enquirers, "No, you shall not know what we believe or practice. We shall keep you outside our circle lest you should become better acquainted with us." And, now, as if we had nothing to distinguish us from others—nothing superior to what may be found in other religious bodies,—

nothing in fact which, were the arguments we hear legitimately carried out, would justify our separate existence,—it is proposed that we should enter into a compact, binding ourselves not to present our principles where other denominations are seeking, or have found, a place. We need not say that we deem it a much more important matter to bring men to Christ than to make Baptists of those who are already His; and that other things being equal, we should choose as the field of our evangelistic labours those districts which are most destitute of the gospel. We cannot admit, however, that we are at liberty to withhold our principles from or to suppress them in any district. For how could we more conclusively prove that we have no faith in them? God's truth is not a thing which we have a right to conceal or to withhold. We have received it in trust for the good of others; and must be ready to present it to them on all fitting occasions; not forcing it on their notice, yet not withholding it at any man's bidding. Living churches will not consent to be thus bound; for life is not a thing which can be "cribbed, cabined, and confined." Liberty is necessary to its healthy existence. It must have room for expansion; and in seeking it will break down the strongest prison walls in which men try to shut it up, and even rend rocks asunder by its silent, gentle, yet resistless force. It is suicidal to attempt to confine it either within geographical limits or narrow religious coteries. If it is to thrive, it must have free scope to put forth its energies in what direction it wills. Hence in the propagation of our principles there must be no lowering of the flag at the bidding of others; no compact which shuts us out from any field, or gives men the impression that we think our truth and their errors on a par. Those whose friendship it is most desirable to retain will not respect us the less because of our fidelity. The more firmly they are convinced of the truth of their own principles, the less will they dread our advances. And, if in some circles there be a little commotion produced at first, it will very soon subside. Our faithful testimony if combined with the cultivation of a Catholic spirit, will not prevent our taking our place among the ranks of faithful men, nor deprive us of the hearing which it should be our object to gain.

In Scotland, perhaps, our work is more difficult than in the southern part of the kingdom. But even here there is much to encourage. To those who look only on the surface, and are as lacking in foresight as in penetration, the prospect appears hopeless enough. But to those who look beneath, and can discern the forces that are working, and from the present are able to forecast the future, there are many favourable signs. Formidable difficulties no doubt

confront us. A system of church government which is associated with the most glorious period in our country's history, and possessed of many inherent merits, is represented by three powerful ecclesiastical organizations which include the great mass of our people. One of these is strong in the prestige and emoluments derived from its connection with the State. A second, stronger still in its traditions of sacrifice, and its unexampled success, its members banded together by the memory of common struggles and common triumphs maintained and achieved under the leadership of heroes of world-wide fame. A third, scarcely less strong in its descent from an illustrious ancestry of several generations, and its consistent advocacy of our own great principle of religious freedom and equality. All of them, strong in the possession of illustrious men of capability and character, second to none in the world, intellectual giants capable of holding their own in all the churches of Christendom. These bodies occupy the field so that there is little room for others. And the difficulty of our position is increased by the fact that we are on such friendly terms with them all; and so prize their friendship, that we would make no small sacrifice in order not only to maintain existing relations, but to draw still closer the bonds of amity by which we are united, and to co-operate with them in efforts for the advancement of our common Christianity. We cherish for them the sincerest and most affectionate regard. We respect their character and admire their gifts, and love them for their works sake, as well as for their own. While we must claim the liberty of testifying to our principles, because to forego that would be to prove ourselves unfaithful to our Lord, we bear our testimony in no hostile spirit. We utter no word of condemnation, but are willing to give them credit for the same conscientiousness as ourselves. We seek no humiliating victory over them. We would not attempt to force our principles on their notice; but while giving publicity to them on all fitting occasions, would have them to make their way by their own inherent merits, using no unfair means for their propagation, desiring that all who receive them should do so only as the result of intelligent deliberate conviction. Our aim is so to act that those who reject our views may respect our motives and recognise our rights, while those whom we win to our belief and practice shall hail us as their benefactors, because our faithful testimony has made them acquainted with the truths which they thankfully embrace. To pursue such a course of action is confessedly no easy matter, but requires a degree of zeal and discretion, fidelty, and courtesy combined, such as is unhappily not very common, and not very easily attained.

On the other hand we should take encouragement from the fact that, as the result of recent revival movements, our principles are making way in the Churches. We are no more ostracised as we were wont to be in former times. Our scriptural position is recognised, and our consistency respected even where our example is not followed. Never before were men disposed to give us such a favourable hearing. We are welcomed into the pulpits of all denominations. Men holding our principles are employed as Home Missionaries in Presbyterian Churches, and held in honour for their work's sake. The quickened religious conscience of the age disposes members of other churches to listen to us. The advanced religious intelligence of the age pronounces in our favour. Our principles are already held by members of other denominations who have not yet the courage to join our ranks. Even ministers of long-standing acknowledge that "Baptists come nearest to the teaching of the New Testament." And these acknowledgments must in the long-run lead to corresponding action. Men who are spiritually alive cannot continue to resist their own convictions. The quickened conscience which accompanies the revival of religious life—the rising tide of holy enthusiasm, will swallow up or sweep away the artificial barriers which hinder the performance of duty. The deepening love for Christ—the growing desire to be like Him, will lead to a stricter conformity to his will, in inward thought and outward act. Thus not only our own efforts, but all genuine religious movements help us. Every true revival, under what ever auspices it may take place, favours us. The more truly and thoroughly religious men are, the less will they be disinclined, the more powerfully constrained, to adopt our principles and observe our practice. We have but to hold the truth aloft, bearing testimony to our principles with all charity, but with all courage and fidelity, and a revived Christendom will turn to greet them as the nations to greet the rising sun. Thus may we hope, not perhaps that other denominations will press into the Baptist fold; but that our principles may yet so pervade and be practised by all other bodies, that Baptists will cease to bear the name, because their faithful testimony has so done its work as to leave them no longer any reason for their separate existence.

To doubt the possibility of this, is either to doubt the truth of our principles, or that truth will one day triumph—that even in the world's brighter day, under the reign of our king, truth shall prevail over error, and right over wrong, and acts of will-worship give place to a strict observance of all things whatsoever the Lord hath commanded. Let them doubt this who will, we are not ashamed to avow that it is our firm and unwavering belief.

Our great concern is that, as Baptists, we may know the duty which clearly devolves upon us. We are not without the means of propagating our principles. We have our Home Mission; and our Union Church Extension Scheme, and were the members of the denomination sufficiently interested in them to assure their being wisely and vigorously conducted, great things might be effected by their instrumentality. And if at the same time our several churches, and individual members will faithfully bear testimony to the truths we hold, we may hope to see the denomination, through the divine blessing, extending its borders on every hand, and above all spreading the principles of primitive Christianity, among the various churches of the land.

What is Thy Name?

By the Rev. Dr. Culross, Bristol.

"THE fool hath said in his heart, There is no God." "The wicked through the pride of his countenance will not seek after Him." "Thou believest that there is one God; thou doest well." "He that cometh unto God must believe that He is." The Bible offers no proof of His existence, but, with a sublime fearlessness of contradiction (that elsewhere we might call audacity), assumes it as indisputable—like an axiom. He may be incomprehensible; but He is a necessity of thought. It takes an education to deny Him.

Physical science, throughout its whole range of investigation, has never yet come upon Him. It never can. It has to do purely with the facts and order of the universe, verifiable by the senses, not with its origin or cause; and its apparatus is but an extension of the senses. The telescope, for example, is but an eye that sees farther off; the microscope an eye that sees more minutely; and so with every instrument that science employs. If then there is, as Herbert Spencer says there is, "a first cause in every sense perfect, complete, total, including within itself all power and transcending all law"; and if, as Dr. Carpenter says, "the deep-seated instincts of humanity and the profoundest researches of philosophy alike point to mind as the one and only source of power," then science, as science, can never get at this first cause; inasmuch as it cannot lead us out of the region of the sensible into the region of the spiritual, and show us

spiritual things. And this exactly agrees with what the Bible says concerning God—that we cannot find Him out by searching.

But science *leaves room* for Him—room which cannot be otherwise filled. We examine the things around us, so complicated, so wonderfully bound together under harmonious laws, and so certainly betokening unity of idea, if not kinship; guided by the torch of science we trace our way backward from the present into the remotest past; and as we proceed in our research we find that every present (so far as science enables us to judge) has sprung out of a past—and that past out of a prior past. But however far back we go, we are compelled to say, This is not the beginning; this also had its past out of which it sprang; there is some antecedent to protoplasm—some power that made the "fire-mist" begin to revolve. The farthest back past that science reaches has to account for its own existence. Either, then, we have a series of finite links forming an infinite chain with no first link—a race of finite beings in ascending gradation with no first being—or room is left for the Unbeginning God.

As science leaves room for Him, reason, conscience and the heart seem to demand Him, and cannot be at rest until He is found. In a very real sense, the world over, man's soul thirsts and his flesh longs for the living God, even when he denies the longing and the thirst, and turns away from Him.

For it is true that there are those to whom He is an offence, and who, although they are "His offspring," and are dependent on Him for every breath they draw, would turn Him out of His universe and assay to do without Him. He is not needed, they think; we can conduct our affairs without His interference; He ceased to be "the God of battles" when artillery came into use; He cannot now "give rain" any more than the rain-maker of Africa; His "commandments" are antiquated—morality has risen above them; if we pray to Him, He cannot "answer by fire" or indeed in any other way, and we might as well supplicate the winds or the silent stars overhead; He is stript of all His ancient attributes and reduced to impotence, and is of no use—not even to look after our interests. A representative of not a few able and cultured men—to whom the fourteenth psalm would give a shorter name—writes these words: "Love, friendship, ambition, science, literature, art, politics, commerce, professions, trades, and a thousand other matters will go equally well, so far as I can see, whether there is or is not a God or a future state." We can do without Him.

There are others who would be startled, perhaps horrified, at the

sound of their own voice if they uttered such words; but who are as truly "alienated from God." They quietly miss Him out from all their calculations. Sometimes in the secrecy of thought they put the case, *What if there be no God? What if the idea of a God be an invention of the priests? What if it belong to the superstitions of the dark ages, when men believed in ghosts? What if it shall melt away before advancing light and science?* They contemplate the case as a conceivable one. They like the conception. They are ready to welcome any good argument to prove it true. If wishing would do it—Oh that He were away, infinitely far away! Oh that He were out of existence, and that we could only be sure of it!

Yet it is the first necessity of life to know Him—as it is the secret of blessedness. What is He? Is He a "*Thou*," or merely a symbol to express the forces of nature? If He is a personal Being, what is His character, His will, the nature of His government, His attitude toward His creatures? Has He a heart? Does He forgive? Can He love? Or is He merely an omnipotent Fate, blind, deaf, pitiless, inexorable? Is it possible to get into living connection with Him? Is there a beyond and a hereafter? If so, how may we, who are conscious of so much that is wrong within our own being, attain to a blessed and holy immortality? Such questions are old and yet ever new. They were asked yesterday: they will be asked again to-morrow, just as if they had never been asked before. Can an answer be given that shall satisfy the understanding, the conscience, and the heart?

Yes: for He has made Himself known to us. All His attributes have signets in nature—obscured indeed to our eyes by our sin, as night obscures footprints, yet really there, leaving the ungodliness of men without excuse. It is not merely, however, that His works and His providence "declare" Him. He has gone on revealing Himself, from age to age, patiently, in manifold ways, as men were able to bear, the light increasing more and more unto the perfect day. In dream, in vision, in ecstasy, by psalmist, by prophet, by seer, He has kept in communication with His creature, man; till in the fulness of time He revealed Himself in His Only-begotten Son, "who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high."

Three things may be named that are set in the clearest light in this manifold revelation. They are so universally accepted by professing Christians as to seem commonplace: yet their weight is not

to be estimated by the readiness with which we assent to them; sincerely believed, they are of supreme importance for practical use.

First, "*He is the living God.*" There is scarcely anything more frequently and forcibly insisted on in the Bible than this. His name is Jehovah—*The* Being—who was and is and shall be, who has life in Himself, who is from everlasting to everlasting, filling immensity and eternity with His sovereign presence. Not the God of the Past merely—the God of Creation, of the Flood, of Sinai, of Prophecy and Miracle, but the living God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow on the mountains, who giveth to the beast his food and to the young ravens that cry, without whom a sparrow falls not to the ground, who paints the lilies of the field and sprinkles dust of gold on the butterfly's wing and gives the archangel's plume its glory, who hears the sighing of the prisoner, whose pity is like a father's pity, who maintains the right and cause of the innocent, who is nigh to all them that call upon Him, that call upon Him in truth, in whose hand our breath is and whose are all our ways. We find Him in all nature; we find Him in providence, working His wonders as in the days of old; we find Him in our prayer-chamber, as a living Listener—and our prayer, though feeble as the whisper of a child, enters His ears—yea, He hears us though we cannot find words and are but as babes whose cries for the breast are weepings; we find Him all through our daily life and nightly sleep, about our path and about our bed.

A conviction this that touches the life of nations as truly as of individual men. "I believe," says Carlyle, "you will find in all histories that no nation which did not contemplate this wonderful universe with an awe-stricken and revential feeling that there was a great, unknown, omnipotent, and all-wise and virtuous Being superintending all men in it, and all interests in it—no nation ever came to very much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world."

Next, He is One with whom we may have real intercourse and fellowship—to whom we can say "*Thou.*" This runs through the Bible. Thus, in the pathetic story of Hagar, with joy and trembling in her heart she calls the name of the Lord who spake to her, *Thou, God, seest me*, recognising that she has in a sense been face to face with Him. So, too, after his long misery, the patriarch Job says, "*I heard of Thee with the hearing of the ear, but now mine eye seeth Thee.*" So, too, David in the twenty-third Psalm. He begins by saying, "The Lord is my shepherd;" and goes on opening out the thought

till He pictures the Valley of the Shadow of Death. It is a terrible place. John Bunyan describes it in one touch (out of which David Scott has made his wonderful picture—the shadow below shapen according to the terror-fact above)—he describes it in one touch when he says, "Death also doth always spread his wings over it." It is a place most strangely haunted of evil things, filled with spectral shapes and horrors, with faces of hopeless woe and evil passion appearing dimly from behind adamantine chains, and made hideous with mutterings and wailings as of lost spirits. Up to this point in the psalm, David has been speaking *about* Jehovah the Shepherd, in the third person: now, as he moves into the sphere of darkness,—like a child creeping closer to his father's side in the deepening gloom, he draws closer to God, and changes from *He* to *Thou*. Just before, he had said, "*He* maketh me to lie down," "*He* leadeth me," "*He* restoreth," "*He* guideth;" now, in the Valley of Death-shadow, it is no longer *He* but *Thou*—"THOU art with me;" the change marking the energising of faith, its closer grip of the great Hand in the dark, and the vital consciousness of fellowship.

Once more, He is *the Father of our Lord Jesus Christ*. We know the Lord Jesus Christ—the same yesterday and to-day and for ever; and thus we know the righteous and holy Father, our Father who hath loved us. It is as the Father of our Lord Jesus Christ that He has begotten us again to a living hope—that He is the Father of mercies and the God of peace—that He blesses us with all spiritual blessings in heavenly places—that He has made us meet to be partakers of the inheritance of the saints in light—that He gives us everlasting consolation and good hope through grace. The cold heart, wishing to keep Him at a distance, calls Him the Deity, the Creator, the Supreme Being, the Almighty, and so on: Christian faith calls Him "our Father." When Jesus conversed about God with the sinful woman at Jacob's well, He called Him "the Father." When the prodigal came home from the far country, the "son said, Father." When Christ taught His disciples to pray, it was "after this manner," "Our Father who art in Heaven." When Paul prayed for his friends in Ephesus, it was "unto the Father." The Holy Spirit, sent forth into the hearts of believing men, crieth "Abba, Father." Through Jesus Christ we have "access"—inleading—"in one Spirit unto the Father." My standing, then, as one who has trusted the redeeming Christ, is that of a child of God—the relationship implying free, tender, faithful loving-kindness on His part, and inviting me for my part to repose the confidence of my heart in Him and to open my closed lips before His throne. I give Him joy

by taking the child's place and letting Him bless me to the uttermost.

He is the living God, to whom we can say *Thou*, and whom we may approach through Jesus Christ as a Father. Put these things together and let them be lodged as convictions in the heart ; and we learn the secret of unfaltering trust, of prevailing prayer, of strength, of courage, of holiness, of new obedience, of brotherly love, of universal philanthropy, of conformity to the image of the Son of God.

Evangelical Mysticism.

By Rev. J. M'Lellan, Edinburgh.

VI.—Glorification.

IN preceding papers we have seen how the Gospel is adapted to the exigencies of our fallen state. It effectually pacifies the guilty conscience, and, at the same time, overthrows the dominion of sin in the heart. As long, however, as the Christian is in this mortal body "the flesh lusteth against the Spirit, and the Spirit against the flesh." Of the child of God it is emphatically true that

"He that is born is listed ; life is war,"

and the conflict will not cease till these hostile shores are left for ever behind. Nevertheless, the good soldier of Jesus Christ can afford to play the hero. He is equipped for the warfare with panoply of proof, having "for a helmet the hope of salvation." "Be of good cheer," says his Captain, "I have overcome the world"—"Because I live, ye shall live also." Christ's victory already achieved is virtually the victory of all His followers. How is this?

Here we find ourselves, once more, in the region of mysticism. The living union between Christ and His people is the key that unlocks the portals of a glorious immortality. He is the Head ; the church is His Body (Eph. i. 22, 23 ; v. 23, 30). The Christ-life thus finds its embodiment in the countless myriads of the ransomed. He lives not only *for* them, but *in* them. The very life of Deity is kindled in their souls, and that life is, like its Source, eternal.

The apostle Paul, in discussing this matter, uses very noteworthy language. He prays for his readers that the eyes of their heart may be enlightened, that they "may know what is the hope of His [God's] calling, what the riches of the glory of His inheritance in the saints,

and what the exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places" (Eph. i. 18-20). That self-same power that raised the Head from the grave, and exalted Him to the inconceivable splendours of the heavenly places, is thus engaged to glorify His mystical body. Nay, more; this power has already been exerted in their spiritual experience. "God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ" (Ibid. ii. 4, 5). And this spiritual resurrection is so far-reaching in its consequences that it is virtually tantamount to glorification. The apostle therefore goes on thus:—"And raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus" (v. 6). The exaltation of Christ carries with it the glorification of all who are His. The practical outcome of their participation in the glory of their Head is elsewhere set forth thus:—"If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. iii. 1-4). The scoffer may call this "other-worldliness" if he will—it is, nevertheless, the loftiest ideal of life that has ever dawned upon the mind of man. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). In that Unseen Universe are the unfailing fountains of "the life which is life indeed" (1 Tim. vi. 19, R.V.) Who does not see that here we have an "environment" which tallies at every point with

> "this intellectual being,
> Those thoughts, that wander through eternity,"

the aspirations of the renewed heart after moral perfection, and those spiritual yearnings which God and eternity alone can satisfy?

To the Christian the dissolution of the earthly house of this tabernacle is, according to the New Testament, not a loss, but an unspeakable gain. It is an *exodus* from the house of bondage into the land of the free (2 Peter i. 15, Greek). The apostle Paul so longed for it that he could say: "I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far

better" (Philip i. 23). Physical death has ceased to be a curse to the child of God. In *outward* aspect it is the same to him that it is to "the others who have no hope," but in its *inner* meaning it is altogether changed. It cannot separate him from the love of God which is in Christ Jesus our Lord (Rom. viii. 38, 39). It is among the "all things" which are his possession (1 Cor. iii. 21, 22). Indeed Christ goes so far as to say: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 25, 26). The transition of the believer from earth to heaven is thus an uninterrupted life. Physical death does not touch his real life—"He shall never die," says the Prince of Life.

It thus appears that the state of glory, considered in its innermost essence, will not be altogether strange to the Christian. Its externalities we know but little of, but its central elements are an open secret. "We shall be like Him; for we shall see Him as He is" (1 John iii. 2). *That* we can in some measure understand. The life of perfect love throbbing in every fibre of our being—all sin eradicated from our nature, and the moral perfection of Christ ours—will not such a consummation constitute the quintessence of heaven? Other matters—such as the relation of the "spiritual body" to the present "body of our humiliation;" the locality of the home which Jesus is preparing for us; the outward activities of the glorified—all such matters we can afford to leave enveloped in blessed mystery. We *are* to be clothed upon with immortal bodies—we *are* to dwell in the place where Christ dwells—we *are* to find congenial employments, and to be filled with joys unspeakable when our salvation is complete. Let that suffice.

Meanwhile, be it ours to live as strangers and pilgrims upon earth, eschewing everything that might come between us and the fellowship of our Redeemer. Our home is yonder, in the "better country;" let us think often about our Father-land. Our treasure is in heaven; let our hearts be there also. In that bright land death-sundered friendships will be resumed, never more to be interrupted. Pain and sorrow will be unknown in the city of God. "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them into fountains of waters of life; and God shall wipe away every tear from their eyes."

"Thrice happy world, where gilded toys
No more disturb our thoughts, no more pollute our joys.
There light and shade succeed no more by turns;
There reigns th' eternal sun with an unclouded ray;
There all is calm as night, yet all immortal day,
And truth for ever shines, and love for ever burns."

Silent Hour.

HOW, WHEN, WHERE, WHY.

You ask me *how* I gave my heart to Christ?
I do not know.
There came a yearning for him in my soul,
So long ago.
I found that earth's flowers would fade and die,
I wept for something that would satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ?
I cannot tell.
The day or just the hour I do not now
Remember well.
It must have been when I was all alone,
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight
As yesterday.
Perhaps He thought it better I should not
Remember where—how I could love that spot—
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ?
I can reply:
It is a wonderous story, listen, while
I tell you why.
My heart was drawn at length to seek His face,
I was alone,—I had no resting place;
I heard of how He loved me with a love,
Of depths so great—of height so far above.
All human ken,
I longed such love to share;
And sought it then,
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I know He died upon the cross for me,
I nailed Him there!
I heard His dying cry "Father forgive,"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame,
He called me—and in penitence I came.
He heard my prayer;
I cannot tell you how,
Nor when, nor where,
Why, I have told you now.

—*Sunday Gazette.*

In Memoriam.

THE LATE REV. MR. GRANT, TULLYMET.

From a sermon by the Rev. William Tulloch.

IT may be expected on this solemn and affecting occasion that I should before closing briefly refer to your late esteemed pastors' life and ministry. I do this the more readily because few survive of those who composed the church at his settlement here 47 years ago. Mr. Grant was a native of Strathspey, having been born in the neighbourhood of Grantown in 1811. At the comparatively early age of 23 he was baptised on profession of his faith in the river Spey by the late Mr. Peter Grant, the Gaelic poet, and pastor of the Baptist Church of Grantown. Soon after he came to know the Saviour for himself he began to speak of Him to others, and took an active part in evangelistic efforts conducted by the young men of the church. Moderatism reigned supreme in those days, and the Independents and Baptists who were locally known as "missionaries," were the principal instrument in diffusing the light of the glorious Gospel of Christ among the Highland glens and valleys. The church at Grantown, perceiving that he had gifts of usefulness, encouraged Mr. Grant to give himself up entirely to the Lord's work, and he went to Aberdeen to study. It was when prosecuting his studies there that he received a call from the Tullymet Church, then vacant by the removal of Mr. M'Ewen to Canada, to become its pastor. He commenced his work here in 1839, the church being then, as now, in connection with the Baptist Missionary Society for Scotland. His labours in the outset of his ministry, and for years after, were abundantly blessed of God, and resulted in a great revival of religion

throughout the whole parish. People flocked to hear the young popular preacher whose simple earnestness and attractive style had rivetted their attention and produced saving impressions on many hearts. I believe that about 100 persons professed conversion to God and joined the church. Mr. Grant was in rather delicate health at that time, and many of his friends were afraid he would injure it permanently by the constant strain upon him and the ardour of his own spirit. He usually preached four times every Sabbath—twice in English and twice in Gaelic—and frequently through the week. At this time Mr. Grant published a volume of Gaelic poems which were much prized by the Highlanders. Soon after his settlement a new manse was erected for him, and a year or two after the chapel presently occupied by the congregation was built—the old one, to which a wing had been previously added, having become too small for their accommodation. Mr. Grant himself was the architect and inspector of both. He was considered the most popular Gaelic preacher in the country. Emigration, however, and other local agricultural changes led to the depopulation of the district, and for some years the cause retrograded rather than advanced. But while there was not the former prosperity, Mr. Grant's labours suffered no diminution. He continued up to the close of his pastorate his self-denying and arduous visitation of some twenty preaching localities all through the parish, and in summer made itinerating tours into remoter parts, such as Breadalbane, Glendochart, &c. The nucleus of the recently formed Baptist Church at Pitlochry consisted of members dismissed for the purpose from the Tullymet Church, and the fitting up at considerable cost of the buildings in which they first met was owing to Mr. Grant's exertions. As a minister Mr. Grant did not at home confine his attentions to his own congregation, but interested himself in all that concerned the temporal as well as the spiritual welfare of the people at large. He was ever ready to give the benefit of his wise and fatherly counsel to all who needed it, and endowed as he was with the gift of bone-setting many from all parts of the country and even from the large cities of the south resorted to him in their trouble. The comforter of the bereaved and sorrowful, he was also the friend of the poor and needy, and counted it no sacrifice of time or strength to serve them night or day. He was generous and large-hearted, and secured the universal respect of all classes of the people, which was more than once displayed in effectual forms. As a preacher he was a faithful witness for his Master. Possessed of a strong will, a clear, vigorous understanding, high conscientiousness, and untiring energy, he would not serve God with what cost him nothing. He had read much, and had a well-trained intellect. His views of Divine truth were decidedly evangelical. He was pre-eminently a preacher of the Gospel of Christ. Seven years before the end came Mr. Grant was laid aside from his "loved employ" by a creeping paralysis, which turned the elastic step into tottering feebleness. Last Saturday week he passed away in his sleep. He will be long remembered in this district, in which he so

long lived and laboured as a good man and a faithful servant of the Lord Jesus Christ.

EDWARD CRUICKSHANK, ESQ., EDINBURGH.

From a sermon by the Rev. John Maclellan.

OUR theme this morning has been suggested by an event which, I have no doubt, is present to the minds of us all. I refer to the death of the esteemed senior deacon of this church, which took place last week. I cannot bring this discourse to a close without saying a few words about the valuable life that has thus come to its earthly end. Our lamented brother was brought up among the Friends, but, upwards of 40 years ago, he was led to embrace the views which distinguish us as a body. At that time Mr. Cristopher Anderson was pastor of the church worshipping in Charlotte Chapel, Rose Street; and it was by him that our brother was baptised. Not long after the death of Mr. Anderson, Mr. Cruickshank transferred his membership to this church, which at that time worshipped in the Tabernacle. When the church removed to this chapel, he still continued his membership, and here he remained to the last. During the 14 years that have well-nigh elapsed since my settlement here it was my privilege to know our brother very intimately—indeed more intimately than I knew any other member of the church. This was owing to the prominent place which he occupied in connection with our church work. Being free from the distractions of business, he was in a position to devote more of his time to the duties of his office than most men can afford. In addition to the work of the diaconate he also discharged with marked ability the function of treasurer. These two duties were performed by him so conscientiously that they entailed upon him a very large amount of work. Indeed, I believe it is only gradually that we shall realise how varied were his activities, and how valuable his services. To-day we can hardly believe that his familiar form will never more be seen within these walls. But it is even so. His course is finished—his earthly labours ended. Happily, it is not necessary that I should say much here touching the character and usefulness of our departed brother. We all knew, revered, and loved him. To-day we think of him as one who exemplified in our midst—and that in a very eminent degree—the qualities of a Christian gentleman. His courtesy was unfailing. His integrity was above suspicion. So guileless was he that, I think I may say, he was transparent to a fault. His sympathies were always with whatsoever things were true, and honourable, and just, and pure, and lovely, and of good report. It would be difficult to enumerate the various religious and philanthropic organizations with which he was identified. Although not a denominationalist, in the narrow sense of the word, the best interests of the denomination he was ever ready to promote. For ten years (1864-1874) he filled the office of hon. secre-

tary to the Home Mission, which he served with great zeal and devotedness, and he has ever since been a member of its committee. In the work of the Baptist Union he also took a deep interest. And it is not too much to say that in these relations he gained the affection and esteem of all who were associated with him. Nor was his interest confined to these. Every movement which, in his judgment, made for the well-being of man, and the happiness of the animal creation enlisted his sympathy and active support. His generosity to the poor and the needy will not be fully known till "the books" are opened. His, indeed, was a life saturated with the spirit of Him who went about doing good. With unflagging zeal, from day to day he did whatsoever his hand found to do. And now, we doubt not, he is numbered among those of whom it is written:—"Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." We as a Christian community greatly lament his departure. As the weeks pass we shall more and more feel how serious is our loss. Some of us are keenly conscious of having been bereft of one of the truest friends whom we ever knew, and his memory will be dear to us as long as life endures. We would not, however, murmur. It is the hand of our Heavenly Father that has done it; and all is well. I cannot venture to say anything upon the private aspect of this sad event. God alone knows the desolateness of the loved ones whom our brother has left behind him—and God alone can comfort them. May He be a Husband to the widow, and a Father to the fatherless. Brethren, let us lay to heart the lesson which this mysterious providence so forcibly inculcates—let us strenuously endeavour, through the grace of God, so to live that when *our* earthly work is finished we shall not only be lovingly remembered by "devout men," but shall be received by the glorified Son of Man into the promised rest, and shall hear from His gracious lips the great, Well-done.

Our eyes, O Lord, with tears are dim;
  Our hearts forlorn and sore;
While, day and night, we think of *him*
  Who shall return no more;
But, though our loss no tongue can tell,
We know Thou hast done all things well.

His ransomed spirit—glorious gain!—
  Has found that happy home,
Where ne'er is heard the moan of pain—
  Where death shall never come:
There, with the Church of the first-born,
He waits the resurrection morn.

Soon, soon shall sound, o'er land and sea,
  From out the parting skies,
The joyful trump of jubilee,
  And all the saints shall rise—
Our loved one we shall then regain,
And never, NEVER part again!

Children's Readings.

THE CHILDREN IN THE TEMPLE.

By Rev. F. H. Robarts, Glasgow.

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto Him, Hearest Thou what these say? and Jesus saith unto them, Yea; have ye never read, out of the mouth of babes and sucklings Thou hast perfected praise."—MATT. xxi. 15-16.

THIS is a beautiful text for boys and girls. The children praised Jesus and then Jesus praised the children. I wonder what sort of children they were. Let us try to find out something about them.

First: I think they must have been *little children*. Although Jesus speaks of "babes and sucklings" they must certainly have been older than babes, or else they would not have been able to say "Hosanna to the Son of David;"—and yet I think they could not have been big boys and girls, for then they would not like to have been spoken of as "babes and sucklings"—and I do not think that Jesus, who was so kind and thoughtful for others, would even have quoted words which could have hurt their feelings. So we must think of them as little children, like many who will read these lines, older than babes, but not big boys and girls.

Next we see that they came to the Temple, which was the same thing then as coming to church is now. Jesus noticed them, and spoke about them and spoke to them, I have no doubt. If children come to church it is only fair that they should be taken some notice of, and that there should be something in the service which they can understand and enjoy. Suppose at dinner time there should be plenty of roast beef, and plum pudding, and apples, and oranges, and figs, and raisins for all the grown-up people; and the little children should be expected to sit quite still and see the grown people eat their dinner and dessert, like seeing the lions fed at the Zoological Gardens, and should be told that "little children should be seen and not heard." Would that be quite fair, do you think? I do not think it would. So when the children came to the Temple I am not surprised that Jesus took notice of the children; it is just what I should have expected Him to do.

Next, we find that these children knew some words of Scripture. The word "Hosanna" comes from the 118th Psalm. You will not find that word in the Psalm in your English Bible, but if you could read the Hebrew Bible you would find it in the 25th verse, where it

is translated "Save." "Save now, I beseech Thee, O Lord." This Psalm was always sung at Passover time, just as we have "Hark, the Herald Angels sing" at Christmas time; and I should not wonder if these little children were able to say the Passover Psalm right through from beginning to end. I wonder how many Psalms, and how many chapters of the Bible you could say perfectly without missing a word. I knew a little boy who used to learn a verse of the Bible every day of the week, and then say the six verses he had learned to his father on Sunday. If you were to begin that plan on the first day of January, how many verses would you know by the last of December?

Now, my last point is this. These little children not only knew some verses of the Bible, but they knew something about Jesus Christ, and that is better still. Perhaps they had seen Him before. Perhaps their mothers had pointed Him out in the street when He was in Jerusalem before, and had said to the children, "Look! there goes the wonderful man who healed the cripple at the Pool of Bethesda, and gave sight to the poor blind man at the Pool of Siloam." Perhaps they had taken a walk over the Mount of Olives to Bethany, and had seen Lazarus, and had heard how Jesus had brought him to life again after he had been dead four days. And now when they see Jesus riding into Jerusalem, they know who He is, and what wonderful things He has done, and cry out as loud as they can, "Hosanna, to the Son of David." I don't suppose the children really knew how much their words meant. They meant that Jesus was the promised Messiah of whom the Prophets had spoken years and years ago; but Jesus knew how much the words meant, and He was delighted to hear them, and so he said, "Out of the mouths of babes and sucklings Thou hast perfected praise."

Now, boys and girls, will you try to be like these children? Come to church and learn your daily text, and try to praise and to please the dear Saviour who delights in the songs of the children, and who loved you and gave Himself for you. The praise of your lips is good but the praise of your lives is better, and I hope that you really mean the words which you often sing—

"But shall we only render
The tribute of our words;
No, while our hearts are tender,
They too shall be the Lord's."

New-Year's Hymn for Children.

"Choose you this day whom ye will serve."—JOSHUA xxiv. 15.

Would you serve the best of Masters,
For the best of pay?
You must take the yoke of Jesus—
Choose this day.

Would you fight a winning battle
Against hell's array?
You must follow Jesus' banner—
Choose this day.

To the Land of the immortals
Would you find the way?
Jesus Christ, alone, must guide you—
Choose this day.

Would you, in a world of trouble,
Peaceful be for aye?
Jesus' breast must be your pillow—
Choose this day.

Would you have all tears of sorrow
Wiped, at last, away?
Christ must be to you a Brother—
Choose this day.

Would you learn the heavenly music
Which the harpers play?
You must know the love of Jesus—
Choose this day.

Would you wear the crown of glory
Which fades not away?
You must cleave to Christ for ever—
Choose this day.

December 1886. J. M'LELLAN.

Notes.

By a Rambling Observer.

DR. MACGREGOR, of St. Cuthbert's, Edinburgh, has, during the past month, given repeated expression to his desire for the union of all Presbyterian bodies in Scotland on a basis mutually acceptable. Whatever may be thought of the desirableness of such a consummation, or of the likelihood of its attainment, we cannot but approve of the Catholic spirit by which the doctor is animated. This Catholicity is not confined to Presbyterians, but extends to other bodies. Dr. Landels, who lectured to the St. Cuthbert's Young Men's Christian Association two years ago, did so again on the second Sabbath evening of last month. On this occasion, although the Rev. Hugh P. Hughes was preaching close by to men only, the spacious edifice, capable of containing more hearers

than any other building in Edinburgh, was so crowded a quarter of an hour before the commencement of the service, chiefly with young men, that numbers sufficient to fill an ordinary-sized church were unable to gain admission. As an additional evidence of Catholicity it may be mentioned that the Rev. Dr. Ferguson, of the E.U. Church, Glasgow, was announced to lecture on the first Sunday evening in January, when no doubt he will have an equally crowded audience. On the occasion of Dr. Landels' lectures the pulpit at Dublin Street was filled by Dr. Macgregor and his colleague, the Rev. Wallace Williamson, respectively; and as may be supposed crowds also assembled to hear them. These things surely indicate a great improvement on the spirit which prevailed 30 or 40 years ago, and are a sign that notwithstanding their differences on minor points men of different denominations are able to unite in propagating the fundamental truths which they hold in common.

A NEW religious journal entitled *The British Weekly* has recently made its appearance, and seems likely to fill a gap between some latitudinarian papers bearing the Christian name, and others which are characterised by a sickly sentimentalism, and a craving for the marvellous, such as we believe to be inimical to a robust piety. The *British Weekly* has made a vigorous start, and has already rendered important service by a very carefully prepared census of attendance at the London churches. It promises to be a faithful and yet intelligent defender of the great doctrines of the Christian faith. On one point we are at a loss to understand its position. Published by a London House—Messrs Hodder & Stoughton—and without ostensibly belonging to any particular denomination, it devotes considerable space to what it calls News of the Churches, under which general head it gives—*Church of Scotland—Free Church of Scotland—United Presbyterian Church*—while a brief space less than an eighth part of what these occupy is given to all other denominations under the heading *Miscellaneous*. This, we could understand, in an ostensibly denominational organ, but if the *British Weekly* is to be devoted to the support of Presbyterianism, its denominationalism should be avowed.

Two students of the Union entered on pastorates during last month, making five who have settled during the course of the year. In January, 1886, Mr. Forbes Jackson, M.A., was inducted as pastor of the church in Leith; in April, Mr. J. T. Forbes, M.A., as pastor of the church in Cupar; and in October, Mr. W. B. Nicolson, M.A., as pastor of the church in Broughty-Ferry. Mr. Lauder has recently accepted an invitation to the pastorate of the church in Alnwick, and Mr. Campbell has just been settled at Peterhead. The three first named finished their curriculum as students of the Union, although,

with the approval of the Committee, they attended theological classes during one or more winters at other Halls. Mr. Lauder's course was interfered with through his engagement as a city missionary; and Mr. Campbell's was interrupted by the state of his health. In addition to these, two others, Mr. Gray, who has gone as a missionary to Ceylon, and Mr. Gunn, who is now labouring in connection with the Home Mission, have attended the Union's theological classes. Thus with the help and under the auspices of the Union, no fewer than seven men entered the ministry during last year—a fact which must be very gratifying and encouraging to those who have taken an interest in the Union's educational work. We trust and pray that the Divine blessing may attend the labours of the several brethren in the spheres on which they have entered.

The Pastors Income Augmentation Fund of "*The Baptist Union of Great Britain and Ireland*," does not seem to have a very prosperous course. It suffered somewhat when shortly after it had been started great efforts were made to raise a large capital for *the Annuity Funds*, and does not seem to have rallied since. We regret to see that repeated appeals have had to be made to the churches to supply the Committee with an amount sufficient to admit of its giving the contemplated increase of £20 to 144 approved applicants. As one-half of this amount is supplied by the church, of which the applicant is pastor, and the other half by the denomination generally, it means a public contribution of £1440. There ought to be no difficulty in raising this amount, and there would be none if the larger churches would do their duty. But, as a rule, their contributions to this object have been painfully small. The 144 applicants do not form a tenth of the number of Baptist ministers in England and Wales; and it would be pleasing to think that a larger proportion did not require this help. But unhappily the number of applicants is limited by quite a different cause. The salaries of those who are eligible range between £60 and £120 in the country, and £150 in London; and there is too good reason for fearing, that those who are ineligible because their salaries do not reach the minimum is much larger than those whose salaries exceed the maximum. The poverty of many is very extreme; and there is still much reason for the wealthier churches bestirring themselves in this matter.

DEATH has made great havoc during the past year in the ranks of our English ministerial brethren. Charles Stanford, Francis Tucker, J. P. Chown, H. S. Brown, and others of less note henceforth disappear from the roll of living ministers. They were men of rare gifts and wide influence; and their removal causes a gap in the body which will not be easily filled. It is not often that any year witnesses the disappearance of so many prominent men, or presents such a loud call to us to pray the Lord of the harvest that He would thrust forth labourers into His vineyard.

Gleanings.

THE FATHERHOOD OF GOD.

IT takes a man a whole lifetime to get into the meaning of that name [Father]. The little boy prays, as he is taught, to "Our Father." It is, even for him, a sweet name; but as yet he knows only the outside of the name. Fatherhood is blotted over for him with unwisdom and passion; the necessary corrections that really spring from love appear to him cruel; but when many years have passed away, when life lies behind him, and the heat of its day is over; when the shadows grow long and deep, and the lights are dim, and the night cometh; when the house is strangely silent, when the cradle is empty, and the toys rest in the deserted nursery, how gloriously different is the wealth of meaning that lies in the name "Our Father!" The children God gave him are men and women now. One is far away across the seas; one in the town; one in the country; and one lies sleeping in the quiet grave; and yet all *live* in the *love* of the father's heart, —when *he*, aged and alone, kneels to pray to *our Father*, how large a vision of love he beholds! How great a word "*Father*" is to him now! For he has been in its Holy of Holies. He knows its pain and pathos. He has worked by day, and then watched all night by the bed of a little sick, weak, pale child. He heard the neighbours whisper: "It would be a relief if he died, poor thing!" But he, in the stillness of the night, when nothing was heard in the room but the painful breathing of the child, prayed God that it might not die, but live.

Now, with that knowledge of what he, the frail, weak, sinful father, has been to his children, he turns with ever-growing joy to his perfect Father, who is in heaven. The infant lispings of his childhood's prayer become the glorious gospel of his latest days. He ends life as he began life with "Our Father."—*Rev. J. M. Gibbon.*

I BELIEVE IN THE HOLY GHOST.

That was not a mere dash of rhetoric which fell from the pen of John Fletcher when he spoke of the Pentecost as the opening of "the Kingdom of the Holy Ghost." He has the signet-ring of our glorified king Jesus, and reigns over the family on earth as the Son of Man reigns over the family above. He has not shut Himself up as an impersonal force in the tomb of uniform law, but He walks through the earth, a glorious personality, with the keys of divine power attached to His girdle, and with the rod of empire in His right hand. He works miracles in the realm of spirit as did Immanuel in the realm of matter. The new Creator of the soul performs a greater work than the original Creator of man, inasmuch as the former works upon material which is capable of an eternal resistance to His plastic touch, while in matter there was no such antagonism.

In that sublime formula of worship, the *Te Deum Laudamus*, which has dropped from the lips of dying sires to living sons for fifteen centuries, there is found this sentence referring to the work of Christ in opening the dispensation of the Spirit, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." To make the Church realize the presence of "The Executive of the Godhead," there must be more praying in the Holy Ghost, more preaching with the demonstration of the Spirit, more singing with the Spirit, and testifying as the Spirit giveth utterance with the attesting fruits of the Spirit, love,

joy, and peace. There must be more faith in the Holy Spirit as the greatest gift that men can wish or that heaven can send. We belie His presence when in our fruitless lives we present Him as a barren tree with no golden food to attract and feed hungry souls. This poor, blind world, which apprehends only sensible things, physical causes and effects, must be lifted up by the lever of sanctified character from the low plane of naturalism, to apprehend the presence of the supernatural on earth, the standing miracle of Christianity—the Holy Spirit dwelling in human hearts and transfiguring human lives. How glorious will be that era when the brief *credo*, "I believe in the Holy Ghost," has descended from the head into the heart of the Church, or has ascended from an intellectual assent into assured knowledge (John i., xiv., 17). Then, and not till then, will Jesus, the glorified Bridegroom, have the entire heart of His bride, for then will the Spirit, the Bridegroom's looking-glass, fully unveil His loveliness to her eyes as the chief among ten thousand. "He shall glorify me; for He shall receive of mine, and shall show it unto you." How cheering the thought that this period of intense spiritual illumination and power is not fixed by the decree of God in the distant future, but that it may be inaugurated in our own day by a simple, all-surrendering faith in Christ's promise of the Comforter.—*Rev. Daniel Steele, D.D.*

FAITH IN ACTION.

A poor little street-girl was taken sick one Christmas, and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot. One day the nurse came around at the usual hour, and "Little Broom Stick" (that was her street name) held her by the hand, and whispered :—"I'm having real good times here—ever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along—some of it, anyhow. Did you know 'bout Jesus bein' born?" "Yes," replied the nurse, "I know Sh-sh-sh! Don't talk any more" "You did? I thought you looked as if you didn't, and I was goin' to tell you" "Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity "Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you know'd 'bout Jesus bein' born. Dear reader, do you know "'bout Jesus bein' born?"—*Faithful Witness.*

SATISFIED.

"I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15.

And can it be that these far-reaching souls,
When all their restless strivings laid aside,
Shall wake at last, when heaven's bright morning dawns,
Without one longing left unsatisfied?

That weary souls, whose every nerve was strained
To reach some distant goal in life's grand race,
Shall find full rest in that first waking glance
That sees the end they sought in His dear face?

Shall saddened souls, whom sorrow's chilling touch
Has left in grief and loneliness awhile
Meet love and solace, light and life and joy,
In the clear radiance of a Saviour's smile?

Shall restless souls, whose silent yearnings found
Their sole response in their own secret sighs,
Be hushed to peace eternal by the calm
That looks upon them from the Master's eyes?

And is it true that every thirsty soul
Which vainly sought relief at earthly springs,
Shall drink deep draughts of bliss from founts whose source
The Sun of Love discovers by His beams?

Ah, yes, to every soul this hope remains;
In darkest hours its song of joy we sing:
"We shall be satisfied when we awake
With that fair likeness of our Saviour-King!"

What seek we more? Why strive and strain and toil
To reach completeness in earth's tiny span?
Eternal vistas wait our wondering gaze,
Whose limits mortal eyes may never scan.

Cambridge, Mass. LUCY A. BUSHEE.

Notices of Books.

The Mystery of God. By T. VINCENT TYMMS. *London: Elliot Stock, 62 Paternoster Row.* Second Edition.

OUR readers will be glad to see that this volume has now reached a second edition. We have already given it twice over our warm recommendation; and instead of repeating or adding, we give a short extract by which our readers may judge of its style, although not of the strength of its argument:—

"There is a time in many lives when the whole being is absorbed and apparently satisfied in the love of others at their side. But this time is brief. The intensity of such love is the measure of pain it must entail on the survivor. All the reverence and sanctity of love for parents; all the growing into oneness and the cleaving of soul to soul which hallow married life; and all the joy of being trusted by fair children, is as the brief sunshine which burns to evening and cold night, or as the flowering of plants which the path to those sleeping places where dark yews cast their shadows, and lettered stones betray the impotence of grief. But faith in Christ is faith in Him who said, 'Thy brother shall rise again.' 'I am the resurrection and the life.' It is a faith which casts a soft light of hope on ancient graves, and on the newest turf which covers those we have lost. It preaches of high careers for those cut off in their prime; and of a Divine economy which does not waste the disciplined experience of venerable sires when they go to the grave like sheaves of corn fully ripe, nor despise the immaturity of tender babes when cut off like fragile blossoms of cold vernal gales. It tells of all the workers and watchers of old time gathered into one rejoicing host with those who enter into their labours, and see the days they toiled and suffered to bring in. When a man's heart is riven by some sudden stroke, or dies down under the strain of a protracted grief; when his plans are thwarted—his friends untrue or gone away; when he feels the infirmities of his own nature hindering action, and sin marring his best deeds; when in old age he looks out and beholds dimness and a cloud, and at the thought of going forth into unknown realms his nature clinging to familiar scenes grows

strong ; then this faith in the unseen God made known in Christ unfolds the vision of a heritage no enemy can wrest away, because the Lord who rules throughout the universe has called him child."

In his preface to the second edition, Mr. Tymms gives expression to the satisfaction he receives :—

"From private assurances that in not a few cases the great object of the work has been attained. Such results not only repay the labour of writing, but reflect a cheering light upon dark passages of mental history, without which this volume could never have been written. Only one who has himself been tempted to renounce faith and leave the eternal morrow to take thought for itself, can have full sympathy with those who suffer from that malady of thought which is so rife in modern days. In issuing a new edition my earnest hope is that many, whose faces I may never see, will find herein the touch of a friendly spirit, and some encouragement to fight their doubts, and face the spectres of the mind, until at length they find a stronger faith. Human words at best are weak, yet

'Words are things ; and a small drop of ink,
Falling like dew upon a thought,'

may aid another mind to think of Him who is never far from any honest heart, and to trust the mystic guidance of that Power which is with us

'In the night,
Which makes the darkness and the light,
And dwells not in the light alone.'"

The Psalms in History and Biography. By the Rev. JOHN KER, D.D. *Edinburgh : Andrew Elliot*, 17 *Princes Street.*

In her prefatory note to this volume the sister of Dr. Ker says :—

"The interest of this little work is increased by the fact that it was the last effort of my brother's mind. He had given the finishing touches to it with his own hand when he was suddenly called home. Like most men of strong faith, and deep insight into the human heart, he was specially fond of the Psalms, and nothing delighted him more when he was with a few chosen friends than to repeat one of his favourites, and to expatiate on his beauties."

The following words from the preface show his estimate of this portion of the Divine Word :—

"In the reaction towards hymns, let us not forget the songs of the ancient Church of God. Their language and modes of thought help us to the spiritual appreciation of the Old Testament, which is still for us the larger portion of God's word, even though it be not the clearest. This subdued light has its value. There are moods of musing, dubious wanderings under star gleams, and longing for light in the night seasons, which suit the heart at times when it cannot open to the brightness of midday. And even when the dawn appears, and the morning is spread upon the mountains, there is a freshness and gladsomeness about it when it comes with the dew of youth. The Christian church, at any one time, has probably members who belong to all the past periods of her existence ; the night, the dawn, and the full daylight—nay, each member may have by turns all these seasons in himself. There should be songs to suit them all, and can we have them better than by those who have risen to God in the course of her lengthened history ? Among these the Books of Psalms must always hold a foremost place. And there is this marked feature in them, that while they are full of the praise of God's mercy, and laden with comfort, there are no sacred songs which exalt so highly the divine

righteousness and purity, and impress so strongly the duties of uprightness and truth. We need songs to attemper our souls to these high attributes if we are to understand the Gospel and fulfil its precepts. Hence the Psalms formed the men who faced danger, and did not quail before the multitude of spearmen, who did not weary under suffering, and were faithful unto death. Our worship may put on fairer forms, and there is no reason why it should not do so, with due regard to spirit and truth; but we shall grow up a feebler race than our fathers when we cease to sing their Psalms, and when we forget the order of worship the Psalmist has given, 'Strength and beauty are in his sanctuary.'"

In this spirit Dr. Ker has collected all the illustrations he could find of how the Psalms have influenced Christian men at important junctures in their life. These, with a preface and introduction of singular beauty, and a record of testimonies borne to the value of the Psalms by eminent men, together with an amount of the various metrical versions which have appeared since the time of the Reformation, form a neat little volume which few will be able to read without profit.

Intelligence.

ALNWICK.—Mr. George Lauder, one of the students of the Union, has received, and accepted, a unanimous call to the pastorate of the church at Alnwick, lately vacated by Rev. D. Ross, now of Coatbridge.

ALLOA.—The fourth anniversary soiree of the Baptist Lord's Day Morning Fellowship Meeting, was held on Monday, the 15th of November, under the presidency of the Rev. F. Forbes, pastor. There was a large attendance, and the Revs. T. J. Hagen, Dunfermline, and T. W. Lister, Leslie, were there by invitation. The Chairman stated that the association had surmounted many difficulties, and they were now met to celebrate its fourth anniversary. They did not begin with fits and starts, nor advance by leaps and bounds, but they had steadily grown in numbers, intelligence, and usefulness. One important outcome of the association was a Home Mission for the destitute parts of the town. He believed that the past was an earnest of still greater success in the future. The secretary, Mr. J. Fraser, read the yearly report, showing a large increase in numbers, and a balance in the hands of the treasurer. The Acts of the Apostles had been read to the 23rd chapter, and good work had been done, in cottage meetings, house to house visitation, and tract distribution. The Rev. T. W. Lister gave a forcible address to young men. The Rev. T. J. Hagen counselled the association to cultivate the discernment of the signs of the times, one of which was Pseudo Evangelism. There were many evangelists who were attached to no church, and subject to no discipline. He was in favour of working in connection with the churches of which they were members, believing that the result would be a great increase in the influence of the churches for good. Addresses were also given by delegates from sister associations in the room, all of whom warmly congratulated the Baptist Association on its success and prospects.

AIRDRIE.—*Annual Soiree.*—The annual table soiree of the above was held in the church, on Monday evening, December 6th. Rev. Wm. Fulton, the pastor, presided, and was supported by the Rev. John M'Donald, Reformed Presbyterian Church, Airdrie; Rev. George Donaldson, Free High Church, Airdrie; Rev. Mr. Ross (the newly-ordained Baptist minister), Coatbridge; Rev. Wm. Fulton, Free Church, Whifflet; Rev. Mr. Whittet, Baptist Church, Wishaw; and Mr. Graham, Glasgow. A service of tea having been partaken of, the Chairman expressed the pleasure he had in again meeting with so many friends and brethern at the church's annual soiree. During the past year they had cause to thank the Lord for a considerable measure of both temporal and spiritual blessing. He liked these meetings for the

fraternal spirit they called forth. They were engaged in a great warfare against a common foe, and their one aim was to bring everything under subjection to the One Master whom they all thus unitedly professed to serve. The meeting was also addressed earnestly and profitably by all the above ministerial friends.

BROUGHTY FERRY.—The recognition soiree in connection with the recent settlement of the Rev. W. B. Nicolson, M.A., as pastor of the church here, was held in the Good Templar Hall, on Monday evening, 20th December. There was a large attendance. Mr. Nicolson was accompanied to the platform by the following gentlemen :—Rev. Forbes Jackson, M.A., of Leith ; Rev. T. W. Lister of Leslie ; J. C. Graham, Esq. of Glasgow ; Mr. Hunter, Rev. John Inglis, Rev. John Lyon (Free Church), Broughty-Ferry ; Rev. James Wilson (Established), Rev. James Graham and Rev. D. H. Lawrence, M.A. (U.P.), Appropriate addresses were delivered by Messrs. Jackson, J. C. Graham, Lister, Lyon, and Hunter, and several ladies and gentlemen kindly contributed to the enjoyment of the evening with vocal and instrumental music. Altogether a very enjoyable evening was spent.

PETERHEAD. — Mr. Thomas S. Campbell, one of the students of the Union, was inducted as pastor of the Baptist Church in this place on the third Sabbath of December. The services were conducted by the Rev. John Maclellan of Edinburgh, one of the tutors of the Union, who preached morning and evening. In the afternoon the pulpit was occupied by Mr. Campbell. The attendance was encouraging, notwithstanding the inclemency of the weather, and the proceedings of an interesting character. On the Monday evening a soiree was held at which the pastor presided, and addresses of welcome were delivered by most of the ministers of the town, and several Baptist ministers from a distance, the Revs. A. Bisset, Aberdeen ; Forbes, Cupar ; Maclellan, Edinburgh ; and Richards, Fraserburgh. An interesting part of the evening's proceedings was the presentation of 21 volumes to the young pastor by Mr. A. Rae of Glasgow. The chapel has been cleaned and tastefully decorated. The people are hearty, and Mr. Campbell enters on his labours with encouraging prospects of success.

ZURICH.—The church in Zurich, Switzerland, which has been in existence for thirty-five years, is now seeking to erect a place of worship. The church has had a somewhat chequered history. Democrats in politics do not always understand the principles of religion, and Protestants can be no less intolerant than Baptists. The present pastor, Mr. F. Bues, was at one time imprisoned and banished from the Canton, and for many years laboured in other parts of the continent. The Church, notwithstanding his banishment, continued to progress, and though three new churches have been formed from it in different parts of the country, it now numbers about 200 members. Mr. Bues returned to them about five years ago, and has been labouring among them with considerable success. But their place of meeting is small and inconvenient, the ceiling only nine feet high ; so that the want of a more commodious and convenient place is keenly felt. The members are willing to do what they can towards the erection of such a place ; but they are generally poor, and need the help of their wealthier brethern in this country. The case is cordially recommended by Mr. Spurgeon and others. Contributions may be forwarded to Mr. Klickman, 4 Belvedere Road, Lambeth, London, S.E.

NOTICES TO CORRESPONDENTS.

Our friends, who have been good enough to write us congratulatory letters, are asked to excuse their non-insertion, as we prefer to let the future speak for itself.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of January 1887.

SCOTTISH
BAPTIST MAGAZINE.

The Sacrifice of Christ.

I—ITS PRICELESS VALUE.

VIEWED as an atonement for the world's guilt, and as the ground of the believer's confidence, there is nothing of which we more require to have a clear and definite conception than of the sacrifice which Christ offered on our behalf; and happily there is nothing on which Scripture gives a more distinct and satisfactory utterance. The subject or substance of his sacrifice we are told was *himself*. We are "redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ." In language still more emphatic and comprehensive we read, "who loved me and gave himself for me." "Who gave himself for us." "Who gave himself a ransom for all."

Such language applied to anyone describes the greatest generosity which he can possibly exercise—the greatest price which he can pay—the sacrifice which costs him most. Rich as he may be, he has no other gift which equals that. And as it is superior to every other, so all other things which he can give are included in it; for among all his possessions there is nothing he values more than the welfare of those for whom he gives himself. We institute comparisons between the generosity of one man and another. We tell what this one gave, and what the other one gave, and we try to estimate which of the two showed the greatest kindness, or made the greatest sacrifice; and between one material gift and another, we may have difficulty in holding the balance; but when we can tell how one man gave *himself* for another, we have no difficulty in conceding to him the highest place. No one would think for a moment of placing the gifts of the richest, or the sacrifices of the bravest in comparison with that. Poor as the giver may have been the guilt of *Himself* eclipses the gift of every other who comes short of that degree of self-sacrifice. It may not have been a very competent self, or a very valuable self when compared in its outward relations to the self of some other man; less may have been dependent

on it, and fewer may have been influenced by it, and smaller consequences may have flowed from its surrender. But all the same, it was *all* that He had to give; and he who freely and voluntarily gives his all, must be acknowledged to surpass in generosity the man who, however much he gives, still retains something, or, giving everything else, refuses to sacrifice himself. And when it is placed on record that our Lord gave Himself, testimony is not only borne to the generosity, which even *He* could not surpass, and to a gift which even *He* could find none to equal; but to a gift which in itself is priceless beyond every other. For had the universe been ransacked of its treasures in order that the unimaginable sum might be laid on the altar, and had the noblest and greatest of the sons of men combined, had heaven emptied itself of its bright inhabitants, had the world's yielded their glorious populations, to form one vast sacrifice—it would still have been a smaller gift than when *He* gave *Himself*, who is the Maker and Upholder of the worlds—the Head of all principalities and powers—the Lord of angels and of men.

He gave "*Himself;*" not His possessions, but *Himself;* not a part of what He was, but *Himself* in the complete totality of His being whatever that embraced. As regards His human nature we can see how literally true this was. Every part of it was given up to suffering. His *head* was crowned with thorns; they spat in His *face*, and smote Him on the cheek; from His *back* the cruel scourges tore the quivering flesh; nails were driven through *hands and feet*; His *ears* were pained with the sound of blasphemous revilings; His *eyes* with scenes of wickedness revolting to his righteous soul; His *tongue* did cleave to His jaws, and His very *heart* was pierced and broken; His *human soul* was wrung with anguish, when "He began to be sore amazed and very heavy," and said "My soul is exceeding sorrowful even unto death," and when, the sweat drops of His agony wetting the ground, He cried "Father if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt."

But even this was not all. His *human nature alone* was not *Himself*. Pure and perfect as it was, it was only the inferior part of Himself. He had no human nature when He dwelt in glory with the Father before the world was; and yet the higher part of Himself existed then just as much as after He became incarnate. His human nature was but the covering in which that higher self was clothed for a time, taken, indeed, into such connection with Himself that henceforth it was a part of Himself forevermore. Still not so essentially and completely His being, that in giving that only He could be said to give *Himself*. *Himself* includes the Divine as well as the human—and if

it were lawful to make any distinction we would say, specially and emphatically the Divine. And if in so saying, we are met with the objection which a proud philosophy ventures to urge—that *God could not give Himself*—that there is no sense in which He could sacrifice Himself for others, we are content to ask whence philosophy derives the knowledge which enables it to pronounce with such certainty on what is possible and impossible to the Divine? The philosophical conclusion as to the Infinite One is that he cannot be comprehended. How then can it set limits to the Illimitable? How can it prescribe conditions of existence for Him to the knowledge of whom it cannot attain? Our belief that God could give Himself is as philosophical as the assertion that He could not. And with the Scripture on our side we are content to place our affirmation against their denial—content in a matter where all conjecture fails, to receive the authority of the book as final, and to believe therefore, as we must, that He who was both human and Divine, did in the fullest sense of the words give *Himself* for us.

How the Divine could be given no one, perhaps, can say, except He who is Himself Divine. But, nevertheless, the fact so clearly placed on record—that He who was Divine and human did give *Himself* furnishes a blessed and glorious foundation for our hopes, as showing the value of the sacrifice which was offered on our behalf. Using human speech to make known what He has done, when God speaks of having given Himself, we are sure that the giving was real and embraced the Divine as well as the human, whether we understand it or not. A true and veritable sacrifice was offered, and that sacrifice was the God-man. Not the human only, but the Divine also, was laid on that altar on which the Saviour of the world made atonement for the world's guilt. It may have been through sympathy with the human with which it was identified, that the Divine suffered. It may have been in some way unknown to us, that the Divinity which dwelt in human form subjected itself to suffering, apart from that which the human nature endured, and poured itself out as an oblation. But, however, it was, whether we can understand it or not, our inability to explain does not lessen the supreme importance of the fact—that He who was both God and man gave *Himself* as a sacrifice for us. The foundation of our hope is this—and it is a foundation which nothing can shake—which, the more it is tested, renders more stable and exulting the hope that is built thereupon—that in some sense or other, God *Himself* has suffered for us, and in some sense or other the Church of God has been "purc'[illegible]sed with His blood." In whatever sense it was, we may be sure it was *the*

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sense required in order to our salvation. God Himself assures us of that. And, if when dwelling in thought on the value of the sacrifice as ensuring its efficacy, and on the love which offered that sacrifice for me, my soul exults because, through the ransom that has been paid for her, her salvation has been finally secured, I need not have my assurance dashed by the fear that God will yet divest His words of their most obvious meaning, and tell me that He did not intend all that He said when I found it recorded in His word that the Son of God—the God-man—"loved me and gave *Himself* for me." Reason may find himself perplexed by the announcement, but faith cannot be mistaken in her conclusion that the God of truth and righteousness means what He says.

James Brooks.

A SKETCH FROM LIFE.

By the Rev. S. G. Woodrow.

JAMES BROOKS was a very humble, but a very worthy, man. He was a poor hand-loom weaver, and used to work hard from morning to night in his small, lonely cottage. Lonely, for he was an old bachelor and did not think much of women-folk. "They are a poor, empty-headed lot," he used to say. Perhaps, many years before, when skies were bright, and the sun-beams danced along the meadows, he had passed through an unwritten romance, and had come out bruised and broken; who can tell? But whatever the secret of his solitary life, and of his prejudice against the fair sex, he was rather a favourite with them in spite of his caustic tongue. Nor could they have retorted upon him, as the celebrated Mrs. Poyser did, that if they were empty-headed it was because God Almighty had made them to match the men. For James Brooks was by no means empty-headed. Although he could neither read nor write he was a well-educated man; for he had trained himself both to observe and to think. Very keen was the eye with which he looked out upon men and things. He not only saw men and women but he saw *into* them, and many were the half mirthful, half cynical remarks by which he hit off their character, or exposed some of their habits or ways. He was a thinker, too, especially upon the deep things of God, and was mighty in the Scriptures. Of an evening the Scriptures were read

to him by a neighbour, a like-minded God-fearing man, and they afforded food for rumination all the next day. His mind was one which loved to dwell upon the divine other-side aspects of Christian truth, and he used often to say, with his fingers at his chin, and in guttural tones of much solemnity, "Ah! its a great mystery; a great mystery!" I was very fond of going in to have a chat with him. He always had something original to say, and we had many an encounter in argument over the subjects treated of in the last Sunday's sermon. No loose statement of Scripture doctrine or halting logic would escape his attention, or his criticism. Of all so-called uneducated men he had the most *open* mind, the readiest to receive new light from God's Word, that I have ever met with. But he was thoroughly evangelical in his views and a very staunch Baptist. Dearly did he love an argument on baptism, especially with the new curates who came to see him. Very soon he sent them away flushed and routed, not only because he had truth on his side, but because he was superior to them both in knowledge of the Bible and in rare argumentative ability; and he knew how to involve them in self-contradiction by a sort of Socratic method of his own, which he had received from nature, not from the schools.

Sometimes he could say very sharp things. I remember that one of his pastors, who had afterwards joined the Episcopal Church, went to visit him one day after his change. After the customary salutations James Brooks began to feel the minister's coat up and down, while his face bore a quissical look which suggested that something humourous was brewing within. "What are you feeling my coat for, James?" asked the minister. "Well," said James, "I was trying to find out how your coat fitted you since you *turned* it." Kindly of spirit was the old man, but faithful; faithful to his Master, and to his fellow-disciple.

It was a treat to hear James Brooks engage in prayer. His speech was slow, his words well weighed, his voice tremulous with emotion; and his prayer contained many pithy sentences, and was sometimes marked by deep thought. I wish I could recall some of his more memorable sayings. If I had known how soon the day would come when his voice would be silenced by death I would have recorded some of them. Just one occurs to me. He often offered this petition: "O Lord, hold us up, and hold us out unto the end." The prayer was answered by the God in whom he had trusted from his youth up. Faithful in that which was least, as well as in that which was greatest, a brave, humble, God-fearing man, God held him out unto the end; and when the end came James Brooks was ready for

it, and calmly entered the great Unseen where the mysteries, which had so long occupied him, were explained in the full light of the Love which is above every love. Truly of him it might be said that having served his generation according to the will of God, he fell asleep. He was much missed by the church of which he had long been an honoured member, and left behind him a witness for Christ which none could gainsay. Such men are the ornaments of our Churches and "the glory of Christ."

Glad Service.

By Evangelist.

AKE a joyful noise unto the Lord all ye lands. Serve the Lord with gladness; come before His presence with singing." These words, and the Psalm from which they are taken, may sound strange to some of our readers. They are so much at variance with the conceptions which many have formed of religion, that they give rise to thoughts and feelings that are altogether new. It has never entered their minds that religious work could be done in such a manner, or that pleasure might be helpful to it in any way. Their impression is that religion is not a thing of gladness, but of gloom—a burden to be borne, rather than a privilege to be enjoyed.

Religious teachers are partly to blame for this. In pulpit ministrations religion is not always clothed in her brightest dress, or presented in her fairest aspect. "Joy," says a free thinker, "is not often mentioned in religious books. It is sometimes thought to have no place in religion—at least here and now. She is painted with a sad countenance, gloomy, severe and grim. A melancholy sort of thing—unnatural to man, which he would gladly escape from if he dared, or if he could. It is seldom spoken of as a thing good in itself; but as a thing valuable to promote order in the earth, and help men to get saved, and to obtain a share of eternal happiness. It is not a joy, but a burthen which some men are to be well and eternally paid for bearing in the heat of the mortal day."

We are far from endorsing this representation. It is at best a caricature. But we are nevertheless constrained to admit that there is too much truth in it. It is unhappily more common to seek to

drive men to religion by fear, than to draw them to it by its own attractions. The appeal is made more to the apprehension of future punishment than the desire for present enjoyment. And hence many conceive of it as a thing to be endured now, because of the reward that will follow.

Such representations exert an injurious influence on minds of the noblest type; who would be much more likely to be favourably impressed were religion presented to them as a thing attractive in itself. "It is a glorious thing to be a Christian," said a friend of the writer in a meeting held sometime ago. A young man present was struck with the remark. He had never seen it in that light before. He had heard sin denounced and punishment threatened many a time without being much affected. Now that religion was presented to him in this winning aspect, he was so impressed that he there and then resolved to break off his last sinful connection, and enter the service of Christ.

And this is the true representation of religion. We are to "serve the Lord with gladness," not to be driven to his service reluctantly as to an irksome drudgery, but to covet it eagerly as an honour and a joy. It is not to be regarded as a bargain in which we pay some costly price, or endure some painful hardship, or forego some present advantage, for the sake of some future good. Rather is it to be sought after and embraced as an inestimable boon. Men fancy that by consenting to serve God they make Him their debtor; whereas, by permitting them to serve Him, God is conferring on them the greatest favour. Had we to enter His service by the purchase of a commission, as men enter the service of the Queen, there is no price at which it could be too dearly bought. There is, indeed, a cross to be borne, and sacrifices to be made; but these instead of diminishing, rather serve to enhance the joy His service yields. The lower nature is restrained that the higher may have free scope. The pleasures we affect in common with inferior creatures are renounced only that we may drink more freely of those which become the man. There is the legitimate use of every faculty of our nature. There is the free enjoyment of all the good with which God surrounds us. There is the liberty and the power to revel in the luxury of existence. There is the joy of the man whose whole being is full of gladness, because his whole nature moves in harmony with itself and God.

But not only should men be eager to enter God's service, gladness is the spirit in which service should be rendered. How mistaken they are who imagine that a morose and gloomy spirit is acceptable

to the Divine Being, and suspect the piety of the open faced, cheerful man, and find their model of a saint in the man whose countenance is grim, austere, lugubrious. There is nothing in Scripture to warrant the conclusion that gloom has any place in the Divine nature. Our God is "the blessed"—the "ever blessed God." We read of "the joy of the Lord." "In His presence is fulness of joy, at His right hand pleasures forevermore." Hallelujahs fill His courts. The voice of praise is never hushed there. His hand wipes all tears away. The dwellers there have songs and everlasting joy upon their heads. They obtain joy and gladness, and sorrow and sighing flee away.

Nor is this joy confined to the ransomed and unfallen who dwell in His temple. It fills with gladness the hearts of all sentient beings who dwell in this far-off province of His empire. Men with an eye to see find joy in everything. The temple of nature resounds with jubilant song; and grateful incense rises from its innumerable altars, and fills its spacious courts. How often do the mountains fling out their cloud banners on the breeze, as if it were the time of jubilee with them; and blush in the early dawn as if the sun's first greeting gladdened their stony hearts. God "crowns the year with His goodness, and all His paths drop fatness. They drop upon the pastures of the wilderness; the little hills rejoice on every side. The pastures are covered with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." In a spring morning how jubilant everything appears, as if the broad earth with the myriad creatures that people it, rejoiced in its Creator's smile. You see the young lamb frisking on the green sward as if its gladness forbade it to be still. The lark at Heaven's gate pours forth his merry strains; and blackbird, and thrush, and chaffinch, and sparrow, and all the feathered tribe unite like the performers in an orchestra to fill the groves with song. Even the hoarse croaking raven has his cheerful note as stick by stick he builds his nest on the waving bough of some stately tree or watches his brooding mate, or conveys to his callow young their morning meal. The insects are as merry as the birds. Insignificant as they are, they give expression to their heart's gladness, as they dance in the balmy air, with ceaseless hum. The sun has scarcely risen before you hear

"The murmuring of innumerable bees,"

bearing from distant moors their welcome burden. Even that gaudy trifler, the new born butterfly, "How joyous he is in his claret coloured robe, so daintily set off with a silken edge. He has a low

seat in the universe, for he is only a butterfly; but to him it is as good as the uppermost; and in the sheltered spots of the woods with the green leaves about him, and the flowers that scarcely surpass him in beauty, inviting him to light on their petals, and taste of their sweets, a truly happy creature is your little silver bordered fly."

Even meaner things than these are partakers of the general joy.

Although it may be only a stretch of fancy in which the poet indulges, we would not like to contradict him when he says—

"I heard a thousand blended notes,
As in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

The birds around me hopped and played;
Their thoughts I cannot measure,
But every movement that they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fans
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

Through woodbine tufts in that sweet hour
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breaths."

Be this as it may, there is gladness enough among God's creatures to shew how little He is likely to be pleased with a morose or gloomy spirit in those who serve Him.

Not only is gladness congenial to His nature, He is most honoured by service cheerfully rendered. It is not much to a master's credit that his servants go sadly about their work, sighing and groaning at every step. Such deportment is little likely to commend his service to others. That will be better done by those who are cheerful in deportment and happy in spirit, not afraid to smile, with light in their eye and songs on their lips. Such a bearing speaks both of pleasant work and bountiful wages, and is an argument for men seeking to share a lot which seems so favoured.

Such deportment accords with the requirements of Scripture. For while there are tears that God puts in His bottle, and a sorrow which is blessed, and a house of mourning, to which it is better to go than to the house of mirth, there is "also joy unspeakable and full of glory," and "peace which passeth all undurstanding." God's people are to rejoice in the Lord always," and "be joyful in their king."

It is as much their duty to rejoice in the good which God provides, as it is to lament the sinfulness of themselves and others. While they look back with godly sorrow on the past, it is their privilege to realise the security of the present, and exult in the glory of the future, and to remember that even trial changes its character when all things work together for good. Hence gladness, not boisterous mirth, but solemn sanctified gladness becomes the servant of God. He should be a man in sympathy with nature, in harmony with his various relations, with heart open to the joy inspiring influences which surround him, and come streaming in upon him from sighing zephyr, and murmuring streamlet, glistening ocean and glowing sunset, hoary mountain and verdant landscape, and all the ten thousand beauties of which the earth and the Heavens are full. He should be cheerful as the lark when, lost amidst the blue of Heaven, he pours forth his matin song; while busy as the honey bee that sucks the opening flower. He should ply his daily task with thankful heart, not only anticipating his future reward, but rejoicing in the present provision which God has made for his happiness, realising even on earth the blessedness which is to be continued and consummated in Heaven.

The men of grace have found
  Glory begun below;
Celestial fruit on earthly ground
  From faith and hope may grow

The hill of Zion yields
  A thousand sacred sweets,
Before we reach the heavenly fields

  Or walk the golden streets,
Then let our songs abound
And every tear be dry.

Finally, glad service is the only proper response to the appeal which comes to us from the cross of Christ. The love which His cross reveals secures such service from all by whom it is realised, "The love of Christ constraineth us." Under its influence the Apostle welcomed the most disagreeable duties, and the most painful sacrifices. "And I will gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear into myself, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus." "Yea, and if I be offered on the sacrifice and service of your faith, I have joy and rejoice with you all." Such is the service we ought to render as God's redeemed ones. Reader, be it yours and mine to "serve the Lord with gladness."

Simon's Feast.

HE whom the Christians worship as their God?
Yes, I remember him,—a strange sweet man,
With eyes that seemed like fountains welling o'er
With deep and tender love, but which at times
Would sternly flash with indignation's fire;
And with a voice as sweet as that whose tones
Charmed Adam's wondering ears in Paradise,
When in the shadowy gloaming of the day,
He walked with Eve thro' Eden's scented bowers.
A great and holy man he seemed, but strange!
He thought himself to be the son of God,
And with such blasphemy he urged his claim
That our high priest adjudged him worthy death.
I used to see him often when a child;
And I could sit for hours and gaze at him
And listen to the music of his voice:
For there was something strange about the man
That drew us children round him,—made us feel
He was our friend, and loved us tenderly.
And once he gently drew me to his side,
And playing with my curls looked down at me,
And smiled so sweetly as he met my gaze;
Then asked my mother of my name and years,
And took me on his knee, and spoke to me
About the love God felt for such as I.
Ah, I was proud that day, yes, proud and glad,
And never shall forget it while I live.
E'en now I seem to see that smile of his
So kind and sweet, and hear that loving voice.

* * * *

I well remember, many years ago,
When I was but a child of tender years,
My uncle Simon gave a sumptuous feast,
And this man Jesus was among the guests.
A guest myself? No, I was then too young
To take my place beside the festive board:
But I remember how I crouched me down
In a dark corner, and with eager eyes
Watched all that passed. How it comes back to me!
I see it all as it 'twere but yesterday!
My uncle was a proud and upright man,
A staunch disciple of great Shammaï;
And with good reason he had looked askance
At this new Rabbi, who was said to teach
Strange doctrines quite subversive of our law.
I well remember how my youthful breast
Swelled up with anger (I was but a child)—
To see how Simon made the other guests
Be seated one by one, while kneeling slaves
First cleansed their feet, and then with perfumed oil
Their heads annointed:—there was only one
Who was not treated thus, and that was Jesus.
I knew not then the cause, and so was wroth;

And in my childish anger, oh, I longed
To strike my uncle,—thus to treat *my* friend!
Then down they sat; and Jesus he was placed
Nighest the door, the lowliest seat of all!
I was a foolish child, and once again
My heart grew big with passion, and I clenched
My little fist, and almost wept for rage!
And then they ate and talked: and I grew calm
And still, as with wide-open eyes and ears,
I listened to this strange man's wondrous voice.
I little understood of what he said;
But oh, 'twas sweet! It soothed my troubled breast
As did the low sweet song my mother sang
Each night when she had laid me down to rest!
While thus they talked, behold a woman came
And stood within the door-way. I could see
Her eyes were down-cast, and she trembled so
I thought she would have fallen. Timidly
She glanced at Simon; then as timidly
Let fall her eyes again; then tremulously
Advanced a step, and stood as if in doubt;
Then glanced again at Simon; then advanced
Another step, until at length she came
And took her stand quite close to Jesus' feet.
She had a lovely form; and my young heart
Flowed out towards her; for I knew not then
She was an outcast—scum from off the streets!
I seem to see her as I saw her, dressed
In gaily coloured garments, loosely thrown
Around her form, and girdled at the waist.
She was not like our Hebrew girls, but fair,
Like some few Grecian maidens I have seen.
Her skin was white, and very quick betrayed
The blush of shame that crept o'er cheek and neck.
Her eyes were large and blue and sorrowful,
And timorously glanced out from underneath
Her long bright lashes. And her golden hair
Was partly tied with ribands, partly fell
In long rich waves around her shoulders.—Thus
She stood at Jesus' feet, with tight clasped hands.
At length, as if forgetful where she was,
And overcome with passion, down she fell
Upon her knees, and kissed his dusty feet;
And wept and wept, as if her heart would break
And as her hot tears, falling one by one,
Wetted his feet, she took her golden hair
And wiped them dry again, and still wept on.
A long time thus she crouched, with stifled sobs,
Unchecked by Jesus, till her burdened heart
Had found relief, and her tears ceased to flow.
Then from her bosom drawing forth a box
Of ointment sweetly-scented, she did pour
Its costly fragance o'er the Rabbi's feet,
And all the room was with the perfume filled
My uncle Simon sat with curling lips,
And for a little while in silence watched
The scene before him. Then he leaned aside

And whispered to his neighbour half aloud,
"A prophet, do you say? No, no, forsooth.
For then he'd know what sort of woman 'tis
That touches Him, and He would send her quick
About her business. *He's* no man of God!"
The woman heard him, and the crimson shame
Suffused her temples, while she raised her eyes
With mute imploring look to Jesus' face.
And Jesus heard him too, and looked at him,
And for a moment from his eyes there flashed
An angry fire, that made him shrink and quail
But for a moment only. Soon he spake
In that sweet gentle voice of his, and said.
"Simon, I have a word to speak with thee."
My uncle answered him, "Master, say on."
And then the Rabbi told a tale,—I scarce
Can recollect it; but it was about
Two men who owed their master various sums:
The one owed little, and the other much:
The master, when he saw their poverty,
Forgave them all, and let them both go free.
This story Jesus told; and then he asked,
"Which of these twain would love his master most?
He who owed more, or he who owed the less?"
With hesitation Simon made reply,
"He, I suppose, to whom was most forgiven."
The Rabbi answered, "Rightly hast thou judged."
What next he said, I still remember it
As clear as when he spake it, word for word.
"Simon," he said, "thou sees't this woman here?
When first I passed thy doors, thou gavest me,
As custom is, no water for my feet:
But she hath washed them with her very tears,
And wiped them with her locks of golden hair.
No kiss of kindly welcome gavest *thou*:
But *she* hath never ceased to kiss my feet.
Not e'en with oil didst thou my head annoint:
But *she*, despised outcast though she be,
Hath poured rich ointment o'er my very feet.
Wherefore I say to thee, her many sins
Are all forgiven her; for much she loved.
But he to whom but little is forgiven,
Will love but little." Then he turned, and said,
"Woman thy sins are all forgiven thee."
As these words passed his lips, the assembled guests
Turned angry looks upon him, murmuring loud,
"What man is this, who thus forgiveth sins?"
But Jesus heeded not. He turned again
Towards the woman,—who on hearing him,
Had risen and looked at him with wondering eyes
In which hope strove with fear,—and said to her,
"Woman, thy faith hath saved thee; go in peace."
And hereupon my uncle Simon rose,
Pallid with passion, and with him the guests;
And some cried out against the woman, some
Cried out at Jesus; some with zeal declared
They would report him at Jerusalem,

And have him fitly punished. Thus the feast
Broke up in tumult. I was terrified,
And ran and hid myself. I could not tell
Why they were all so wroth. I knew not then
What deep and dreadful blasphemy it was
To use such words: for I was but a child.

* * * *

How strangely do these childish memories
Come back upon me now! I seem to live
The whole scene o'er again. I seem to see
The face and form of that strange loving man.
T'is strange that one who was so good, so pure,
Who spoke with so much grace, with so much truth,
Should yet be guilty of such blasphemy.
Sometimes the thought will come—(may God forgive;
'Tis but the frailty of a human mind)—
Sometimes despite myself the thought will come
That our chief priests and rulers must have been
Mistaken, as to who and what He was.
I sometimes almost think, it may have been
That He knew more of truth and more of God
Than they themselves. I sometimes almost think,—
But, tut! I talk too long. The time has come
For evening reading. Fetch the parchment roll.
We read to-night in great Isaiah, where
The prophet tells about our promised king,
How he will never break a bruised reed,
Nor quench the smoking flax. Go fetch it me.

* * * *

'Tis strange. 'tis strange. The questions of this boy
Have roused deep questionings within my mind,
That will not be expelled. Still that strange man,—
His form, his face, his voice, the words he spake,—
Keep thronging on me; and I cannot rest.
Good certainly he was, and pure, and true,
And wise; far more than any men I've known.
And as I think of him, I almost feel
That he was more than man.—But no, but no,
It cannot, *must* not, be,—and yet I've heard
His own disciples say he rose again
After three days, and then went up to heaven.—
May it not be? May it not be?—But hush!
The boy returns. These foolish thoughts must cease.

January, 1887. "DURLEY."

YOU that are little ones, when the Lord speaks to you, cry to Him, "Speak, Lord, for Thy servant heareth;" and when, in the class or in the house of God, the word is preached to sinners, remember it is preached to you quite as much as to men who are six feet high.—*Spurgeon.*

THE Emperor Augustus, when seated at table between Virgil, who was asthmatic, and Horace, who was blear-eyed, said, laughing, "I am between sighs and tears!" Alas! who is not seated between these two table-companions at the banquet of life.—*Joseph Roux.*

The Story of the Assyrian Inscriptions.

I.—HOW THE PROBLEM WAS PRESENTED.

By Rev. John Urquhart, Weston-Super-Mare.

IN undertaking to tell the story of Assyrian research little is required of us in the way of explanation or introduction. The triumphs which genius, seconded by the most laborious and persevering toil, has won in this field, have, many of them at least, been long familiar to our readers. Nor does the value of the discoveries need to be enlarged upon. In these days of destructive criticism they have proved the thoroughly historical character of much in Old Testament story, which learning had thought fit to question or deny. This part of the world's story, which was being buried under a deepening oblivion, has suddenly risen from its ashes and once more attracts to itself the earnest attention, and the warm interest of to-day. We read the state records in stone and clay, the treatises on science and on magic, the grammars and even the dictionaries which for five and twenty centuries human hand had ceased to touch. All this has been accomplished by a series of discoveries, productive of such startling results, and conducted with such ingenuity and boldness, that they may be called the romance of modern science.

One of the most striking features in the tale is the marvellous way in which preparations were unconsciously made for the future task. The attention of the learned was attracted to studies, for example, which equipped them so thoroughly for the after work that it is questionable if any wiser course could have been pursued had there been the most perfect knowledge on their part of what lay before them. The same wise guidance becomes quite as conspicuous when we remember where it was that the task was first of all presented. Attention was kept centred upon the one spot where the problem could be attacked on the easiest, we might indeed say, the only assailable side. Had the inscriptions presented themselves merely in the opened mounds of Mesopotamia, the secret of the Assyrian writing might have remained an inscrutable mystery. But kindred sculptures existed which, though unburied, had escaped alike the destructive efforts of human vengeance and the ravages of time. These held the key by which the doors of the tomb could be unlocked, languages be recalled from the dead, and the world's past be brought again into the midst of its thought and living interest

The opening scenes of our story lie, therefore, not in Assyria or Chaldæa, but in the neighbouring country of Persia; and we shall have, first of all, to watch there the various incidents of the long-continued siege till the fortress is taken and its spoils laid at the world's feet.

About 30 miles to the north-west of Shiraz the traveller meets with the fragments of an ancient royal residence.* They rise from the great plain of the Merdusht, and nestle in the skirts of the lofty grey marble rocks which form the northern boundary of the plain. Commissioned to provide here a burial place for the kings of Persia, the architect has chosen a spot where the rocks present a semi-circular opening. The back of the buildings is clasped by the two projecting horns of this mountain wall, and an immense platform is carried far out into the plain. The tombs are cut in the solid rock behind, but these resting places of the dead were adorned and guarded by one of the most magnificent of palaces for the accommodation of the living. The platform, partly cut out of the solid rock and partly built, is from 25 to 50 feet high according to the inequalities of the ground, and is faced with enormous blocks of dark-grey marble. The front faces the west, and is more than a quarter of a mile long. On this large space the buildings were raised in the form of an amphitheatre, in keeping with the sweep of the mountain wall behind. Three terraces rise, the one behind the other, and in the days of its splendour the whole must have presented one of the most beautiful and imposing sights on which the eye could rest. All the buildings are constructed of huge blocks of marble exquisitely polished and put together without mortar or cement, but so admirably fitted that it is difficult to discover the places where they are joined.

There is only one means of access to the platform, and this lies on the west side. The traveller passes up a double marble staircase, so wide that ten horsemen might ride up abreast, and of so easy an ascent that Porter rode up and down with perfect ease. The first double flight of 55 steps ends in a landing place, 37 feet by 44. From this another double flight leads to the top of the first terrace. Here we are confronted by an immense portal formed of two massive walls, in the front and sides of which two gigantic bulls are exquisitely sculptured. The pavement is of polished marble. But the most interesting part of the ruins is the second terrace, which is also ascended by a double staircase. There stands the *chehel minar* or palace of forty pillars. Only a few of the pillars are now standing, but from the indications that are left it is calculated that there were once more than two hundred. Those that remain are among the most graceful relics of antiquity. The staircases, the walls and entrances to the building are crowded with sculptures representing processions of court officers, guards, and envoys from the different satrapies bearing the choicest productions of the various countries.

* The writer is greatly indebted to *Les Eritures Cuneiformes* par M. Joachin Ménant, and to Lenormaut's *History of the East.*

Buildings and sculptures alike prove that the arts were then in their highest perfection. The most splendid conceptions were waited on by a skill which seems as if it had but to touch the marble to accomplish whatever it desired. These are the ruins of Istakhar, the ancient Persepolis, and it was here that the great problem first presented itself, and the key was found which unlocked the mysteries of the past.

The remains were of too striking a character to escape the notice of the travellers who visited Persia. Tidings of them were from time to time brought to Europe, and towards the end of the sixteenth century the once famous Italian architect, Sebastian Serlio, published a plan of the ruins which he had drawn up from those accounts. This plan, as might have been expected, was quite unlike the real Persepolis. The first account which enabled a reader to form a correct notion of the ruins was given by Figuëroa, a Spanish nobleman. He was sent as ambassador to Persia by Philip III. to negotiate a commercial treaty, and having been greatly interested by what he had heard of the ruins, he visited them in 1618. His attention was attracted by one of the most striking features of the monuments, namely, the inscriptions which accompany the bas-reliefs. They are in a character totally unlike that of any other language. The only writing which it might be imagined to resemble is the Chinese, but even this resemblance disappears upon the slightest inspection. Its chief characteristic is the constant use of a figure like a nail, or wedge, or arrowhead (𐎹). The letters are formed by various combinations of this elementary figure, 𐎹𐎹, 𐎹𐏁 𐎹𐎹 &c. There were inscriptions in other characters upon the monuments, but it was plain to Figuëroa that these were of later origin. The arrowheaded letters were deeply cut, and had evidently been engraved when the monuments were erected. Three years later, in 1621, Persepolis was visited by a Roman gentleman, Pietro della Valle. His letters, addressed to a friend, contained a minute description of the ruins. The inscriptions had attracted his attention also, and to him belongs the honour of having made the first step towards their decipherment. He observed, in the course of a keen scrutiny, that where the wedge, or nail, was not perpendicular, the thick end was always towards the left, and the thin end to the right. From this he inferred that the language had been written, and was to be read from left to right like the languages of Europe, and not from right to left like Hebrew and Arabic. The truth of this observation was fully confirmed by after discoveries.

These accounts failed to excite the interest of the learned and, so far as this was concerned, Figuëroa and Della Valle would have told their tale in vain. But the cry which those records of the past had begun to lift in the lands where alone the knowledge and enterprise, requisite for their decipherment, were to be found was not to be allowed to die. About fifty years after Della Valle's visit Chardin, a young French Huguenot (subsequently knighted by our own Charles II., and afterwards known as Sir John Chardin), travelled in Persia,

and by an elaborate description again called attention to the monuments. They were of many kinds. Many peoples, he said, had used the monuments as a means of transmitting to posterity a knowledge of their exploits. There were inscriptions in Greek of times both earlier and later than the Christian era. There were others in ancient Syriac and Arabic. But a glance was sufficient to prove to him, what Figuëroa had already noticed, that the inscriptions, engraved on the monuments at the time of their construction, were those in the cuneiform (wedge-shaped) character. The others were badly formed and cut, and were in striking contrast to the beautifully engraved arrow-headed letters. Of these last he gave a minute account, and came to the conclusion that they were not hieroglyphic but alphabetic, and he believed that he had distinguished more than fifty letters. Misled, however, by the arrangement of some of the inscriptions he imagined that they were to be read not only from left to right but also sometimes perpendicularly as in Chinese. He dwelt upon the beauty of the characters and asserted that these inscriptions had nothing confused or barbarous about them. Attention was also drawn to the monuments by Mr. Fowler, agent of the East India Company. He published, in the Philosophical Transactions of June 1693, specimens of the inscriptions, and he confirmed the opinion first expressed by Della Valle that they were to be read from left to right.

For more than a hundred years the attention of the learned had been called to those records which were dumbly striving to tell their tale, and beckoning to the skill and science of Europe to come and give them voice. What, then, was the reply? It was given by Dr. Thomas Hyde, a dignitary of the Church of England and an Orientalist of great and well-earned reputation. But great men have their weaknesses, and a great reputation sometimes conceals a snare. It seems a just inference from his own words that he could not brook the suspicion that he who knew so much did not know all. In 1700 he published what was regarded as his great book. It was a history of the religion of the ancient Persians and of the Magi. He had devoted great attention to the antiquities of Persia, and there was almost no question, which the nature of his subject permitted, that did not come in for discussion. The inscriptions of Persepolis could not be passed over, but the manner in which they were dealt with may well serve as a warning against learned arrogance. These characters, he said, represented no system of writing whatever. They owed their existence simply to a sculptor's freak who, to load the walls of Persepolis with ornaments, tried how many different forms he was able to make with the help of only one elementary figure. He would not have troubled himself to have spoken of them at all had it not been for the importunity of some persons who flattered themselves that they had found things here worthy of their curiosity, and had he not feared, he added, that his silence would have been regarded as a means of concealing his ignorance.

So far, then, European learning had flatly, one might say scornfully, refused to entertain the problem at all. The neglect was afterwards nobly atoned for, but meanwhile the quest was, without doubt, dis-

couraged and discredited. Fortunately, however, inquiry could not be suppressed by the weight of a great name. If Dr. Hyde's assertions satisfied those who had before them only the meagre and inaccurate copies of the inscriptions then published, no one could look upon the monuments themselves without being fully convinced that the characters were not ornaments but the letters of a language which had once been, and might again be, read; and later travellers gave copies of the inscriptions which left no doubt upon this point. But this was all that was certain. The problem was no fancy; it was a reality. The monuments spoke a language, but when or how this language would be deciphered and interpreted no one could say.

In this condition matters still lay, when, in 1765, the ruins were visited by one whose name brought the problem more prominently before the world than it had yet been presented, and whose genius led the way to its solution. The learned theologian, Michaëlis, had suggested to Count Bernstorff, minister of Frederic V. of Denmark, the idea of a mission to the east to throw light upon some parts of the Old Testament. The suggestion was nobly responded to by both minister and king. Carstens Niebuhr, a young engineer officer of great promise, accompanied the expedition as mathematician. It consisted altogether, Niebuhr included, of five members. They visited Constantinople, Egypt and Sinai, and penetrated into the interior of Arabia. There two members of the expedition, the orientalist Von Haven, and the naturalist Forskaal, succumbed to the influences of the climate. Baurenfeind, the artist, died on the voyage to India; and the fourth, Cramer, the physician, was buried by Niebuhr in Bombay.

On his way home from India Niebuhr passed through Persia, and, like all who had preceded him, he was greatly impressed by the monuments and inscriptions of Persepolis. Of these last he set himself to make, with great labour, accurate copies; and, in the course of transcription, he proved the certainly of what Della Valle had suspected—that the writing was to be read from left to right. He found two inscriptions which contained the same text, the same characters appearing in each, and in the same order. They corresponded line for line with one slight exception, and it was this exception which established the discovery. Two characters, which stood in the first inscription at the *extreme right* of the *third* line, were found in the second inscription at the *extreme left* of the *fourth* line. It was plain that the third line had been long enough without those two characters, and that they had, on this account, been put on the left of the fourth line; but this could only have happened because the extreme right was the end of the one line and the extreme left the beginning of the other. This slight variation thus put it beyond doubt that the writing was to be read from left to right.

As the labour of transcription went on Niebuhr made another great discovery. He perceived that the inscriptions were not all in the same character. There were, in fact, three kinds of cuneiform writing upon the monuments and not one, and the text of the first appeared to be repeated in each of the other two. The difference in the letters was very marked. The combinations in the

first were comparatively simple. In the second they were more intricate, and there were some differences also in the elementary figures which formed the letters. The third system of writing was more intricate still. The inscriptions in the first character were uniformly longer than the others. He noticed also that this threefold character belonged to all the inscriptions, and that the different systems of writing were invariably found in the same order. The simplest was always first, the most intricate always last.

This discrimination was of immense service in preparing the way for after discoveries. The different systems of writing had been hitherto confounded together, and, had this confusion continued, the deciphering of the inscriptions would have been impossible. It will be observed that we have spoken of these as different systems of writing. They were really different languages, but this was not yet ascertained, and Niebuhr believed that they were the same language in different alphabets. He concentrated his attention on the first and simplest system, and proceeded to note down the different characters which were to be found on the monuments. He found that they were not more in number than forty-two. These were no doubt the alphabet of the language; but what was the language, and how were the letters of the alphabet to be determined? Everything was still shrouded in the deepest mystery. Much as Niebuhr had done, the ground was only entered upon. For more than two centuries the problem had been before the mind of Europe, and even now all that could be said was that it was being seriously investigated; and well nigh another century was to pass away before the seal of silence should be broken, and the monuments of Persepolis should once more proclaim to the world the words of its ancient kings.

Children's Readings.

By Rev. F. H. Robarts, Glasgow.

"COMFORT FOR TIMID CHILDREN."

"My presence shall go with thee, and I will give thee rest."—EXODUS xxxiii. 14.

IT is a good thing for boys and girls to be brave, but sometimes you feel timid and frightened. Some children are afraid to be left alone in the dark, but if you will sit with them till they go to sleep they are quite happy. Little boys are sometimes teased at school. It is very cruel and wicked to tease and bully one another, but it is sometimes done. But if a little boy has a big brother at school to take care of him and fight his battles he is not afraid.

The presence of his big brother gives him rest. A story is told of Lady Augusta Stanley, the noble wife of Dean Stanley of Westminster. She used to visit the poor sick people in the Westminster Hospital, and to read the Bible to them and comfort them. One day a poor woman, who had a painful operation to suffer, sent for Lady Augusta to come and sit beside her. "For I can bear it better," she said, "if you are with me," and her kind friend's presence gave her rest.

Now, in our beautiful text, the great God in Heaven says to little boys and girls "My presence shall go with thee, and I will give thee rest." As He went with the children of Israel "by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light:"—*so* He will go with us.

But there is no pillar of cloud and of fire for us: We cannot see God at all. How do we know that His presence is with us? Can a little child see his mother, when his eyes are shut and the room is dark? No, but he goes to sleep quite happy, if he *believes* that she is there. Can you see the air which fills the room at this moment? No, but the room is full of air or else you could not live: and the presence of our dear kind Heavenly Father round about us is as real as the presence of the air that we breathe: and to believe this will give us rest and peace.

Now, let me try to show you how this will come true. Years ago, long before any of you were born, there was a little boy who was to go a long railroad journey from London to Bristol. In prospect of this he was rather timid. You wonder at this because you never feel timid on the railroad. But you must remember that railroads were new things at that time. They had not been long invented. He had never seen a railroad; and he had heard about terrible railway accidents, and long, dark railway tunnels; and he was afraid at the thought of his first railway journey, just as you might feel afraid at the thought of going from Glasgow to Edinburgh in a balloon for the first time. Well, this little boy had a kind aunt, and before he got into the train she put into his hand an envelope, on the outside of which was written "Prescription against fear." You know what a prescription is. It is the paper which doctors write, telling the druggist what medicine to send for people who are sick. When the train was going very fast, and was getting near the long tunnel, and the little boy was beginning to feel fearful, he opened the envelope, and what do you think he found inside? He found this text of Scripture, written in large letters. "What time I am afraid I will trust in Thee," and that told him that the best cure for fear is to

think of God and His presence. Wherever we go, God is always there to take care of those who put their trust in Him.

But "no man hath seen God at any time," and we cannot form a picture of Him in the mind's eye. Quite true : but we can easily form a picture of the Lord Jesus Christ when we read the beautiful stories given of Him in the Gospels. We read how He stilled the storm and said to the frightened disciples "Why are ye fearful, oh ye of little faith," and His presence will be with us in our storms, as it was with them in theirs, for He says "Lo I am with you always, even unto the end of the world." Let us all believe in Him and in His presence, and that will give us comfort and rest.

"My presence shall go with thee,
And I will give thee rest :"
How blessed are the people
Who have their faith confessed,
In Him who never leaves us,
And never will forsake,
But graciously receives us
For the dear Saviour's sake.

We cannot tell what sorrow
Or change may be in store :
The secrets of the morrow
We cannot guess before ;
But God's almighty power
Shall shield us from all harm,
Beneath us every hour,
His everlasting arm.

Our heavy loads oppress us,
Our memories of sin ;
Temptations sore distress us,
Our souls are sad within :
"Thy burdens cast upon me,
"My grace shall thee sustain,
"Thy Saviour bore them for thee,
"And thou with Him shalt reign."

"The dark and swelling river,
"Thou shalt not pass alone ;
"My rod and staff deliver
"Those I have made my own :
"Thou shalt be ever with me
"In mansions of the blest,
"My presence shall go with thee,
"And I will give thee rest."

Gleanings.

DEATH OF A CHILD.

SHE was but a little flower—a snowdrop of the early year—standing in lowliness beside the trees of God. What is there to say about a little child's life or death? We can never say all that a father and mother know and feel. But this we may say, that "of such is the Kingdom of Heaven;" that the Saviour makes them welcome yonder, as He made them welcome here; that Abraham, and Issac, and Jacob, must make room for *them* at the great feast of heaven, where they constitute the majority of the company; that the growing which is interrupted here will be continued yonder; that they are gone to a rising which knows no setting; gone to be forever under the cheering light and the cherishing warmth of the fatherhood of God. The little frail ship arrived at port in safety, seems to bring to us one more assurance that we too shall get through. The glory left on the way which such tiny feet have trodden makes it a little easier for us to follow.—*A. Raleigh.*

PRAYER.

Just think—we feeble, mortal, sinful men have the privilege of speaking to our Maker. We utter words here, or we pour out our desires in the closet; or, when walking through the streets or engaged in our daily employment, we breathe an ejaculation. The word may be scarcely louder than a whisper—it may be inaudable even to our nearest neighbour. And yet it cannot die away into silence, nor can it be lost through blending with other sounds. Nothing can drown it. Nothing can waft it away from its course. Nothing can prevent it reaching its destination. It rises above the din of the streets. It pierces the clouds which hang over the city like a leaden canopy. It passes beyond the sun and the stars. It enters the presence-chamber of the Almighty. It is audible amid the billows of sound which are rolling round the eternal throne. The poor sinful mortal's whisper is audible amid the pealing anthems of seraphim and cherubim, and the hallelujahs of the angelic choir. Amid their ceaseless strains that whisper reaches the divine ear, touches the infinite heart, moves the omnipotent arm. It brings troops of angels forth on ministries of mercy. It sets in motion long trains of events. It influences the destinies of the universe. Immediately, or at distant dates, it sends down showers of blessing on the soul who utters it, or on others who are the objects of that soul's solicitude, and on whose behalf it was offered.—*W. Landels.*

ANTINOMIANISM—New and Old.

"The old Antinomians inisted on the divine grace—on the divine grace always, on the divine grace only. What they said was true, gloriously true; but by saying nothing else they made it dangerously false. It is the same with the new Antinomians. They tell us that God loves man, loves every man, the good and the bad, the pure and the impure, the just and the unjust, the thief and the honest man, the saint and the sinner. What they tell us is also true, gloriously true; but by saying nothing else they make it dangerously false. The old Antinomians said that God has destined the elect to eternal glory, irrespective of their faith and their

conduct ; the new say that God has destined all men to eternal glory, irrespective of their faith and their conduct. According to this gospel the gate is wide and the way broad that 'leadeth unto life,' and all men are walking in it. No man need strive to enter by this 'gate': every man has entered by it already ; and no matter how he may strive to escape from this 'way,' to escape from it is impossible. It is the only 'way' in which any man can walk ; for there is no way that 'leadeth unto destruction.' The difference between the old doctrine and the new is an arithmetical, not a moral difference. The old insisted that the elect are few ; the new insists that the whole race are pre-destined to 'glory, honour, and immortality ;' both insist that no antagonism to the divine authority, no insensibility to the divine love, can prevent the eternal decree from being accomplished. The new Antinomians, like the old, believe that 'the elect will be saved do what they may.'"—*R. W. Dale.*

THE DEVIL.

Men don't believe in a devil now, as their fathers used to do.
They've forced the door of the broadest creed to let his majesty through ;
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain.
And loads the earth of each passing year with ten hundred thousand slain ?
Who blights the bloom of the land to-day with the firey breath of hell,
If the devil isn't and never was ? Won't somebody rise and tell ?

Who dogs the steps of the toiling saint, and digs the pits for his feet ?
Who sows the tares in the field of time wherever God sows his wheat ?
The devil is voted not to be, and of course the thing is true ;
But who is doing the kind of work the devil alone should do ?

We are told he does not go about as a roaring lion now ;
But whom shall we hold responsible for the everlasting row
To be heard at home, in church, in State, to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found ?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and the crimes of the day spring up, for surely we want to know.
The devil was fairly voted out, and of course the devil is gone:
But simple people would like to know who carries his business on.

—*Transcript.*

Notes.

By a Rambling Observer.

RANDOM TALK. For a specimen of this we have not often met with anything equal to the following. In a sermon by Rev. Alfred Verran, which appears in the *Christian World Pulpit*, we read :—Mr. Beecher, of America, somewhere speaks of "a Christ a thousand times more glorious than Jerusalem ever saw ; a Christ a thousand times freer and fuller of the manifestation of love than any historical Christ ; a Christ larger in every way than the

Christ of the past; a Christ enwrapping every soul as the whole atmosphere of a continent broods over every particular flower; a Christ conceived of as living near, as overhanging, as thinking of each one, and as working for him." Whether Mr. Beecher be responsible for this or not, we are unable to say. It is enough to note that Mr. Verran quotes it with approval, and to ask what it really means—if it has a meaning, which is very doubtful. If it means that the preacher or Mr. Beecher now understands Christ better, and sees more in Him than at any former period, or more than was seen in Him by the men of former times, we need not demur to the pretension except as being somewhat extravagantly expressed. But this unhappily is not what it says. It does not speak of the preacher's present views of Christ as being superior to those he held in times past, which is very probable. But it speaks of Christ whom the preacher knows as a much superior being to the Christ who was seen in Jerusalem, and has been believed on since. Now the Christ whom "Jerusalem saw"—the "historical Christ" is the Christ of the Gospels. Among the questions, therefore, to which such language naturally gives rise are the following:—Is then the Christ whom Mr. Beecher or Mr. Verran knows a being different from—"a thousand times" superior to the Christ whom the Evangelists have portrayed? Have they discovered a Christ who is "a thousand times freer and fuller of the manifestation of love," than He was who laid down His life for His enemies, and died praying for His murderers? Or is their Christ the same being only so much improved in character that He is now a thousand times better than He was then? Has He so changed of whom it is written that He is "the same yesterday, to-day and forever?" And is the Christ of the Gospels now to be superseded by this superior Christ? Is it a mistake to point to the character of the being who was known as Jesus of Nazareth—a character which has been regarded as not only faultless but perfect, as the most convincing evidence of the divinity of our religion—the greatest miracle of time? Is the Church guilty of idolatry in making Him the subject of her adoring homage? We do not for a moment suppose that either of the preachers means this. Then why use language which can be so understood? Are not religious teachers above all others bound to be explicit and precise in their utterances?

At a united meeting of the London Baptist and Congregational Boards, held last month, mutual courtesies were freely exchanged, and mutual good wishes expressed, with which everyone, who desires to see good people drawn as close to each other as possible, will cordially sympathise. Exception was taken at the same meeting to the use of the distinctive titles, Congregationalists and Baptists. The name Christians was thought to be better than either. This, no doubt, everyone will admit. But the question still remains —How is this desirable end to be gained? And to this question, unhappily, neither side seems able to give an answer. If we are not to retain our differences of belief and practice the thing is simple

enough. There will be no need for any name to indicate that which does not exist. But if they are to exist still, how can they be more easily indicated than by some name which represents them. Christian is the name to which all are entitled; and no one sect has a right to use it more than others. And if all use it without any subordinate name to represent their peculiarities endless confusion must ensue. The Baptist will find himself unwittingly countenancing what he believes to be the errors of Pædo-baptists, and *vice versa*. And the same thing will happen with all other sects. Why, then, should not each bear a name which represents its peculiarities, so that those who hold them may at once know with whom to unite themselves? We are greatly mistaken if this proposed dropping of names, catholic as it seems, be not a hindrance rather than a help to the unity which is desired. It introduces an element of absurdity into what might otherwise be regarded as a serious attempt; and sounds more like "Bunkum" than the sober conviction of those who utter it. We shall not attain to unity by using only a name which makes our belief and practice appear the same when they are really different. While differences exist they should be openly avowed and frankly recognised, and the brotherly feeling cherished which extends to others the liberty we claim for ourselves. Fidelity to conviction, freely expressed, represented, if needful, in the name we bear, must be the basis of any union which is to prove real and enduring.

A GOOD work has been begun in Hamilton in connection with the Rev. J. R. Chrystal whose baptism we reported last month. In about ten months' Mr Chrystal has gathered together a church numbering between forty and fifty members, and a number more are waiting to be received. A small, but comfortable, place of worship was opened in January, in which the brethren are now assembling with increased prospects of usefulness. This chapel or hall was a granary attached to the minister's residence, and has been fitted for its present use at a cost of nearly two hundred pounds. Mr Chrystal has entered on this work in the same spirit of faith and consecration which led him to leave his very comfortable and attractive position in the Established Church. And the writer earnestly hopes that he will not be left unsupported in this good work, but that the Lord will put it into the heart of his people to meet, by their generons contributions, the expense which has thus been incurred.

IN Ayr also, through the help of Mr. Spurgeon, promptly and generously rendered, a church has recently been formed, and is progressing favourably under the energetic pastorate of one of his students. The venerable Henry Harcus, late of Burray, Orkney, who has recently retired from his connection with the Home Mission, is now resident in Ayr, and is greatly helpful to the newly-formed church. On the first Sabbath of the year he conducted the services morning and afternoon; his address at the Communion was listened to with the deepest interest. The evening service was conducted by Mr.

Young, solicitor, whose evangelical services are much appreciated both in Ayr and the surrounding district. The brethren are anxious to secure some place of meeting in which the ordinance of baptism can be observed, their present hall not admitting of it. We trust their wish may soon be gratified; and that the Lord may abundantly bless and prosper them.

In addition to the students of the Union whose settlement in pastorates was noticed in our last, we might have mentioned the name of Mr. Simpson, who is now fulfilling an engagement in Bunessan in connection with the Home Mission. This makes eight (instead of seven as we stated) who have entered the field through the help of the Union during the past year. Mr. Simpson, like most of the others, has finished the Union curriculum, and also attended several theological classes in Edinburgh University. We wish him much success in his present sphere of abour.

We have great pleasure in informing our readers that a Second Convention is to be held in the spring in connection with the Sabbath School Association. We trust our friends in the churches will rally round the Rev. Mr. Macpherson and give him every encouragement in his endeavours in the above direction. We shall look forward with interest to the announcements in the March issue.

Notices of Books.

James Robertson of Newington, A Memorial of his Life and Work. With Preface, by the late Rev. John Ker, D.D. *Edinburgh: Andrew Elliot.*

The story of a beautiful and saintly life, simply and touchingly told. James Robertson was a man amiable by nature and sanctified by grace, with a tact for doing good which amounted almost to genius. The volume, which cannot fail to be useful, has our heartiest commendation.

Songs of Christian Warfare. Arranged by F. Mary Colquhoun. *Edinburgh: Andrew Elliot.*

An admirable selection for closet reading, especially when the heart grows faint under trial, and words of cheer are needed to revive faltering faith and courage. We hope now and again to present our readers with choice gleanings from its pages.

Daybreak on the Congo.

THE Baptist Congo Mission has had a pathetic and eventful history. Its men are all still young, but it has already added many a brave spirit to "the noble army of martyrs." Although not the first missionary sent out by the Society to the Congo, the real founder of the Mission is Mr. T. J. Comber, whom many of the late Dr. Stanford's congregation at Camberwell remember as a gentle, fair-haired lad in the Sunday-school there. He was still a mere stripling when he landed on that West Coast of Africa which has proved so fatal to those who have followed him. Where Stanley found it necessary to employ a small army, Comber advanced unarmed and almost alone. He came back to England a few years later, and married a daughter of the Sunday-school teacher who had first awakened his missionary enthusiasm. She died on their return soon after landing; but grief and loneliness only deepened his consecration. Again and again fresh volunteers succumbed to the climate on the threshold of their labours. The power of a noble example has been shown in the fact that two brothers and a sister of Mr. Comber have since gone out to Africa. From some interesting letters in the *Missionary Herald* we gather that some cheering signs of progress are beginning to be seen. Mr. Comber writes on September 27 :—"From my dear brorher's death, in December, 1884, to the following May—less than six months—five of our dear brethren had fallen. From June, 1885, to January, 1886, nearly eight months, we have lost one. And since the death of our brother Maynard until now—another eight months—we have been graciously preserved, and number sixteen in all, besides the Bentley party of seven more, due to arrive to-morrow at Banana. . . . . Although I often feel keenly dissatisfied with our progress amongst these people, yet I cannot but see that there is progress. This has been late in coming. I have never seen the heathen longing and crying for the Gospel, and have never thus described them; I wish it were so. But now I do see the people wanting and longing to hear about God, and I feel deeply grateful, and very hopeful."—*The British Weekly.*

NO knowledge, however vast; no matter, however Scriptural; no creed, however primitive and orthodox; no style, however faultless; no manner, however graceful, can avail without the force of the preacher's own character, example, hopes, aspirations, prayers, going along with his sermon.—*Prof. Blunt.*

A DAVID buried quick in a cave, a Daniel in the lion's den, find that prayer can win its way up to God and find audience. For the high and lofty One—who hath the heaven for His throne, and the earth for His footstool—hath an eye to them also who are of a poor and contrite spirit, and, therefore, no desperate case of the people of God renders prayer useless.

Intelligence.

BURRAY, ORKNEY.—On Christmas Eve the Sabbath School scholars, who have increased greatly in numbers since Mr. Gunn's settlement, met in the church to the number of nearly 60, when tea, cakes, and fruit were provided, and Christmas and New Year's cards, kindly given by Mrs. D. Hourston, Ayr, were distributed. Prizes were given by Mr. Gunn to those who could repeat from memory most of the 119th Psalm. The whole Psalm was repeated by two, and considerable portions of it by several others. On New Year's Eve a watch meeting was held in the Chapel. The place was nearly full, although the weather was not favourable. Since the New Year came evangelical services have been conducted by Messrs. Dunnet and Coghill, who are on a visit to Mr. Gunn. The attendance has been good, sometimes quite full, platform and stairs crowded with hearers. Since Mr. Gunn's settlement all the services have been well attended, and a good work is going on.

DUNDEE.—LONG WYND.—A social meeting under the auspices of the Young Men's Fellowship Society connected with this Church, was held on the evening of Wednesday 12th. Jan. last. There was a large attendance of ladies and gentlemen, and a very pleasant evening was spent. The Rev. Wm. Tulloch, pastor of the church, presided, and in a brief address made allusion to the exceptional number of young people in membership with the church, and made the suggestion that the energy contained in this society of young men might be carried to a practical use in the form of mission work. Very instructive addresses were also given by Mr. Small, president of the Young Men's Christian Association, and Mr. David, vice-president of the Society; and earnest hopes were expressed that the Society would go on and prosper—*Sabbath School.*—The annual soiree in connection with the Sabbath School was held on Thursday evening, 23rd Dec. 86. When about 270 scholars and friends were present, Rev. W. Tulloch pastor in the chair. After tea was partaken of, the chairman after a few suitable remarks called on Mr. C. Duncan, the superintendent, to give the annual report, which shewed that there were 160 scholars on the roll, being an increase of 30 during the year. There had been collected £6 14*s.* 6½*d.* and after defraying other expenses £3 10*s.* was voted to various missions. After an interesting address by Mr. Docharty, and a solo by Miss Baptie, several of the scholars gave recitations. A number of books were presented to scholars who had been successful in bringing new ones. Altogether a very pleasant evening was spent.

EDINBURGH.—DUNCAN STREET.—The annual soiree of the Sunday School in connection with this church took place on Wednesday evening, 29th December, in the school-room behind the chapel. The school-room was very tastefully decorated for the occasion. The Rev. John M'Lellan, pastor of the church, presided, and nearly 200 adults and children sat down to tea. After tea, a very varied programme, consisting of short addresses by able speakers, trios, duets, solos, and recitations by the children, was gone through. An excellent magic lantern entertainment was also provided by a member of the church. Every one present felt that a very pleasant and profitable evening had been spent; and we only hope that a fresh impetous has been given to Sunday School work amongst the congregation.

FORFAR.—The East End Mission Sabbath School held their annual soiree in the East Burgh School, on Monday evening, 3rd inst., when the teachers, scholars and friends, numbering about 250, spent a very enjoyable evening together. Practical addresses were given by Rev. Jervis C. Shanks, Arbroath, and Mr. Deas, Craichie. The choir and other friends helped to enliven the meeting by singing several appropriate hymns. The report for 1886 showed that the average attendance for the year had been 167, being an increase of 33 over the previous year, and a balance of £2 13*s.* 10½*d.* A number of prizes were given for regular attendance, thus bringing a very happy meeting to a close.

KEISS.—On the 3rd January a social meeting of the church and congregation was held in the chapel. The most of the children attending the Sabbath School were also present. This meeting was held to commemorate the day on which Sir William Sinclair of Dunbeath, the founder of the church, preached the Gospel for the first time at Keiss. Despite the inclemency of the weather the meeting was pretty well attended. After tea, addresses were delivered by Rev. Mr. Scott, Scarfskerry; J. Cook, Esq., Keiss; Messrs. A. Reid, Keiss; D. Tait, Wick; and Wm. Dunnet, Auchingill. Some of the children, by recitations and hymns, contributed not a little to the enjoyment of the evening. The pastor, H. M'Lean, presided.

LARGO.—The annual soiree of this church was held in the chapel on Friday evening, December 10th—Mr. J. B. Gillison, pastor, presiding. After a service of tea, interesting and profitable addresses were delivered by the Rev. William Grant, Bristo Place Church, Edinburgh; Rev. T. W. Lister, Leslie; and Rev. J. T. Forbes, Cupar, Fife. The evening was agreeably enlivened by selections of sacred music rendered at intervals by the choir. The children's annual New Year soiree took place on Friday evening, January 7th. After the usual service of tea and fruit, the pastor gave an opening address, and the rest of the programme was carried out entirely by the children, a large number of whom took part and very tastefully rendered a number of solos, duets, &c., and gave recitations of verse and dialogue. There was a large and appreciative audience,

PERTH.—The anniversary services of South Street Church and Sabbath School were held on Sunday, Monday and Tuesday, January 16th, 17th, and 18th. The Rev. W. J. Mathams, of Falkirk, preached on the 16th, and addressed the Sabbath School. On Monday evening the annual soiree of the congregation took place in the church—the pastor presiding. After tea the key note of sociality, as an adjunct of Christianity was struck, and the talk well sustained by all the speakers. Rev. A. Sutherland, of York Place U.P. Church; Rev. R. Finlay, E.U. Church; Rev. W. J. Mathams, Mr. P. Campbell, Mr. J. G. Greig, and Mr. J. Doggart, City Missionary, took part in sustaining the interest and harmony of the evening, which was made more social by minute general conversation, and joyful hymns and spiritual songs with organ accompaniments. On Tuesday evening the teachers and scholars assembled in goodly numbers, and passed a pleasant and profitable time. The superintendent, Mr. W. Ellison, was in the chair. Addresses were delivered by Mr. P. Campbell and Mr. J. Greig on "The Commandment with Promise," the Pastor on "Children and Hot House Plants," and the superintendent on "The little Hero." A number of the parents and friends were present to witness the enthusiasm, and share in the enjoyment of the children.

WISHAW.—A watch night service was held as usual on Friday 31st. Dec., followed by all-day meetings, and conference on Saturday. The conference was continued on Monday and special meetings held every evening during the remainder of the week. These New Years' services were well attended, and proved to be both rerefreshing and profitable.

NOTICES TO CORRESPONDENTS.

Several communications are unavoidably postponed for want of space.

Our cordial thanks are given to the many friends who have kindly sent us words of approval. It is pleasing to find that the *Magazine* meets with such general acceptance, and that the circulation is likely to be largely increased.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Running Heavenwards.

By Rev. J. M'Lellan, Edinburgh.

NO serious person who has read Bunyan's *Heavenly Footman* can ever forget these refrain-like words which ever and anon recur therein: "They that will go to heaven must run for it." A greater than Bunyan has said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it." To one who raised the question: "Lord, are they few that be saved?" His reply was: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." The apostle Paul, speaking for himself, says to the Ephesian elders: "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." To the Corinthians the same apostle writes thus: "Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached unto others, I myself should be rejected." Writing to the Philippians he says: "Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Then, there is the teaching of the Epistle to the Hebrews, throughout; and especially the well-known passage (Chap. xii. 1, 2).

All this is surely calculated to give us pause. What if, after all our Christian profession, we should not at last enter in through the gates into the city? Is it within the range of possibility that any of

us should be cherishing a hope that will be put to shame? Let us, once more, hear the word of the Lord: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." There *is*, then, danger, real and serious, of self-deception regarding the most momentous of all our interests; and perhaps the danger was never greater than it is to-day. Our Christian profession sits all too lightly upon many of us. We forget how sweeping are Christ's claims, and how utterly impossible it is to satisfy Him with anything short of reality. It often seems to me that some people make it their great study to find out what constitutes the *minimum* evidence of being in a state of salvation. If they think that they have attained *that*, they appear to be content to let matters rest very much as they are, till they get to heaven. Once *there*, they will glow with love and zeal; for in that happy place they will have nothing to attend to but religion. We may thunder words of warning and exhortation in their ears; but in vain. They hug their minimum evidence to their imperturable hearts, and take their ease. Their favourite phrases are: "Simple trust in Jesus;" "Look and live;" and such like. They "trusted," and "looked," perhaps twenty years ago, and were there and then, according to all sound doctrine, justified. The whole matter of their prospects for eternity was, at that interesting date, thoroughly sifted by a competent "deputation," and those experienced brethren had no hesitation in pronouncing them regenerated. That ancient experience is all the positive evidence of their Christian standing which they can adduce. We may ask: What progress have you made in the divine life since then? Have you made any appreciable growth into Him whom you call your Head? Is the Bible more luminous and living to you to-day than it was then? Is your manhood more thoroughly consecrated to Christian service than it was when, long ago, you "looked" to Jesus? To such questions as these they are not careful to give any answer. If, however, they were to speak what they think they would probably tell us that our queries savour a good deal of legalism. They are to be saved by grace and not by works. Now, if they who will go to heaven must run for it, what likelihood is there of such people ever arriving there? Apparently none. To "run for it," they deem altogether unnecessary. If exhorted to do so they will probably remind us that the Book says that, "it is not of him that willeth, or of him that runneth"—thus wresting the Scriptures to their own destruction.

As we have seen, the apostle frequently refers to the Isthmian Games as furnishing striking illustrations of the Christian life. He

knew full well that it was not every man who entered the lists that obtained a prize. In the matter of running a race, for example, one man might make a fair start, and in the course of a few seconds slip and fall. Another, like the Galatians, might "run well" for a season, and break down midway. And so at every stage, till the crown was won there was the risk of failure. There is this difference, however, between the literal race and the spiritual. It was only one man that could get the crown in the Grecian games; here, there is a prize for all who run till they reach the goal—for *them*, but for none who come short of it.

It may be asked, What, then, does this running, to which the gospel summons us, involve? An exhaustive answer cannot here be attempted. I shall, therefore, content myself with emphasising four things whereby we may discover whether we are runners.

(1) The man who is running heavenwards *exercises daily faith in the Son of God.* We walk by faith, not by sight. Every step heavenwards must be the result of a fresh exercise of faith; for apart from Christ we can do nothing. It would be every whit as reasonable to expect a man to run a literal race in the strength of food partaken of years ago, as to look for spiritual activity as the result of a faith which dealt with Christ long ago, and which has since then been a merely negative thing. It is not enough that we do not positively withdraw our initial faith, and so do not take rank among disbelievers. Unbelief is as fatal as disbelief; and where faith is not in active exercise, there is unbelief. Let us therefore take heed lest there be in any of us an evil heart of unbelief in departing from the living God. To all who would reach the goal the exhortation of Scripture is: "Let us run with patience the race that is set before us, *looking unto Jesus*—not having *once* looked unto Him.

(2) Running heavenwards involves *the putting away from us of everything that might prove a hindrance to us.* On this point the teaching of Christ is startling in the extreme. There must be no dallying with anything that causes us to stumble; for the next stumble may land us in hell! It matters not what the thing may be; whether a heart sin, or one that manifests itself in the outward conduct—it must go. "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." Now, here, each must deal honestly with himself. It is a trite saying that every man has what we have learned to call a "besetting sin." My brother may indulge with perfect impunity in what to me would be simply ruinous. I am not permitted to judge him, and neither is he

permitted to judge me; but each of us is solemnly bound to judge himself. Let us understand quite distinctly that *one* sin, however secret, persisted in to the end, will certainly sink us into perdition. Clear views, sound doctrines, and unctuous phrases, will avail us nothing. Without sanctification, no man shall see the Lord (Heb. xii. 14).

(3) If we would be found running heavenwards *we must diligently avail ourselves of the means of grace which God has put within our reach.* The Word of God must b e a lamp to our feet, and a light to our path. Its precepts, promises, exhortations, and warnings should ever be heard as a voice behind us, saying, "This is the way, walk ye in it." This, of course, implies a diligent study of scripture on our part. We should not leave it to our pastors to do our biblical study for us. The book is every man's own, and it should be treated accordingly. Let us prize it as our most precious heritage. The public ministry of the Word has, however, its place among the means of grace, and that a most important one. A competent pastor is one of the choicest of God's gifts to His people. His function is to call the attention of the flock to "the whole counsel of God," as the exigencies of the passing days demand. The heavenly footman should miss no opportunity of waiting upon such a ministry. In addition to public teaching, there is the worship of God, and "the communion of saints." What refreshment do weary runners full often experience as, with one accord, they sing the songs of Zion; as they join in common prayer; or as, with hushed spirits, they gather round the table of the Lord? Let us not forsake "the assembling of ourselves together, as the custom of some is." And, above all, if we would run so as to attain, we must addict ourselves to much private prayer. Failure here means failure at every point. Pray without ceasing.

(4) Running heavenwards means *that we make it our paramount ambition in life to reach the goal.* With the apostle we should be able, in all sincerity to say, This "one thing" we do. The prize of the high calling of God in Christ Jesus, is worth running for. The heavenly footman is running—whither? To his everlasting home; to his Father's embrace; to the presence of the Man of Calvary, now crowned with glory and honour; to the society of angels; and to the fellowship of his kindred, glorified. O, what high felicities await him there—what congratulations shall greet him, when he enters the City of God! Though floods, and flames, and darkness, as of the valley of the shadow of death, had to be passed through ere that Home could be reached, it were surely worth braving all to land there at last.

Let us, therefore, gird our loins afresh for the race, with our faces Zionward; and if ever our steps begin to flag, let us remember Bunyan's arousing utterance: THEY THAT WILL GO TO HEAVEN MUST RUN FOR IT.

The Sacrifice of Christ.

II—WHEREIN WAS IT OFFERED.

THE sacrifice of our Lord is usually understood as being confined to his last sufferings and death. It is in these, and in these only, that he is usually represented as bearing our guilt and making atonement for us. And without doubt it is in Gethsemane and Calvary that the burden of our guilt presses on Him most heavily, and in His death that the sacrifice is completed. But it seems to us that we are taking a narrower view than Scripture warrants when we regard his sacrifice as confined to his last hours. When John the Baptist points Him out to his disciples, he speaks of Him as bearing the sin of the world even then. The prophet Isaiah also traces the sufferings and sorrows of His earthly life to His connection with us, and in this way accounts for his being a man of sorrows and acquainted with grief. And more clearly still the Apostle Paul speaks of the condescension displayed in his incarnation as if it were part of the sacrifice for which God hath highly exalted Him and given Him a name which is above every name. We are in the line of scripture teaching, therefore, we think, if in speaking of His sacrifice of Himself we take into account the humiliation—the emptying of Himself when He assumed our nature and thus "took upon him the form of a servant."

It is impossible for us to form an adequate conception of the humiliation displayed in one so lofty descending to a position so low; or of the sacrifice which it cost, the eternal and omnipotent One to assume the form of a child—to live a life which was truly and intensely human—human not only in its affections and its sinless passions, but human in its infirmities and its wants! Though exhibiting all the qualities of a God, it was exempt from none of the conditions to which our humanity is subject. It shared in the same struggles, experienced the same longings, was subject to the same infirmities and diseases. Having allied Himself to us He accepted

of all the liabilities which the relation involved, descended to the level where life's trials were thickest, and its burdens pressed most heavily, where sufferings crowded on Him such as fall not to the lot of ordinary mortals; endured affliction till "His countenance was marred more than the countenance of any man, and His form more than the form of the sons of men"—till he was meetly designated, "a man of sorrows and acquainted with grief."

He suffered in the wilderness when he was with the wild beasts, and having fasted forty days and nights, he was afterwards an hungered, and yet would not employ His divine power to relieve His bodily distress, because it was necessary that He should be tempted Himself in order "that He might be able to succour those that are tempted." He suffered reproach when men said "behold a gluttonous man, and a wine bibber, a friend of publicans and sinners;" when they attributed his most God-like works to the vilest agency—"He casteth out devils by Beelzebub the prince of the devils." He suffered persecution when his enemies watched for his halting, and sought to entrap Him in His speech, and plotted that by treachery or by force they might take away His life. In all these and other things He suffered, and suffered for us; and these sufferings as well as others are properly to be regarded as entering into the sacrifice He offered on our behalf.

But it is at the close of His life that His suffering reaches its climax; and it is owing to this that the church has been accustomed to regard His sacrifice of Himself as consisting of that alone. How expressive of suffering—of mental anguish which is the worst suffering of all—is that word "He began to be sorrowful and very heavy," or as Mark says, "Sore amazed and very heavy," and again, "My soul is exceeding sorrowful even unto death." We cannot understand all that this means; for we have never suffered like him, and have no experience that fully answers to His. Nevertheless, some of us know a little of the mental depression which precedes an anticipated trial—when the coming event casts its shadow over us—enveloping the soul in gloom—girding it round with sadness—pressing on it heavily until it feels faint and sinking beneath the burden of its grief, and scarcely cares to live. So was it with our Lord in a degree far surpassing anything we know.

These feelings were the prelude to that mysterious and awful scene which was witnessed in Gethsemane when having taken with him Peter and James and John, and saying to them "My soul is exceeding sorrowful even unto death: tarry ye here and watch with me," He went a little further, "about a stone's throw, and fell on His face and

prayed, My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt. He prayed earnestly, being in an agony, and His sweat was like great drops of blood falling down to the ground." Three times was the prayer repeated, and after each time He returned to His disciples as if his fainting soul sought sympathy under His overwhelming sorrow. But, alas! He is as much cut off from human sympathy as from divine help. He must tread the wine-press alone. The disciples to whom He looked for sympathy were fast asleep. They could not watch with Him even one hour. Without their sympathy He must drink the bitter cup. But if He drink it unsupported, He must die. The sweat like great drops of blood shews that He must die. Nature will fail while His work is but partially accomplished. Accordingly, an angel is sent to strengthen Him; and then the prayer closes. Thus strengthened He returns to His sleeping disciples and gently rebukes them—"Sleep on now and take your rest: behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners;" and so calmly advances to meet all the tortures and insults of the coming day.

How painful these were we find it difficult to conceive. Our very familiarity with the narrative prevents our realising its awful significance. The desertion of His friends—the denial of one who had just avowed His deathless fidelity—the mockery of the soldiers, and the reviling of the people—the purple robe and the crown of thorns, the derisive cry while the knee is bent in mockery, "Hail! King of the Jews!"—the spittle, the blindfolding, the striking with the fist in His blindfolded state, and saying, "Prophecy unto us who it is that smote thee"—the savage cry "Away with Him! Crucify Him!"—the inhuman scourging by which the brutal Romans tortured those who were doomed to die—the journey to Calvary bearing His cross till exhausted nature sank beneath the load—the stretching naked upon the cross—the nails driven through hands and feet—the cross, bearing its victim, raised upright, then let down with a rude shock into the earth—the being suspended between earth and heaven, and left to swing in the breeze and sicken in the sun till nature's exhausted powers were dried up—the cruel fiendish taunt with which they mocked His dying agonies, "He saved others, Himself he cannnot save. If Thou be the King of the Jews come down from the Cross." Who can rightly judge of the suffering which He thus endured? Who can estimate the extent to which He sacrificed Himself when He voluntarily bore all this on our account.

But even this was not His worst suffering. Of all this we hear Him utter no complaint. It is something unspeakably more awful

than this to which His words bear testimony when He cries, "My God, My God, why hast thou forsaken me?" Here, indeed, we come to the very soul and climax of His sufferings. And here we stand in presence of what we feel to be an impenetrable mystery. Who shall say, what that desertion by the Father means? It is not that the Father is displeased with Him; for He is there by the Father's appointment. He is still God's beloved Son with whom He is well pleased. And yet strange and awful fact, He is made for a time to feel what the soul feels, when for its sins it is consciously deserted by God. He is made to suffer without realising the Father's love or being supported by the consciousness of the Father's presence and approval, without any sensible communication of the Father's favour, without receiving from the Father either countenance or consolation—to experience all the sinking, the horror, the unutterable and insupportable anguish of a God-abandoned soul. *How* this could be—*how* the divine Son could be made to suffer what is suffered by the God-deserted, is, we repeat, a mystery which we cannot fathom. But the fact that He did so suffer remains—a fact fraught with most awful significance to us, inasmuch as that soul-anguish which crushed out His life, is a foreshadowing of the anguish which the soul shall endure, when God leaves it to itself—when at His command, "Depart ye cursed," the wicked shall be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

This, as we have said, is the completion of the Saviour's sacrifice. It commenced with His incarnation and ended with His death. His whole life was a life of suffering. As Peter says, "Christ hath once suffered for our sins." *Once;* but that once was all His life through. It commenced with His cradle and ended with His cross. It was the discipline by which He was fitted for His work. The captain of our salvation was made perfect through suffering.

And now as the result of what He has done, the way to God's friendship and favour is open for every one of us. Because He has endured Divine desertion for us, the sentence of our banishment has been repealed. He suffered, for a time, the anguish of a God-abandoned soul, that we might not endure that anguish for ever. God turned away His face from Him that He might be able, consistently with righteousness, to look graciously on us. His soul was wrapped in darkness that the light of God's countenance might shine upon us. Beams of His favour fall upon you even now. You are not wrapped in darkness—left alone with your unutterable sorrow as the Saviour was—reduced to the extremity of misery and weakness without con-

solation or support. The sun shines upon you. The earth ministers to your wants. Sympathy soothes, and friendship cheers you. Gospel blessings are offered for your acceptance. Gospel invitations are sounding in your ears. Mercies, all of them, which you could not receive were it not that Christ has died for you. They are fruits of God's friendship for you, rays from the light of his countenance, voices by which he invites, influences by which he draws, tokens by which he welcomes you to Himself; and would you only yield to his drawings, and comply with his invitations, and accept of His welcome, you would find no frown darkening his brow, no barrier keeping you at a distance, no voice bidding you depart. Sin cannot shut us out from God when we trust in the sacrifice of Christ. The apprehension of punishment crushes us not when we know that Christ has suffered for us. From all our sins and sorrows we find refuge in Him who bore our sins upon the tree. The Father's favour rests upon us, the Father's love encircles us, because the Son hath died. We are saved through Him who hath put away our sin by the sacrifice of Himself.

"Lux in Tenebris."

THE way is thorny, oftimes steep and rough
That leads to day.
The night is dark, there is not light enough
To see the way.

Give me Thy guidance, guard me by Thy grace,
Saviour divine;
I cast myself upon Thine arms, I place
My hand in Thine.

Thy presence by me, Lord, will give me light,
I need not fear
The tempest nor the darkness of the night,
If Thou be near.

I then can trust that all is for the best,
I then can lie
Without a fear upon Thy loving breast,
E'en tho' I die.

No more the pains of life, nor fears of death
Can terrify,
Because I hear Thy loving voice, which saith,
"Fear not, 'tis I!"

DURLEY.

Enthusiasm in Sabbath School Work.

By the Rev. D. Witton Jenkins.

WHAT do we mean by enthusiasm? We do not mean noise, much talk, complete organisation, new rules, or new lessons. These are externals, and often substitutes for enthusiasm, and cloaks covering our weakness. Enthusiasm is internal; it is spirit, not method; power, not means. It is not the mechanism of the engine, nor the water, but the steam as the result of the fire which boils the water. So we call away your attention from the "wheels" to the "spirit that moves them." All true work, especially Christian work, is done by spirit. By enthusiasm we mean what the word implies—the inbreathing of God, the indwelling of the Holy Spirit, an inspiration manifesting itself in earnest work. He is enthusiastic who is possessed by a master-passion; who is under the influence of divine power; whose heart is ablaze with the love of God. It is not the man who merely carries truth, but who is carried *by* the truth; to whom faith becomes wings; in whom it becomes a power "making the mountain a plain," and in whom love becomes a fire kindling his soul, and enabling him to burn his way through all difficulties. This kind of spirit makes Sabbath school work the one aim of life, and enters into it with an earnestness born of God.

There is need for enthusiasm in our Sabbath schools. Much of the work is done in a careless and sluggish way. The teaching often becomes a "matter of course" duty; the lesson is gone through in a dead-alive style; so that it is a mere killing of time, and teachers and scholars are glad when the bell rings for closing. How many teachers stick to their post from a mere sense of duty; and could they retire with grace, they would do so. I know there are many noble exceptions, to whom Sabbath school work is an intense pleasure; but speaking generally, is it not true that the work is a *hard duty?* Now, any kind of Christian work done from a mere sense of duty must be a failure, both with regard to the scholar's welfare and the teacher's joy. It is the old story of the elder prodigal who said, "Lo, these many years do I serve—or drudge for—thee, and yet thou never gavest me a kid, that I might make merry with my friends." The teacher needs to be possessed by a power which makes him say, "for necessity is laid upon me, yea, woe is unto me, if I work not."

and teaching will become his life-work—a passion—the one thing for which he lives and in which he revels, and consequently a living spring of joy. We need to raise Sabbath school work out of the mire of drudgery, and the clay of carelessness to the high and solid rock of Christian pleasure, where the labourer, in place of treading heavily and slowly as if the mire stuck to his feet, will walk with a light step and smiling face, because basking in the sunshine of the joy of self-sacrifice.

Enthusiasm must cover the whole field. It should enter into *the preparation of the lesson.* Let the teacher be faithful and diligent in searching for truth ; and let him leave no stone unturned in seeking the meaning of the passage under consideration. If he be careless in preparation the class will know it. The preparation is often left until Saturday evening or Sabbath morning, and then it can only be touched on the surface : there is no time to dig, and you cannot get gold without digging. Every teacher knows how this robs him of his power. The consciousness of not having prepared makes one tremble lest awkward questions be asked. But if the teacher's heart be in the work he will not neglect preparation. Enthusiasm will show itself *in secret prayer* over the lesson and for the class. Prepare on your knees, and put your whole life into it there, and that life will come out in the class, causing the dry bones to move and live. Your time is short, opportunities are few, helps are scarce, powers are weak, and often you feel dissatisfied with your very best preparation ; but if you are filled with enthusiasm you will take the few notes and place them before your Master saying, "Lord, here they are, my very best, but only barley loaves, and what are they among so many? Lord, touch them, bless them, and even these will be more than enough." Enthusiasm should show itself in *care for each scholar.* Don't treat boys and girls as if they were marble statues, cold and dead ; but treat them as souls. Care for each individual, study each apart, and let all see that you are interested in them. Be not only an instructor, but also a friend, a shepherd. Enthusiasm should show itself by *aiming at the salvation* of the scholars. I am afraid we spend too much time with the letter of scripture to the neglect of the spirit. There is no need for that now, for it is done for us by "Board Schools." The teacher who is on fire with love will not spend his time with the geography of the lesson, but will press home the spirit, and point the scholar to the Saviour. What I plead for is that the worker should put his whole self into his work—a self in dead earnestness who lives *for* and *in* the work.

Enthusiasm is the secret of success. All great work is done by this

spirit. Men catch fire from each other, and the spreading fire carries all before it. History is full of such illustrations, but I name only two,—Peter the hermit, whose enthusiasm fired all Europe, and set on foot the crusade. He carried with him king and peasant. And Luther, whose fiery soul kindled the Reformation, until like a prairie fire it carried all before it. The human heart can resist argument and remain unmoved beneath its sound, but it cannot resist a soul all ablaze with a master-passion. If you want to do any real work you must have travail of soul; and what is said of the Master can be said of the servant. "He shall see of the travail of His soul and shall be satisfied"—enthusiasm is soul-travail. The master-pieces of great artists are the works of enthusiasm—soul-passion—and they live when the worker has passed away. You can reach the hearts of the scholars by a soul on fire. It is not intellect, but heart that wins heart. You may add up a column of figures, draw a plan, or teach science by force of brain, but if you want to touch another's heart you must use your own heart. Sunday school work is *heart-touch.*

"It is the heart and not the brain
That to the highest doth attain."

God wins men by love; so must we. The cross was a master-passion; hence its power. Don't think that you can do much by repeating the words of the lesson, by explaining doctrines; or even by teaching the spirit in a dead-alive and cold manner. You must have fire in you. Dr. M'Laren in his valedictory address to missionaries last October said, "Be enthusiasts. It is a soul all a-flame that does the work. If you want to drive a pointed piece of iron through a thick board, the surest way to do it is to heat your skewer. It is always easier to *burn* our way than to bore it." Yes, that is what we want—burning hearts that will burn their way into the hearts of others, and *through* all difficulties. It is said of John the Baptist that he was a "burning and shining light." There are many shining lights who are not burning lights. We too often look for those who shine rather than for those who burn. He is the true worker who is consumed by impartation. Enthusiasm will make up for intellectual and literary defect; and will conquer where culture fails. Some teachers are like electric lights, brilliant but without heat, and we wonder they do not succeed, whilst others less cultured carry everything before them. The reason is not far to seek. The latter are like a spark of fire which carries in itself the power to kindle a blaze. We need kindlers of fire; men who *feel* and who by their emotion can create sympathy and love, for with a man all aglow with earnestness words will

become winged arrows gathering force as they go forth and piercing even into the heart.

How can Christian enthusiasm be obtained and sustained? Let the teacher consider the character of his work. He is dealing with a human soul—the most delicate and most valuable work of God. He is aiming at the eternal salvation of that soul; hence his work is the most sacred on earth. He is working upon a *young* soul at a time when it can be moulded, when it is deeply impressed, and when character is being formed. He is dealing with great possibilities, and hidden powers; perhaps with a soul destined to move nations. He is a co-worker with God; he is God's hand, God's tongue. If he give these facts their due place in his thoughts he will become enthusiastic. Let the teacher look upon his work as a divine calling. Too many think of Sabbath school work as a call from the superintendent. But if the teacher is in his right place, he is called of God as much as the minister is who stands up to preach. Every true worker is ordained of God, yes, and pre-destined to his work before the foundation of the world. That is the work prepared for him and none but he can do it? Let the teacher, or superintendent, or secretary raise his office to this high platform, and he will burn with an earnestness which will remove mountains. Let the teacher be filled with the love of Christ. This, after all, is true enthusiasm. It was Paul's fire which found expression in the words, "For the love of Christ constraineth us." This will change a man's very nature: it will burn within him; it will give him the spirit of the cross which is the highest and best manifestation of true and holy enthusiasm. "He saved others: Himself He cannot save." That love will give him the power of self-abandonment; and the tenderest feeling for his class. Jesus Christ implied all this when He asked Peter "Lovest thou Me?" before He said "Feed My lambs." He who possesses this love, or rather is possessed by it, will need no pressure from outside for he is pressed from within—he is moved and sustained by heart-pressure. Let the teacher catch fire from God. Enthusiasm, as we have already said, is the inbreathing of God; so that it is created and sustained by a close and constant communion with the Highest. We are the embers; God is the spark, and as we are touched by Him the fire of a holy enthusiasm is kindled. Distinguish between this heaven-born feeling and that earth-born imitation which is nothing more than love of fame, of glory, of power, and is only a flash. But what we plead for comes down from heaven upon the sacrifice of the heart as the fire of old came down upon the altar. Many a man will hesitate because of personal sin and weakness as did

Isaiah when he saw the vision, but let a seraph come and touch his lips with a live coal from off the altar, and he will answer the divine call saying: "Here am I, send me."

"O Thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

There let it for thy glory burn
With inextinguishable blaze;
And trembling to its source return
In humble love and fervent praise."

Children's Readings.

By Rev. F. H. Robarts, Glasgow.

CONFESSION OF FAULTS.

"And Joshua said unto Achan, my son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me.—JOSHUA, vii. 19.

ARE not boys and girls, after they have done naughty things, often tempted to try to hide them as Achan did? This is very foolish. God sees and knows everything that we do. The darkness and the light are both alike to Him. The wise thing is, when we have done wrong, to make full and frank confession to the persons we have offended—father or mother—teacher or playfellow; and also to God; and to ask Him and them to forgive us.

Suppose, for instance, while you were playing you met with an accident, and broke some piece of china or glass. You might feel tempted to hide it, and say nothing about it, or if possible to put the broken bits together again in the hope that what you had done might not be found out. But then some one else might get the blame for the damage you had done, and that would be a great shame. The right thing would be to make confession, and say you were very sorry, and promise to be more careful for the future. I was at a school where the boys were put on their honour to say how many faults there were in their sums and exercises. Now, to say that there were fewer than there really were, and so to claim more credit and more marks than they deserved, would be very mean, and quite as bad as stealing.

Now for a story about confessing our faults truthfully, which I have copied from a little book.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of

fun. He wasted no time at play when he should have been studying, and he got on famously. At night, before the close of the school, the teacher called the roll and the boys began to answer *Ten.* When Willie understood that he was to say *Ten* if he had not whispered all day, he replied "I *have* whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you nought," said the teacher sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie, "I saw others doing it and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a a knife, and did several such things. I supposed it was allowed."

"Oh, but we all do it," said Johnnie, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will *say* I haven't, said Willie. "Do you suppose I would tell ten lies in one heap."

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a mark for any of us if we were so strict."

"What of that if you told the truth," said Willie.

In a short time the boys all saw how it was with him. He studied hard, played well; but, according to his account, he lost more marks than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to. Yet the schoolroom seemed to have grown quieter. Sometimes, when Willie's marks were even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached at them, or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one you see, and they felt like cheats and story-tellers. They talked him all over and loved him if they did nick-name him *Scotch Granite*; he was so firm about a promise.

Well, at the end of the term, Willie's name was very low down on the mark list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General so and so the great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy —the one really the most conscientious in his conduct among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child, whose name was so low on the mark list, had made truth noble in their eyes. ("From *The Lantern.*")

Now, would you not like to be like "Little Scotch Granite?" Was it not much better to tell the truth even although he did lose his marks? Remember we can hide nothing from God. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Therefore, whatever our sin has been, let us tell our Heavenly Father about it; and ask Him to forgive us for Christ's sake, and "The blood of Jesus Christ, His Son, cleanseth us from all sin."

IN MEMORY OF DEAR LITTLE NELLIE.

While others close the year with mirth,
Our hearts with sorrow swell;
For, lo! a blank around our hearth,
Speaks of thy form removed from earth—
Our darling; Little Nell.

One morn, the angels softly came,—
Morning remembered well!—
They came, for Christ, a lamb to claim;
And their commission bore thy name;
Our darling; Little Nell.

We knew not that upon thy bed
The light of heaven fell;
And when thy spirit pure had fled,
We found it hard to call thee dead,
Our darling; Little Nell.

And dead thou art not; for thy rest
Is where the deathless dwell,—
There, leaning on thy Saviour's breast,
Thou art forever safe and blest;
Our darling; Little Nell.

When God shall have made all things new,
O who our joy can tell?—
Thy face, in glory, then we'll view,
And we shall never say, Adieu!
Our darling; Little Nell.

J. M'L.

ALAS! this time is never the time for self-denial; it is always the next time. Abstinence is so much more pleasant to contemplate upon the other side of indulgence.—*Macdonald.*

THE way to speak and write what shall not go out of fashion is to speak and write sincerely.—*Emerson.*

The Sunday School Bible.

By Rev. P. J. Rollo, Glasgow.

A London Sunday School teacher told the following incident to a fellow traveller in an Irish night train, who has narrated it in a recently published volume.

That teacher missed one Sunday from his class one of his best scholars, a very bright and attractive girl of about sixteen years of age, who was the only daughter of a widowed mother. Upon enquiry made at home, he found that she had been lured away into a life of sin; but that nothing was known of her whereabouts. At length, after many vain efforts to discover her, he heard that she was dying in a wretched London garret. He then went to the girl's mother, and asked if she had anything belonging to Mary in her possession; and though at first the poor mother angrily charged him never to mention the girl's name in her presence, yet on his persevering, she went to a press, and took out a little Bible, with the words, "there's her Bible, take it; and let me never hear her name again." With the little Bible in his hands—many a Sunday School lesson had been marked in it—he took his way to the wretched room where, cowering over the embers of a half consumed fire, he found the object of his search. When she turned round with an exclamation of surprise and shame upon his entry, he held up the Bible saying, "Mary, do you know this book?" With an agonized, gasping utterance, she exclaimed, "Oh! my Sunday School Bible!" and burying in her worn hands her faded face, she wept bitterly. He told her to come with him; and took her home in a cab, in a corner of which she lay like one insensible; and bore her to where stood her mother before the fireplace, cold and stern as a pillar of stone. "Oh, mother! mother! can you forgive me?" exclaimed the girl, as she tottered feebly forward, and fell upon her knees. The fierce gleam which, on their entrance shot from the mother's eyes, was swiftly banished by a look of holy, yearning love and pity, as she rushed forward, and clasped her poor lost one to her arms. A week after Mary died, trusting in the Good Shepherd who sent her teacher after her to find her.

This story, which in every detail is true, may teach us much, but this especially, that regular attendance at the Sunday School, and careful study of the lessons which are there learned, can keep none of our dear young friends from falling. Christ alone can do that, who died and lives for all who give themselves to Him. Surely He has lifted up many fallen ones, and brought home many wanderers; but oh, how much better it would be to trust Him *from the first*, and so saved from all the sorrows and perils of sin, be led home through a happy, useful, and honourable Christian life to a glorious reward on high.

Nutriment and Exercise.

*Notes of a Deacon's Weeknight Address.**

1st Peter, 4th chap., specially 10th verse.

THE expression "every man" may be taken as co-extensive with the declaration in the opening of Peter's first letter. "Those who have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," and further on they are spoken of in the same sense as a "spiritual house and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ," and again, "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

Our fitness for work depends upon our receptiveness—as we have received so minister.

There are certain first principles which, as disciples, we are to receive and foster, so that we may have wherewith to serve God. On these we can build as we gain knowledge of God in His dealings with us. Some will call this discipline, some growth, others development; but under whatever name or designation it results in fitness for work. When in Ireland some time ago, a gentleman took me into his conservatory, and, as I passed through examining the treasures of nature I observed, on the leaf of a beautifully developed fern, a small growth about the size of a wafer—the spore or germ;—and, as the plant was one of special magnificence, having leaves several feet in length, and drooping gracefully, I asked if I might take the germ with me. The request was readily granted, and the germ safely deposited in my pocket-book. But had I left it there it never would have germinated. Thus the acceptance of the first principle was not sufficient. Afterwards, it was surrounded with substances calculated to develope life, strength, and beauty. Thus it became vigorous, a thing of beauty, pleasing and refreshing to look upon. How refreshing and gladdening are the simple beauty and fragrance of the rose; but withhold from it the requisite soil and tending, and, in a very short time, it becomes wild,

* We give insertion to these notes, not only because of the truths they contain but also as suggesting to these useful officers a way of serving the churches, in addition to the important duties to which they usually attend.—Ed.

no better than a thorn or briar. So we are required not only to take the first principles of Christ, but to let them permeate our whole being, that we may be stimulated to action, leading onward and upward towards the perfectness of our great pattern. This perfection cannot be attained without constant care and nourishing—the heart, mind, and will must be continually kept in contact with fostering influences; the spirit of the living God moulding and fitting us; the joy of His presence cheering us; and the example of Christ stimulating and guiding us. Thus shall God in Christ be in us, reconciling us more completely to Himself, and through us leading others to come under his sway.

In our choice of first principles we must exercise discrimination. Mohammed, Buddha, and such leaders of thought have advanced systems which leave their votaries grovelling and groping in the darkness of human speculation. If I look to Plato I find him laughing at the temples. I go to Spinoza and he laughs at the churches. The question is what are our arguments?—are they tangible enough. Yes. Do the will of God and ye shall know, follow the example of Christ and ye shall see. Ye shall know this love and realise the quickening energising influences of His Spirit, and ye shall see old and young, rich and poor, parents and children, all under the exalting influences honouring and serving each other. . . . . .

Physicians tell us that food to be good must not be of the jelly or essence kind. Lions to be strong must hunt their prey, and the mind to be vigorous must not stumble upon truth, but dig for it in a period of study. . . . . .

Opportunities of doing good are frequently occurring. One morning, starting on a journey, I entered a carriage in which I found one passenger, I heard him muttering to himself, and looking found him in a most dilapidated condition. The first thought that occured to me was that he must be a lunatic, and the sooner I get out of this the better—but no—on reflection, I said he is a fellow-creature, and so I spoke to him, and after a little he told me his woeful tale, accompanying it with bitter reflections on everybody, and the nearer the relations the more severe. His home was in Edinburgh, but he had sought his enjoyments elsewhere, and been betrayed, forsaken, and buffetted. He was now sufficiently miserable to be ready to hear of a better way, and as he had told me who and what he was, I had a good opportunity of ministering to him mentally, morally, and spiritually. He kept by me during the remainder of the journey, and before parting disclosed to me his resolves, which, if carried out, would rejoice at least one heart and create a happy home.

In whatever position God in His providence places us He gives us some gift and some opportunity. Follow me to yonder lonely dwelling; see there in his or her helplessness a child of God laid low: unable to go abroad to view the developments of the seasons, and enjoy the beauties of creation. Who among us can plead inability to carry a cheering message to such an one. If you cannot

speak a word of comfort or give substantial help you can carry a fern-leaf or a rose, or both combined, or even a wild flower from the meadow—how refreshing! I hear some one say, "none of all these duties is for me: they are beyond my capacity." But, brethren, I have to remind you of one duty, which, in degree, is within the capacity of every child of God—You can give a mite for the support of missionary efforts abroad, or some good work at home.

William Quarrier, a plain Christian man in Glasgow, of whom I had some knowledge, from the day he had a thought, a supper, or a bed to spare, gave it, till some years ago he had built quite a village of orphan cottages in a rural part, half way between Glasgow and Greenock. Still he continued at his occupation as a shoemaker, and as from time to time he received money from those who approved of his scheme for the reclamation of orphan children, he built another cottage, till the necessity for management and providing sustenance for the youths became so urgent, that he got no peace till he sold off business and gave over his whole means, amounting to £4,000 to the homes. He still keeps his own house in Glasgow, and never appropriates anything which belongs to the homes, but gives his whole time to their interests. The last time I saw him he told me more than enough had always come specially addressed for his own and family's use. Is not this one of those manifestations of Christianity which were shadowed forth in the days of the apostles when they had all things common? I don't look for such faith becoming common just yet, but I would ask you to consider the object of one of God's appointments—the *fellowship*. As God hath prospered us, so give. So minister of the grace, fervour, and goodness we have received that they who need may not be known to want. Let us, as we go onward from stage to stage, think of God in His love to us, and recognising the great principle of Christ reconciling the world by His death, and teaching all men the principles of life, keep repeating—

"Blessed are the poor in spirit—the meek—the merciful—the mourner—the pure in heart—the peacemaker—the persecuted, and those that are reviled."

"As units we are weak,
United we are strong;
When hearts and hands for good are joined
The good is sped along.

"A single ray of light
Drives not the night away,
But many rays of light combined
Produce the golden day.

"We bless one little flower,
If such in winter blooms,
Because we know by many such
The spring time gaily comes.

"Unite us then to work,
Not for mean selfish ends;
Rather to help when help's required
And prove that we are friends."

Readings from New Books.

THE USE OF WIT AND HUMOUR.

*By the Rev. C. Stanford, D.D.**

NOTICE their use in helping *to brighten the life of the family.* Now let me diverge a little from the straight line of appeal, and speak emphatically only to young Christian *parents*: Your children are yet about you, and their presence is the very *ozone* of your existence. Keen with fun, brimming over with the pure delight of being alive, making the place ring with their light laughter—perhaps the merriment is not exactly the result of what Mr. Locke would have called wit and humour; yet it most likely has in it the true beginnings of these developments. They often show themselves early. King Alfred de Musset, impatient to see his beautiful shoes, said to his nurse, 'bring them! make haste, make haste, or my new shoes will be old!' Robert Hall, at four years old was inimitable at repartee. Some children are born wits and humourists. They cannot help this play. Help it!—no more help it than the wet spring leaves can help their twinkle in the sunshine or their flutter in the breeze; no more help it than the lark can help its ecstasy, or the stream it sunny glance, or the waterfall its spray; no more help it than the lamb can help its gambols, or the butter-fly its happy, graceful waverings, and like the fragrance in the violet, like the fire in the gem, God put it there.

In former days—let us hope that it is not so now when the elders held the doctrine that religion is a gloomy thing, the juniors had to suffer for it. Of many a good father it might have been said that, while his heart was full of tenderness, his conscience had not received a liberal education, and therefore, mistaking the laws of convention for those of Christianity, he failed to translate the gospel into forms that his children could understand, and to show them that it has attractions to win young hearts. Truths were often so taught as to look like untruths; things were spoken of as sins that were not sins; merry words were considered as idle words; and juvenile wit was something contraband. Indeed, how could a child help to feel all the fun within him wither, when religion, unquestionable necessity though it was, seemed to be also a kind of kill-joy; when it seemed to him that, if all stories were true, even God was cold, severe, quick to take offence, and hard to please; when Sunday seemed to be only a day of strict rules which he tried desperately to keep and could not; and when heaven itself was understood to be a long Sunday?

Once, when Mr. Toplady watched children at play, he said that they were bubbling fountains of iniquity. His friend Mr. Wesley also had grave thoughts on this matter. A friend of ours, telling the story of her little brother who died sixty years ago, says, 'father agreed with Mr. Wesley in laying it down as a general rule that children never ought to play.' Mr. Wesley was a great and good man; but I think that if he had had children of his own, it would have been a good thing for himself, and for the children in whom he kindly took an interest. Children never play! You might as well tell a bird not to sing. . . . One of our ministers when conducting family worship for us, prayed we might all go to heaven—all from the oldest to the youngest;—whereupon my little brother burst forth with a loud cry of, 'Willy no want to go to heaven; Willy want to take a walk along the London Road to see the turkey.' I think this was but natural.

* From *The Wit and Humour of Life.* Elliot Stock, London.

The kind of family training which we now deprecate seemed as if it would carefully strain all the charming humanity out of childhood, make it miserably conscious of itself, and create within it a kind of artificial conscience. If it sometimes led to 'early piety,' this has been of a kind, the type of which was seen in a certain serious little maid who said, 'Auntie, do you not think I am now good enough to be put into a tract?' Sometimes this training had no effect whatever. Grave counsels were given ; but still the gay and boundless spirits rattled merrily on. Authority might shake its head, but it could shake nothing else ; and now it would sigh, now it would smile, with timid toleration, at what it was unwilling to ban and unable to bless. Sometimes the ultimate effect will be serious. If too much is demanded of the young soul on the mere principal of obedience ; if the home-rulers simply try to put down its audacious dogmatism, and do not also try to answer its fair questions, then at that transitional time in its history, when it begins to be brought into contact with the world outside its home circle, to feel its own individuality, and to desire its own independence, it will be a great and wonderful mercy should it not long to break right away from 'the traditions of the Elders,' and feel an earnest longing to smash everything that it has been taught to hold most sacred. Sometimes the re-action will take a coarser form, and a youth with degrading tastes, soon as he can escape from restraint, will find his level in scenes like those of the revels which a poets' imagination saw amidst the ruins of Alloway Kirk, where witches were the dancers, and the devil was the piper, and the dead standing in open coffins, each in his cold hand held a light, and the mirth 'grew fast and furious.'

Let Christian fathers and mothers resolve that they never will, if they can help it, bring about such a catastrophe by their way of presenting the gospel to their children. Let them never forget that He whose name is 'Love' has planted within the children that which is an incentive to it. In the earnest desire for their conversion let them include the desire that this faculty may also be converted, not destroyed ; that when they become new creatures in Christ Jesus, it may, like all things else, be made new. Let them, if possible, educate it, trying to make plain its proper topics and time. Let them thus aim to establish in the youngsters a habit, while they are young, which will make them able when they are old, to keep youth under the wrinkles. So let them quicken within them the growth of graceful pleasantries that will tend in their measure to brighten the home and to make life influential.

Jeanie Wilson.*

Jeanie Wilson belonged to a tribe of gypsies that had their head-quarters at Raploch, a village at the foot of Stirling Castle Rock. During the summer wanderings of some of her company in Fife, she was attracted to a tent preaching at a communion, and heard : "Cursed is everyone that continueth not in all things written in the book of the law to do them." She thought she had continued in *nothing*, came under deep conviction, and, returning to Stirling, found the truth that met her need, chiefly in Erskine Church, and under the teaching of Mr. Campbell. She became thenceforward 'a light shining in a dark place,' and for many years she lived quietly and consistently, supporting an aged mother by her industry. She was afterwards herself almost entirely bedridden for about eighteen years, and dependent on charity. Of her Mr. Robertson says :—

'She spoke of God as one who lived in His presence, and of Christ as

* From the biography of James Robertson of Newington. Andrew Elliot, Edinburgh.

one dwelling near His cross. Hence it was that, in a wide circle of Christian friends, her name became a sort of inspiring watchword for the cultivation of Christian graces and heavenly affections. Often on Sabbath, between services, there might be seen directing their steps to Jeanie's garret, on the Castle Hill, students who were preparing for the ministry of the gospel. She was a stranger to the names of their classical poets and orators, but they felt that she was well fitted to instruct them in everything truly spiritual, being so richly familiar with the strains of the 'Sweet Singer of Israel,' and with the nobler eloquence of Him who 'spake as never man spake.' They went to that favourite spot to learn their practical theology, to study 'the faith and patience of the saints;' and often might they have been heard saying to each other as they returned: 'Did not our hearts burn within us?'

'She cautioned them frequently against the danger of putting active zeal in the room of heart-Christianity—of confounding frequent thinking or speaking of things of God officially with the graces of His spirit in the soul. She reminded them that 'a servant cannot live on the act of preparing food for others, but she must have her own meals besides.' She urged them to live much in the same spirit of dependence and of prayer, and never to forget the word of Jesus 'Abide in Me.' 'Be sure,' said she, 'that you commend Christ weel wherever you go. You'll never be able to tell sinners half o' His worth. For He is just a *Non-such*. There's nae spot in Him.'

"At another time, when speaking of 'the winning of souls being the grand thing we want, and ministers who will really seek to win these,' she added, 'But mind ye gang warily aboot it, for perishin' souls are jist like a man lyin' on the brow o' a rock sleepin' wi' the sea below him. Eh, how canny you would deal wi' a man like this! You wouldna gie a wild shout, in case you waukened him in a start, and he lost his balance. Wouldn't you try to draw him off to a place o' safety wi' great tenderness and affection?' 'He that winneth souls is wise.'"

Notes.

By a Rambling Observer.

THE annual meetings of the Baptist Foreign Missionary Society are to be held throughout the various churches in Scotland during the present month. The deputation consists of the Revs. T. Martin, and F. D. Waldock. Mr. Martin is a veteran missionary from India, and Mr. Waldock from Ceylon. Both of them are well acquainted with the work in their respective spheres, and able to give information which ought to be deeply interesting to the churches. As there is the prospect of closing the year with a large deficiency, the liberal contributions of the friends of the Mission are urgently required. It may seem to some of our readers that the claims upon them are increasing in urgency year by year, and that their growing liberality does not suffice to keep the society out of debt. It is so; and it is likely to be so until the resources of the churches have been drawn upon to the utmost. The conversion of the world is a work that will cost something; and it is not to be expected that we shall regard our efforts as having reached their proper maximum while

there are fields still to be occupied, and labourers willing to be employed. The committee have sent out sixteen new missionaries during the past year, and no one can say that they have sent one too many. The cry is still for more. Have we the means for sending them? The Lord knows, and the churches are accountable to Him.

Miss Gordon Cumming thinks it might be useful to place missionary boxes at church doors to receive what has been saved by abstinence from the use of tobacco, and with the heading "Saved from Smoke." In looking over a missionary subscription list she found three guineas entered under this heading, and thinks the box with the same heading might be useful as a reminder to those who are backward to exercise self-denial. The suggestion is admirable, only it might reach a little further. We suggest that the heading might be, "Saved from Smoke and Drink." This might remind moderate drinkers of how much, by their abstinence, they might save for good purposes, and abstainers, of the object to which a proportion of their savings should be consecrated. The result would be helpful both to the cause of missions and temperance.

Mr. Charlesworth, head master of Mr. Spurgeon's Orphanage, intends visiting Scotland during the present month with a choir of his boys. They purpose giving entertainments to consist of singing and hand-bell ringing, with a view to helping the funds of the Orphanage. The object is so good, and Mr. Spurgeon's name is held in such esteem in Scotland, that it is gratuitous to bespeak for them a cordial reception. The lads, themselves as inmates and representatives of the institution, will be regarded with the greatest interest. The object they seek to promote will open the hearts and the purse-strings of the Scottish people; and their connection with Mr. Spurgeon will evoke a degree of enthusiasm such as will not fail to gratify. We confidently hope that the object of their visit will be abundantly realised in an increased interest in the Orphanage, and a substantial addition to its funds.

Dr. Parker, minister of The City Temple, London, has paid a most successful visit to Scotland. Neither he nor his most ardent admirers could have desired for him a more favourable reception. He can say with Cæsar *Veni, Vidi, Vici.* In Edinburgh he has preached in some of the largest churches, and in the Free Assembly and U.P. Synod Halls, and everywhere crowds have flocked to hear him in greater numbers than these places could accommodate. Among his auditors he has had most of the leading divines in the city, Principals of Colleges and Professors of Theology; and in Glasgow it has been very much the same. He attributed his success in Edinburgh largely to the excellent management of his friend Dr. Adamson. But, without detracting from the value of Dr. Adamson's services, it goes without saying that no service he could render would have attracted such crowds to hear any ordinary man. Dr. Parker, it is said, has not

helped any valuable institution by his visit, or published any new doctrine. Perhaps not. But if a man has accomplished some object which he contemplated it does not prove him unsuccessful to say, however truly, that he has not promoted some other at which he never aimed. We have not heard that he had been invited by any society, or that he came to propagate any particular doctrine. He came that he might be seen and heard; and, having had this for its object, his visit must be pronounced a triumphant success, all the more remarkable that there was nothing in the object of his mission to commend it to the favourable regard of the distinguished men who have clustered around him. His own strong personality and ability have done it all.

After some things he has said, and his association with the Rev. H. Ward Beecher on his recent visit, it is gratifying to find Dr. Parker pronouncing emphatically in favour of evangelical preaching. We could, indeed, have desired some more definite statement of what he regards as evangelical truth; for few preachers, so far as we know, would pronounce themselves other than evangelical; and, unless we are permitted to judge by their utterances, we have no means of knowing whether they are as evangelical as they say. Principal Cairns, who presided at the breakfast in Edinburgh, seems to have felt this; for as if to prevent the meeting being carried away by a phrase, to which no special meaning was attached, he attempted something like a definition. He understood it to be "*something like* that set forth in the basis of the Evangelical Alliance. He, for one, could not recognise any other as evangelical. He gloried in it because it carried him up to the immeasurable depths of the Trinity, downward to the unfathomable wonders of the Incarnation and Atonement, inward to the unparalleled marvels of grace in the work of the Holy Spirit, and onward after the renovation of men and nations in Christ to the glories and awful destinies of eternity." Even these felicitous sentences it must be acknowledged are vague, and tell what evangelical preaching does rather than what it is. Nor have we any means of knowing whether they were endorsed by Dr. Parker or the other speakers. In his preaching the doctor seems to have kept remarkably clear of such subjects; and though at the Glasgow Conference he is said to have spoken on the Atonement and the Cross, we are not told what he said. On the whole, therefore, we think some more distinct utterance desirable, if evangelical preaching is not to suffer instead of being benefited by this visit. Giving the name evangelical to that which is not so, might prove more injurious than if evangelical truth were directly assailed. If the landmarks are removed, and the shepherds befogged, what is to become of the sheep? Will it not fare with them as Milton says:—

> "The hungry sheep look up and are not fed;
> But swol'n with wind, and the rank mists they draw
> Rot inwardly and foul contagion spread."

We are pleased to hear of a very remarkable work of grace in the

church at Grantown. A soiree was held on Monday, 31st January, to inaugurate a series of special evangelistic services under the auspices of the Baptist Union of Scotland. Appropriate and practical addresses were delivered by T. W. Lister, Leslie; D. Bruce, Forres; R. E. Glendening, Elgin; and James Duncan, pastor. A very earnest and hopeful spirit prevailed, and it was felt that a good start had been made. The chapel was two-thirds full, on the following night, and every evening since then has seen a large attendance, until last night at the close of three weeks the chapel was literally crowded. One striking feature has been the *regular* attendance of many of the well-to-do in the place. Mr. Lister's earnest, solid, and cultured addresses have attracted both high and low, and his genuine unassuming character has gained for him universal respect. The first week he preached faithfully without seeing any results, but on Monday, of the second week, a young man, the son of a deacon, came forward to acknowledge blessing received on the previous Friday. His youngest brother of 13, and an old woman of over 70, had been baptised on the Sabbath. This proved the first fruits of a gracious outpouring of the spirit. On the Tuesday following 8 remained behind, on the Wednesday 10, and so on. Every night since then there have been similar results, until the number of professed decisions have reached to more than 70, and as most of these have been seen more than once by both Mr. Lister and the pastor of the church, good hopes are entertained of their genuineness. A large proportion are the children of Christian parents. The meetings are as quiet and orderly as any Sabbath service and yet underneath the surface, there have been several remarkable cases of extreme prostration and anxiety. During the past fortnight a children's meeting has also been held every night in the hall of the church, an hour before the other meeting. There has been a large attendance, and the work among the young has been one of the most hopeful and interesting features of this movement. Friends are sorry Mr. Lister has been obliged to leave for home, but as there is a manifest movement of the spirit in the place, it has been decided to continue the meetings for at least another week. The church has not had such a time of refreshing since the year 1861, when there was a similar awakening. Already 6 young women have applied for baptism and membership in the church. "Praise God from whom all blessings flow."

THE Baptist Church in Dumbarton having enjoyed a large measure of prosperity under the pastorate of Mr. M'Lean, nearly 100 persons having been baptised in three years—now find its present place of meeting too small. A large hall has been obtained near the centre of the town, capable of accommodating an audience of 500. This hall is to be held on lease for ten years, at a yearly rental of £40. But preliminary expenses in fitting up baptistery, furnishing minister's vestry, and other things will be incurred which, with a deposit of £160, required by the builders as security, will amount in all to about £250, for part of which they now make an appeal to their fellow Christians. And as the members, although belonging to the

labouring class have met all their expenses, including pastor's salary for the last three years, and are now giving for this new effort to the best of their ability, they confidently anticipate that the Lord will put it into the hearts of his people to help in a really deserving cause. We shall be glad to hear that their expectations have been realised.

In Memoriam.

By Rev. W. H. Elliot, Glasgow.

Mr. ROBERT HILL, OF GLASGOW.

A VENERABLE member of our denomination, Mr. Robert Hill, of Glasgow, has just been called to his rest. He was born in the early months of the present century at Kinross, where he lived till the year 1834, when he removed to Denny, in Stirlingshire. At the time of the Morisonian movement, 1842-43, when the Rev. A. C. Rutherford, of Falkirk, was ejected from the United Secession Church, he, along with some twenty or thirty others, walked from Denny to Falkirk, a distance of about four miles, every Sabbath day to attend Mr. Rutherford's ministry. There is the best authority for stating that he performed this walk regularly every Sabbath day, whatever the condition of the weather, for thirteen years, housing only one Sabbath during the entire period. Frequently, during the winter months, it was necessary for him to remove boots and socks to wade through the Bonny water which, after heavy rain, overflowed the public road, and upon the one Sabbath that he failed to reach Falkirk, the occasion was the fact that the water was nearly waist deep, and was positively impassable. He did not perform this journey so regularly for thirteen years, however, to hear Mr. Rutherford. Among the groups of individuals with whom he travelled there was a solitary Baptist, Mr. John Robertson, who was the pastor of a small Scottish Baptist Church at Falkirk, which still exists, we believe; its members denominating themselves Bible Christians. Mr. Robertson, and our departed friend, frequently engaged in earnest conversation, with the result that the latter was baptised in the Carron water in the year 1845, and became a member of the small Baptist Church. Differing from this community, however, upon the matter of the ministry of the divine Spirit, he shortly afterwards transferred his membership to the church worshiping in the Calendar Riggs, the church which at present flourishes under the pastorate of the Rev. W. J. Mathams. As the church was without a paid pastor he was often called to preach for them, which he did, we are told, with much acceptance. Upon one occasion he somewhat disturbed the congregation by making an erroneous announcement. The deacon, in charge of the plate, was a farmer, and shortly after the service had opened this farmer received intimation that a horse of his had fallen into a ditch. He at once ran off, the youth, who had informed him, leading the way, and our friend seeing the worthy deacon in full chase at the heels of a lad, abruptly stopped reading and said, "Some one is away with the church plate." He left Falkirk in the year 1856 for Glasgow,

where he joined the church worshipping in Blackfriars Street, immediately after the settlement of the late Rev. Francis Johnstone as pastor. He remained here as long as Mr. Johnstone remained, but upon Mr. Johnstone's removal in the autumn of 1860, he associated himself with a small community worshipping in Dove Hill, off the Gallowgate. In the course of a few years this community dissolved, and he became associated first with a church worshipping in the Trades Hall, Glassford Street, then with that which worshipped in the Clarence Hall, S.S. Upon the proposal arising to form the present South-Side Church of Glasgow he at once actively identified himself with the movement ; and the story is told how, when after the church was formed and a treasurer was being appointed, he humourously said, "We now give him something to treasure," and handed the first pound note into its funds. He remained a member of this church till his death, much reputed and beloved by all who knew him.

Intelligence.

ABERDEEN.—ACADEMY STREET.—The annual tea meeting of the Sunday school was held on Friday, 4th February, when scholars and friends to the number of 130 spent a pleasant evening together. Mr. W. Douglas, superintendent, reported a year of increasing prosperity, number of scholars on the roll 71, average attendance for last six months 54, and amount collected for missionary purposes during the year £6 18*s.* 9*d.*

AYR.—TESTIMONIAL.—Mr. Harcus, who as was announced in our last, has recently retired from active work in Burray, and is now resident in Ayr, has received the following letter from Mr. Scott, of Skarfskerry, which speaks for itself. "My dear brother,—I have great pleasure in handing over to you the sum of £57 19*s.* 6*d.* from friends who have thereby made manifest their sympathy and esteem for you. The presentation was intended to have been made to you at a public meeting in Burray, but as you left before some of the friends could respond to the notice sent them this was impossible. Dear sir, I believe I am only expressing the feeling of the kind donors when I say that we all wish that the Master you have served so long and so successfully may grant you and Mrs. Harcus and family the exceeding riches of His grace. And that when he calls you home, 'an entrance' may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The amount was contributed not only by friends in the locality, but in Paisley, Glasgow, Edinburgh, and America, to all of whom Mr. Harcus presents his manifold thanks, and prays that the Divine blessing may rest upon them, and that at the last great day the Lord may own what they have done for His servant as done for Himself.

DALKEITH.—The church in Dalkeith held its anniversary on the evening of Friday, 21st January, 1887. There was a large attendance. The chair was taken at 7.15 p.m. by Rev. S. F. Mulholland, pastor, who was accompanied to the platform by Rev. S. G. Woodrow and Mr. Donald, Edinburgh, Mr. H. W. Hunter, Lasswade, Mr. James Somerville, Dalkeith, and Mr. Alex. Gibson, Vogrie. After an excellent tea the pastor in his introductory remarks gave a review of the church from its founding in 1852. An able and stirring address was then delivered by Rev. S. G. Woodrow. Mr. Hunter, in the name of the Church, presented Mr. Thomas Bowie with a harmonium as a recognition of his services as leader of the psalmody, and a few volumes of books were also presented to Mr. John Wilson, who had ably assisted him in the work. During the evening the choir, under the leadership of Mr. Thos. Bowie, rendered several anthems and hymns with great taste. After the usual votes of thanks the meeting, which was a very enjoyable and profitable one, was brought to a close.—A Sunday School free soiree took place on Saturday the 22nd, in the chapel hall, 80 including teachers being present. Addresses were delivered by Messrs. James Lowe, superintendent, A. Noble, White, and Mr. Hunter, who interspersed

ed his address with song and harmonium accompaniment. The children all seemed happy and pleased with their entertainment.

DUNDEE. — ST. ENOCH'S. — The annual meeting of this church was held on the 27th January—the pastor presiding. After tea served in the hall there was an adjournment to the chapel. The attendance was unusually large. From the statement made by Mr. Tulloch, it appeared that there had been an addition of 45 to the membership during the year, and that the aggregate increase since his settlement in September 1883 was 165. The losses, however, had been considerable. The Bible Class he added was this year unusually large. The brethren in charge of the various other organisations of the church then gave a very satisfactory account of their progress and efficiency. The meeting was afterwards thrown open, and several brief address were delivered.

HAWICK. — Anniversary sermons were preached on Sabbath, 20th February, to large and appreciative audiences by the Rev. Chas. Dallaston, of Christ church New Zealand. On the Monday following, the annual soiree was held in the chapel which was well filled. After tea, the pastor, Rev. W. Seaman, presided and spoke of the happy relationship which existed during the seven years he had been among them, and said that the last year of his pastorate had been the most successful in their history. Stirring addresses then followed by Revs. Charles Dallaston (Baptist), Jas. Orr, D.D. and G. Davidson, M.A. (U.P. Church), D. Hislope, B.A. (Congregational), and Rev. W. A. P. Johnman, M.A. (Free Church). A large choir, under the leadership of Mr. G. Young, added much to the evening's enjoyment.

MULL. — BUNESSAN. — A Soiree for the children attending the Sunday school in connection with this church was held on Thursday evening, 3rd February. Handsome book prizes for excellency in Bible knowledge and regular attendance, provided by Mrs. Macquarie, were presented by Mr. Simpson to the successful competitors. As the room was too small to accommodate all the children, another soiree was held at Uisken on the following night. Considering the disadvantages under which the teachers labour, it is very encouraging to see the marked progress made by the young ones. Without exception all of them have evinced a real interest in and appreciation of the work done. Members of the Bible Class and other friends were present. On both occasions the meetings were enlivened by speeches and select hymns. But as there is no convenient room for bringing all the children together in one company it is to be hoped that all friends who sympathise with the work, will cheerfully render some assistance in helping to erect a new and comfortable chapel.

WISHAW. — The annual Sabbath school soiree took place in the chapel on Friday 11th inst. There were 250 scholars and friends present. After tea, Rev. George Whittet, the esteemed pastor, gave an appropriate address, congratulating the teachers upon the manifest signs of prosperity attending their labours, and the children upon their appreciative spirit. Readings and recitations were then given by the scholars. Views from a magic lantern, illustrative of Bunyan's "Pilgrim's Progress," exhibited by Mr. Mackie, Coltness, and explained by Mr. Whittet, were much admired. A children's choir, conducted by Mr. S. Maxwell, also sang a number of hymns during the evening. Mrs. Whittet accompanied the singers on the organ. After a service of fruit, a pleasant and profitable meeting was brought to a close.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Sacrifice of Christ.

III.—ITS VICARIOUS NATURE.

HE sufferings of Christ are in Scripture unmistakably connected with the sin of man, not merely, or not chiefly, as caused by man's cruel treatment, but as endured on account of man's evil deserts. Because of sin we are liable to suffer, and in order to our release He suffers in our stead. To redeem us from the curse of the law, He is made a curse for us. He is made sin—treated as a sinner for us, that we may receive the opposite treatment, the treatment of the righteous—"be made the righteousness of God in Him." They are our sins which "He bears in His own body on the tree." It is our cup which is at His lips when He says, "O my Father, if this cup may not pass from me except I drink it, thy will be done."

That this doctrine should be regretted by any who reverence the word of God, is perhaps chiefly owing to the false representations of it which have frequently been given. Thus the Saviour is sometimes represented as having literally *paid our debts;* which cannot be because sin is not literally a debt, nor can a debt which has been paid be literally forgiven as sin is. Neither can He be said literally to have *purchased our release*; because there was no one holding us in thrall to whom the price of our redemption could be paid except Him by whom that price was offered. We cannot even say that He *endured exactly what we must have endured but for Him;* because the sufferings of an eternity could not be endured in a day, nor could all the sufferings to which a sinner is liable be experienced by one who was innocent.

But though these representations are not literally correct there is a blessed truth underlying them all, and which by minds of a certain class is most readily apprehended when presented in this form—the scriptural truth that the sufferings of Christ have been substituted for ours, insomuch that *because He has suffered for us we are not now doomed to bear the just penalty of our transgressions.* This truth runs like a golden thread through the whole of Revelation. It is the key

to all the sacrifices of the Mosaic economy in which innocent victims suffer in the room of guilty men. It is recognised in the prophetic writings; by Isaiah when in that wonderful chapter, which seems an epitome of the gospel story, he says: "But He was wounded for our trangressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed," &c.; by Daniel, who foretells that "Messiah shall be cut off, not for Himself, but for the sins of the people;" and more or less clearly by them all. It is the substance of New Testament teaching; where He is the Lamb of God which beareth away the sin of the world;" in Paul's writings where He is said to have "appeared once in the end of the world to put away sin by the sacrifice of Himself;" in Peter's, where He "bears ours sins in His own body on the tree," "suffers for sins, the just for the unjust, that He might bring us to God;" in John's, where "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world;" and in the Apocalyptic visions, where He is worshipped as "the Lamb slain from the foundation of the world"—"the Lamb who was slain for us, and has redeemed us to God by His blood." In all these scriptures we have most explicitly set forth the suffering of the innocent for the guilty. And whatever may be our explanations or our theories as to the nature of the substitution, the one great truth which comes out of all these testimonies is that because He hath suffered there is forgiveness for us, because He hath died eternal life may be ours.

It is only when we view His sufferings as being thus connected with our sins, that we can find any satisfactory explanation of that mysterious and awful scene on which we have previously dwelt, His agony in the garden, or of the words which He uttered when He hung upon the cross, "My God, My God, why hast thou forsaken me?" His mental anguish in Gethesmane or on Calvary can be traced to no external cause. Nor have we met with any suggestion which accounts for it except that which traces it to some mysterious infliction which He endured through being treated as a sinner on man's account.

It has been suggested that His mental anguish on the eve of His crucifixion was owing to His apprehension of the bodily torture which was so near, and to account for its affecting Him so painfully, it is added that the perfection of His nature rendering Him more sensitive to pain than others, He suffered more acutely than they from any given cause. This suggestion, however, is defective because at variance with His demeanour under all the bodily suffering which He endured. That the apprehension of it affected Him so much, is not consistent with the calm composure with which He bore its actual

infliction. All the pangs of crucifixion were borne with uncomplaining fortitude. Under all the cruelties and insults heaped on Him by His enemies, He uttered no complaint. Tender and sympathetic as He was, acutely sensitive to suffering, His fortitude never failed. No martyr ever equalled Him in the courage with which He met, or the patience with which He endured the worst which His enemies could do. He was silent under all. "He was led as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so opened He not His mouth." "When He was reviled He reviled not again." "He endured the cross, despising the shame." Even when He suffered most, He forgot Himself in His pity for others, saying, "Daughters of Jerusalem, weep not for me, but weep for yourselves;" and, just before His death, commending His mother to the beloved disciple's care; and even praying for His murderers, "Father forgive them for they know not what they do."

We conclude, therefore, that it could not have been the anticipation of the bodily suffering which He afterwards so patiently endured, that caused His great mental anguish—but something more acute and overwhelming than all bodily tortures—some awful and mysterious agony—a deeper sorrow in which the sufferings inflicted by men were all forgotten. And what could it be except that mysterious sense of Divine desertion which affected Him so awfully that it wrung from Him the one complaint which His lips uttered, "My God! My God! why hast thou forsaken me?"

Unable to attribute His overwhelming mental anguish in Gethsemane to His anticipated physical sufferings, some have suggested that it was owing to the manner in which He was affected by the thought of man's wickedness—the appalling wickedness of the race, which then rose before His mind in all its intensity and aggravation. Tholuck thinks that in His soul anguish "He thought more of others than Himself, and that His soul was so dark and troubled not on account of any bodily pain He Himself endured, but on account of man's guilt—the terrible manifestation of wickedness which was now at hand."

We do not for a moment question that this formed an ingredient in His cup of bitterness. But neither can we regard it as explaining His worst suffering. The wickedness of man was no surprising discovery to Him. He knew it all before. And though it was to be manifested in such aggravated manner, we do not see how even such manifestation of what was previously known, will account for His overwhelming sorrow. Besides, the suggestion fails to throw any light on the sense of Divine desertion, when He cried, "My God! my God! why hast

thou forsaken me?" These words cannot be understood except as indicating some action on the Father's part from which His worst suffering springs. What that action was we may never be able either to explain or to understand. But it accords with the Scriptures which teach that His sacrifice was vicarious in its nature and expiatory in its purpose—that He suffered for us and for our sins—was "made sin for us"—treated as a sinner on our account, "that we might be made the righteousness of God in Him," treated on His account as God can righteously treat those who have never sinned.

From all which it follows that though we may never be able to understand the nature, or the precise bearings, of the sufferings which He endured for us—though we may have no philosophy of the atonement which answers all our questionings, we may nevertheless rejoice in the great fact which is the basis of Gods dealings with us; and by which we are brought into the same legal relation as those who are sinless. Accepting of Christ by faith as our substitute or Federal Head, what is ours is His, what is His is ours. *Our* sins He has taken upon Himself, and suffered for them. *His* righteousness is imputed to us as the ground of our acceptance. And not only can we look on the violated law as now magnified; but even our sense of unworthiness does not hinder our free access to the Father, because, having accepted of Christ and belonging to Him, the Father beholds us in our federal relation, and approves of the trust we repose in Him whom He hath chosen and appointed to be our Representative and Saviour; and thus are we not only forgiven and justified on the ground of what Christ has done for us, but made the objects of God's complacent regard—"Accepted in the Beloved."

The Story of the Assyrian Inscriptions.

II.—HOW THE PROBLEM WAS SOLVED.

By Rev. John Urquhart, Weston-Super-Mare.

IT is curious to notice how little the importance of the inscriptions was suspected, and with what hopeless indifference the solution of the problem was regarded. Pietro della Valle whose letters were published in 1650-53 says, in describing one of the monumentry of Persepolis: "Near the lion is a long inscription which fills the whole space of the wall from the greatest height of these figures to the bottom; as, however, the characters are utterly unknown, no one has been

able to tell the language in which they are written. All that I can say is that they are of prodigious size, not joined together to form a word, but separate like the Hebrew characters and further apart, which makes me conceive that each character is a distinct word." Mr. Flowers' copy of an inscription which was published in the Philosophical Transactions for June 1693 was accompanied by the following note: "This character, whether it be the ancient writing of the *Gaures* or *Gabres*, or a kind of *Telesmes*, is found only at Persepolis, a part of what is there engraven in white marble and is by no man in Persia legible or understood at this day." Even in 1811 all the reference which Pinkerton, in his account of Chardin's travels, makes to his investigations in Persepolis is this: "Here (in Persepolis) are also abundance of inscriptions in lasting characters which have been transcribed and brought into Europe, but none of them understood at this day by the learned any more than they are by the people of the country."

Such was the expectation, or rather lack of expectation, with which the discovery was awaited. We have now to mark how this was suddenly exchanged for astonishment and admiration. The scene of our story has now to be changed from the ruined walls and broken monuments of Persepolis to the chambers of students in Denmark, Germany, and France, and it is here that the romance begins. The general public, as is shown by Pinkerton, knew nothing of the intense interest which Niebuhr's publication of the inscriptions had awakened here and there among the learned. He had dispelled all doubt as to the nature of the inscriptions. The figures so beautifully engraven were the characters of a language and had a tale to tell, if their meaning could once be ascertained. And he had done more than this. He had proved that the writing was to be read from left to right. He had analysed the simplest of the three kinds of writing and had made a list of 42 characters which he believed to be its alphabet.

Here, however, Niebuhr had stopped. Why, was only too evident. He had gone as far as it seemed possible for man to go. If the language had been known, the fact, that not a single character of the alphabet had been determined, would not have proved a very serious obstacle. Neither character nor cipher can long hide a secret if the language is known. But what this language was, or to what living or dead tongues it was allied, no man could say. To attempt to solve the mystery by a closer inspection of the characters seemed utterly vain, for they defied comparison with any known alphabet. Nor was any help to be had from local traditions, for whi e some affirmed

that the monuments contained the decrees of Djemschid, who was said to have ordered their construction more than 17 centuries before our era, others as firmly believed that they set forth in unknown characters the magic words which, if any one once pronounced, he would become the happy possessor of the long-buried treasures of Persepolis. These traditions only proved that all knowledge of the inscriptions had perished in the East. So far, then, from the problem being brought nearer to solution by the labours of Niebuhr the almost hopeless difficulties were for the first time fully felt. The task stood there like the mountain of glass in the fairy tale: its steep, smooth sides could not be scaled, and only the wings, which genius, in some moment of inspiration might supply, could carry one to the summit. The decipherment of the Egyptian monuments seemed child's play in comparison with the task presented by the Persepolitan and Assyrian inscriptions. The discovery of the Rosetta stone, on which an inscription in Egyptian hieroglyphics was accompanied by a Greek translation, made the former a comparatively easy task. But there was no Rosetta stone for the Assyriologist: he was only tantalised by the knowledge that one once existed. Herodotus tells of the two columns of white marble which Darius erected on the shore of the Bosphorus, and on which he inscribed the names of all the nations whose contingents made up his mighty army. One column bore the inscription in Assyrian characters, the other in Greek. Even fragments of these would have been a priceless treasure, but the Byzantines had removed the pillars to their own city and all trace of them had perished long ages ago.

These are times, however, in which science is slow to confess to inability. Problems may seem insoluble but they are not given up. If difficulties cannot be carried by assault, recourse is had to sap and siege, and, if men cannot rush to victory, they are content to advance step by step. If insuperable obstacles bar the way in one direction the attempt will be made on another side. The letters were compared with those of other languages—especially with the old Runic characters, but without result. They simply defied comparison with the characters of any known language, and the only result of that attempt was to prove that in this direction success was impossible.

But help was meanwhile advancing from another and unthought of quarter. Orientalists had for a considerable time been deeply impressed by the historical importance of the Zendavesta, the sacred books of the Ancient Persians. These had been preserved by their descendants, the Parsis, who had fled to India to escape the persecuting fury of their Mahommedan conquerors. But though the

books of Zoroaster were carefully preserved by them and used in their religious ritual, the Zend, the language in which they are written, had long ceased to be understood even by their priests. Towards the end of the 18th century the English government offered a considerable sum for the first translation of the books, and Zend manuscripts were procured and distributed among the public libraries. They lay there, however, as mere objects of curiosity. The first to open up the new pathway was Auquetil Duperron, a Frenchman. While still a youth he had acquired a knowledge of Hebrew, Arabic, and Persian. To these he desired to add Sanscrit, and to accomplish his purpose he enlisted at 23 years of age as a private soldier in a regiment which was about to proceed to India. After his arrival in the East a representation was made on his behalf to Louis xv. who freed him from military service, and conferred upon him a small pension to assist him in pursuing his researches. He was unable to find the facilities he desired for instruction in Sanscrit, but, having met some Parsi priests in Surat, he was induced to study their sacred books. Nine years after his return to France he published in 1771 the first European translation of the books of Zoroaster which had ever seen the light.

But, important as this work was, it was only a preparation for the study of the Zend. Duperron's translation was made, not from the Zend, but from a version which existed in modern Persian. All knowledge of the Zend had perished, and it had to be numbered among the lost languages which were to be recovered one after another in the course of these inquiries. The first real advance was made by Rask, the Danish philologist. He visited India and Persia in 1816, and pointed out the connection between their ancient languages, Zend and Sanscrit.

Rask died, however, before the results of his researches could be published. But the work was taken up by Eugene Burnouf who is described by Max Müller as "one of the greatest scholars France has ever produced," and as one "who by means of his knowledge of Sanscrit and comparative grammar, deciphered for the first time the very words of the founder of the ancient religion of light." What further use he made of this knowledge we shall afterwards see.

Meanwhile, in the most profound ignorance of all that was essential to success, scholars were busily studying Niebuhr's copies of the inscriptions. The first real advance was made by Tyschen of Rostock in 1798. He noticed that one of the wedge-shaped characters which was placed in a diagonal position (𐎡) occurred with great frequency. It was met with twice or thrice in each line. It occurred to Tyschen

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that this might be a sign of punctuation separating the words of the inscription. This hypothesis was strengthed by the fact that the number of letters between any two of these signs never exceeded ten. Two years afterwards Frederic Münter, Professor of Theology at Copenhagen, confirmed Tyschen's supposition by pointing out that the same peculiarity marked the Zend of the books of Zoroaster.

Münter now proceeded further. Vowels, on account of their comparative fewness, occur much more frequently in the words of any language than consonants. He distinguished three which occurred with greatest frequency. He compared the forms of these with the letters of the Georgian and Armenian alphabets. He also took into account the partiality of the Zend for certain sounds, and tried in this way to affix to the letters their phonetic values. This was followed by a still more important observation. He noticed that certain words were repeated but with different terminations. These terminations he supposed rightly to be grammatical inflections, and he compared them with the inflections of what he believed to be cognate languages. In this way he assigned a definite value to a dozen letters. Some notion of the difficulty of the task may be gathered from the fact that after all Münter's toil only two letters out of the twelve were correctly determined. Three of his supposed vowels were consonants, and of the values given to these only one (that of A) was correct. Of his six consonants B was the only fortunate identification. These two letters, therefore, A and B, were determined, but this no man as yet was able to know. The investigations had necessarily to be much farther advanced before the fortunate could be distinguished from the unfortunate conjectures. The importance of Münter's labour consisted more in the methods he suggested than in the results which at that early stage he was able to attain.

Are the Children at Home?

Each day when the glow of sunset
Fades in the western sky,
And the wee ones, tired of playing,
Go tripping lightly by,
I steal away from my husband,
Asleep in his easy chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing with boyish strife,
We two are waiting together;
And oft, as the shadows come,
With tremulous voice he calls me,
"It is night! are the children home?"

"Yes, love!" I answer him gently,
"They're all home long ago;"
And sing, in my quivering treble,
A song so soft and low,
Till the old man droops in slumber,
With his head upon his hand,
And I tell to myself the number,
Home in the better land,—

Home where never a sorrow
Shall dim their eyes with tears;
Where the smile of God is on them
Through all the summer years.
I know: yet my arms are empty,
That fondly folded seven,
And the mother heart within me,
Is almost starved for heaven!

Sometimes in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies.—
The babes whose dimpled fingers
Lost the way to my breast,
And the beautiful ones the angels
Passed to the world of the blessed.

With never a cloud upon them,
I see their radiant brows:
My boys that I gave to freedom,
The red sword sealed their vows.
In a tangled Southern forest,
Twin brothers, bold and brave,
They fell: and the flag they died for,
Thank God! floats o'er their grave.

A breath, and the vision is lifted
Away on the wings of light,
And again we two are together,
All alone in the night:

They tell me his mind is failing,
But I smile at idle fears;
He is only back with the children,
In the dear and peaceful years.

And oft as the summer sunset
Fades away in the west,
And the wee ones, tired of playing
Go trooping home to rest,
My husband calls from his corner,
"Say, love, have the children come?"
And I answer, with eyes uplifted,
"Yes, dear, they are all at home!"

Anon.

Christian Courtesy.

By Rev. P. J. Rollo, Glasgow.

THERE is no fairer flower of Christian piety than Christian courtesy. It is not indeed a blossom of the dahlia, or the sunflower type; it is more akin to the violet of the woods, or the primrose of the meadows; but it is sweet, beautiful, and fragrant as any growth in the garden of the soul.

For we must not confound this courtesy with what commonly goes by the name of politeness. That is an artificial flower, which may be a perfect imitation of nature, but is only an imitation. Its shape is moulded by men's hands, and it is coloured from the outside. But Christian courtesy springs naturally from the Christian heart, as the blossom breaks out of the stem. Politeness is like the play of a fountain. You turn it on, and off, by a piece of machinery. It is very fine while it lasts, though rather too expensive to be always playing. But Christian courtesy is a natural fountain, rising up from its wellspring within the heart; and though it may not make such a striking display when many eyes are on it, it flows on just as beautifully, when hardly anybody is beholding. Mere manners are like clothes which are put on both to conceal, and to adorn: and there are different suits for different occasions, and occupations. But Christian courtesy is the Christian heart's own product, and everyday wear. It is not put on to conceal an inward rudeness, and kept on only as long as it is thought worth while; but is the natural and constant expression of that graciousness of spirit from which it springs. Politeness busies itself with words, and

deportment: but Christian courtesy is ever thinking gracious thoughts, cherishing kind feelings, and thus cultivating a courteous tone of mind, and habit of thought, from which simply and naturally the courtesies of the daily life are ever flowing.

This Christian courtesy is inimitable. The best manners in the world will not bear comparison with it. For it comes fresh and fragrant from the heart, and is full of that tender grace with which the love of God fills the heart. Many a time have we observed it, like some exquisite wildflower in the secluded glen, in the demeanour of those who knew little of the rules of outward deportment, and whose manners were far from perfect; and can testify that it gave a winsomeness to their lives, and a pleasantness to intercourse with them, which made their ignorance seem of little moment.

How constantly may this beautiful adornment of character be displayed. It is only now and then that some of the greater forces of the Christian character are called upon to put forth their power: but nearly every hour of every day, in the home, the workshop, the office, the street, the church, may Christian courtesy exercise its charm, and diffuse its influence. Like the sunshine, or the air, it may be blended with everything, and beautify whatever it touches. And it never fails to increase the influence of the man who practices it whether he be a minister in parliament, a parent at home, an employer among his employees, a workman among his fellow workmen, or a church-member among his brethren. Who has not known some people who seemed to carry a kind of sunshine with them, and possess an influence far greater than seemed warranted by any faculty they had? In many instances it will be found that the secret of their power has been their Christian courtesy. And who has not known others who possessed nothing like the influence which their character and talents seemed to warrant, and who were disliked by many, and perpetually misunderstood and misrepresented, simply because they despised and trampled upon this lowly virtue.

At all times Christian courtesy is a joy and a blessing; but there are special times when it proves of especial value,—times when in the family, or in the church, differences have arisen, when the tide of passion runs high, and some disastrous dissension seems imminent. At such times a divinely inspired courtesy will often act like a veritable spell, and avert a danger with which reason and tact would have grappled in vain. For want of a little of this courtesy at the critical moment, many a wide rent has taken place in the church, or home: by its presence many a serious division has been averted. It will be a happy time for the peace and prosperity of the church when

a grace so powerful is estimated at its true value, and exalted to its proper position.

For it is also an influence to draw the world towards the church. Religion is often accused of imprinting an unkindly austerity upon the character. Nor need we be surprised at such an accusation. For certainly true religion will banish the glitter of frivolous gaiety which fascinates many; and will break asunder that false courtesy which would suffer a man to go wrong without having the manliness to admonish him. "Thou shalt not hate thy brother," is its unchangeable law, "thou shalt in anywise rebuke thy brother, and not suffer sin upon him." But just because the religious man must in such ways as this set himself against the grain of some of the false courtesies of life, he must be the more careful to manifest the winsomeness of that higher courtesy which only religion can inspire.

This courtesy cannot be learned, or put on: it must be begotten by the gracious spirit of God in those who desire it.

"Gracious Spirit dwell with me!
I myself would gracious be;
And with words that help and heal
Would thy life in mine reveal."

It has often been remarked that true courtesy is a sign of high birth; and that it is almost physically impossible for some children of high parentage to be rude, or ungracious. But there is a birth infinitely higher than any other on earth, by which we are born by the Spirit of God into His family. Is not one of the signs of that birth a courtesy which will grow with our growth in divine things, and help to beautify our lives?

We need only add that for this, as for everything that is noble and beautiful, Christ is our supreme model, and inspiration.

"Jesus the very thought of thee
With sweetness fills my breast."

When the heart is filled with that ineffable sweetness, the life will overflow in this, as in every other Christian grace.

LET the rule invariably be this, where you cannot pray as you *would*, pray as you *can*.— *Goulbourn.*

TRUTH may be defined as the shortest possible distance from one point to another.—*Rev. Dr. Rankin.*

GOD made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breath freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the privileges of reason, being confined to the human species.—*Leigh Hunt.*

"He hath sent me to Heal the Broken-hearted."

Healer of the broken-hearted,
Drier of the mourners tear;
Liberator of sins captives,
God's own Christ, our Saviour dear.

Garlands Thou for ashes givest,
Joy for mourning, robes of praise;
Songs for sighing, light for darkness,
Unto Thee our hymn we raise.

In Thy paradise we're planted,
Trees of righteousness are we;
Bringing forth the fruits most holy
That God glorified may be.

In Thee greatly now rejoicing
Our souls joyful in our God;
Clad in garments of salvation,
We would shout Thy praise abroad.

Decked in splendour like a bridegroom,
Like a bride with jewels rare;
Thus adorned we stand before Thee
In Thy beauty, wondrous fair.

Thou great Bringer of salvation,
Wil't cause righteousness and praise,
To spring forth before all nations,
In the last, the closing days.

Then shall peace so long expected,
Reign o'er earth from sea to sea,
And the kingdoms, and dominions
All Thine, only, ever be. Amen.

W. Donald.

KILMARNOCK.

THE highest and most important use of this world is the development of a noble man.—*M. J. Savage.*

NOTHING is more ruinous for a man than when he is mighty enough in any part to right himself without right.—*Jacobi.*

Henry Ward Beecher.

By Rev. S. G. Woodrow.

HENRY WARD BEECHER is no more! The news thrills us with surprise and sorrow. Those of us who only a few months since heard him speak with almost undiminished natural force, and with a splendour of eloquence which even he has rarely surpassed, can hardly realise that it is true. He spoke like one who knew that he was destined for many more years of distinguished usefulness. But the Master whom he served has called him up higher, and we are left, and especially the great country which was the scene of his illustrious career, to mourn a loss which is altogether irreparable.

As pastor of one of the largest and most prosperous churches in America he fulfilled his calling for nearly forty years with eminent faithfulness and devotion. But he was something more than the pastor of a church. His influence spread far and wide, and branched out in many directions. The nation was his parish. To him all human and national interests were a part of his ministry as the servant of Christ. The abolition of slavery, the purifying of political life, the truth that righteousness only could exalt a nation, the sacredness of labour, the responsibilities of wealth, the duties and possibilities of a democracy, all found in him an eloquent exponent and advocate. He did more than any other man to educate the national conscience, and to inspire the political and social life of America with true ideals, and lofty moral aims. But it was as a preacher that he attained the greatest and most lasting renown. His large resources of knowledge always at command, his unique gift of language, the tropical luxuriance of his imagination, his abounding humour, his power of pathos, his complete forgetfulness of himself in his message, his marvellous delivery, so dramatic and yet so natural, made him the greatest pulpit orator of his age. And although some of his later utterances seemed to indicate a departure from the evangelical faith, which is the true glory of the pulpit, it was, with a single exception, we believe, rather seeming than real. He had his own way of putting things, and it was not the way of the careful systematic thinker. He delighted in paradoxes. If he was preaching on a great truth instead of qualifying it, or showing the relation which it bore to other truths, he made it stand out by itself in all its height and breadth. Thus his ministry abounded in contradictions, like the

contradictions of nature, like, may we not say, the contradictions of the Bible, which man has never yet succeeded in harmonising simply because he knows only in part. Beecher believed in presenting large objects to men's thought, in making vivid impressions, in producing strong effects. Sometimes the light dazzled weak eyes; sometimes his words shocked sensitive minds. But in his heart he loved the Gospel and was true to it, and no one could have heard Beecher speak of Christ without being convinced that he bowed before Him as his Lord, and trusted in Him as his Saviour. He was a most manly man, yet with the tenderness of a woman, and there was something in him of the little child, buoyant, unsuspicious, loving. Of him it may be said that he lived and died in faith, and that he has left the legacy of a great name and inspiring example. And already, no doubt his words have been fulfilled to him, "when we go into Zion and before God, that same love which has kept us, that same wise care, will appear for us there; and in the very entrance into heaven it shall be Christ's hand that shall administer that entrance, and Christ that shall crown us, as it shall be Christ's heart that shall bless us for ever and for ever."

God the Greatest Sufferer.

A BRIEF HOMILY.

"In all their afflictions He was afflicted."—ISAIAH lxiii. 9.

ONDERFUL words these; surprising even to Christian men, who, being unprepared to receive them in their obvious meaning, because of the marvellous truth they contain, have done their best to explain them away. And truly they are well fitted to stagger faith. The more carefully they are studied, the more surprising do they appear. Their meaning growing upon the mind, either fills it with increasing wonder, or, where faith is strong enough to receive it, awakens overpowering feelings of gratitude and adoration. The latter, we believe, is the effect they were intended to produce; and the more it is produced, the more it is accompanied by the conviction that, surprising as they are, they are nevertheless true.

In order to perceive their truth we need to understand that *the divine suffering is sympathetic.* God shares in our afflictions inas-

much as He has sympathy with us therein. As His children we are so dear to Him that He both feels for us and feels with us. And it is in this sense that in all our afflictions He is afflicted.

This view of His suffering leaves no ground for the objection that suffering is impossible to God because of the perfection of His nature. To be unsympathetic, heedless of the condition of others, is no proof of perfection in any being. He is by no means the most perfect father who is most regardless of the feelings, and least affected by the sufferings of his children; nor the most perfect king who is indifferent to, and unmoved by, the state of his subjects. And it is, therefore, a most arbitrary and groundless view of the perfection of the Divine Being which pronounces Him incapable of being painfully affected by the sufferings of His creatures. It seems to me, with all deference to those who say so, that such an assertion only proves how very imperfect are our views of perfection. We say, "the Infinite cannot do this, and the Infinite cannot do that," as if we were capable of measuring the Infinite, as if we did not destroy the very conception of Infinitude, when we venture thus to set limits to it—as if all we knew of the Infinite were not simply this, that it surpasses our comprehension!

Certainly, so far as we know anything of moral perfection we see that it is sympathetic just in proportion as it rises in degree. Love is the perfection of God, as it is the goodness of man, and love is essentially sympathetic. "See," says Bushnell, "how it is with love in the case of a mother. She loves her child, and in consequence she watches for the child, bears all its pains and sicknesses, on her own feeling, and when it is wronged is stung herself, by the wrong put upon it, more bitterly far than the child. In the same manner a friend that is real and true takes all the sufferings, losses, wrongs, indignities of a friend on his own feeling, and sometimes suffers even more for him than he does for himself. So also with the patriot or citizen who truly loves his country, even though that love is mixed with many false fires that are only fires of ambition or revenge—how does it wrench his feeling?—what a burden does it lay upon his concern, by day and by night, when that country, so dear to him, is torn by contending faction, and the fate of its laws and liberties is thrown upon the chances of an armed rebellion, and thus every sort of love is found twining its feeling always into the feeling and loss and want and woe of whatever people, or person, or even enemy, it loves." And since God is love—since love is the sum of His attributes, how can it be supposed to argue against His perfection that He has sympathy with the sufferings of His people? How should it

be supposed that that which is essentially sympathetic by nature, becomes unsympathetic when it exists in infinite degree? Does it become something altogether different from itself because it exists in larger measure than we can comprehend? or rather exists without measure or limit? If God is perfect, He is perfect in love. If God is infinite, He is infinite in love. And does love lose that which is its own distinguishing characteristic, when it exists in a perfect state or infinite degree? In other words, Is its nature destroyed by its perfection? The question seems to us to answer itself. The thought is too absurd to be entertained. All men's little arguments when they endeavour to set limits to the Infinite cannot shake our faith in a testimony so plain as this :—"In all their afflictions He was afflicted."

But *the divine suffering, though sympathetic, is real.* We do not mean by what we have said of sympathy to imply that sympathetic suffering is not suffering in the real and proper sense of that word. We dare not so venture to render meaningless an important declaration of Scripture. We believe the suffering which comes through sympathy is just as real as that which comes through loss or pain. Perhaps the most loving sensitive souls would tell you that there was no suffering so real, or so trying, or so difficult to endure, as that which is occasioned by the suffering of others—that they would rather bear personal afflictions (as indeed they prove by what they do and endure for the sufferer) than witness the affliction of others. The extent to which this is felt accords with the perfection of the sympathising nature; for in sympathy it is the loftiest, purest, and most living souls that feel most keenly. And how should we suppose it to be otherwise with the Infinitely perfect One? How suppose that while sympathetic suffering is real in other cases, it is not so in His?

The supposition arises out of a forgone conclusion as to the Divine nature—God, is the everblessed—ever happy God how can He be so with so much suffering in His universe, if the sight of suffering in those whom He loves affects Him painfully? Must not His blessedness, in that case, be interfered with and destroyed? So men reason, and hastily enough, although logically, leap to conclusions without sufficiently considering facts. May it not be, we would ask, that this suffering is *essential to the very highest blessedness?* Is it not manifestly, far more consistent with it, to say the least, than indifference or insensibility? With the author whose words we have just quoted, we cannot help thinking, that such suffering must "be joy itself, the fullest, and profoundest, and sublimest joy conceivable. There was never a being on earth so deep in His peace and so essentially blessed as Jesus Christ. Even His agony itself is scarcely

an exception. There is no joy so grand as that which has a form of tragedy; and there is besides, in a soul given up to loss and pain for love's sake, such a consciousness of good—it is so far ennobled by its own greater feeling—that it rises in the sense of magnitude, and majesty, and God-likeness, and has thoughts breaking out in it as the sound of many waters, joys that are as full as the sea. And this, too, corresponds exactly with our human expectations. We are never so happy, so essentially blessed; as when we suffer well, wearing out our life in sympathies spent on the evil and undeserving, burdened heavily in our prayers, struggling on through secret Gethsemanes, and groaning before God, in groans audible to God alone, for those who have no mercy on themselves. What man of the race ever finds that in such love as this he has been made unhappy. As Christ Himself bequeathed His joy to such, so has he found it to be a most real and dear bequest, and that when He has been able after Christ's example, to bear most and be deepest in sacrifice—then has he been raised to the highest pitch of beatification. The compensations of such a life transcend—how sublimely—the losses. As they did with Christ, so they do with us, so they will in all beings and worlds." Therefore, when we say that God suffers in sympathy with His people we do not deny that He is the ever blessed God, we do rather by implication affirm His infinite blessedness.

But, if what we have said be true, it nevertheless follows that *God's sufferings are immeasurably greater than those of any of His people.* He suffers with them all—in *all* the sufferings of *everyone.* "In *all* their afflictions He was afflicted." Consider how many there are who suffer—and how varied their sufferings are. Think of the long procession of Zion's pilgrims who have watered their course with tears, and left on the flinty way, or the burning sand, the marks of their bleeding feet. Think of the sighing and groaning of the prisoners—the victims of human oppression which have reached the Divine ear. Think of the noble army of martyrs who after suffering inhuman tortures, have sealed their testimony with their blood. Think of the sufferers in less public spheres who have had wearisome nights and troublesome days appointed to them. Think of the Christian homes which have been darkened by poverty, suffering and bereavement, and of the myriads of Christian hearts on which from time to time, dark shadows have fallen. Think of the many afflictions of the righteous, and of God as sharing in them all. And then say what individual sufferer can know anything of the extent of His, who has shared in the aggregated sufferings of His people throughout all

generations, taking upon Himself the individual sorrows of every one, so that "in all their afflictions He was afflicted."

If we urge this train of thought upon the consideration of our readers, and seek to secure for it their cordial assent, it is not because of any desire to present a startling novelty, but because it seems to us fitted to exert a most salutary influence. How near God is brought to us when we can thus regard Him as suffering with us! How our affections take hold of and cling to Him whom we look upon as our great fellow-sufferer. What exquisite tenderness is introduced into the relations which unite us! How His sympathy wins upon us and takes captive our hearts! How our sense of suffering whets our love when, feeling it keenly ourselves, we think of Him as sharing it with us! In what a new light, too, does suffering appear! How it is sanctified by His part in it! What assurance we have that it must be for the promotion of our highest welfare! Who can be impatient under it, or murmur because of it when we know that He who sends it, knows better than we, by the perfection of His sympathy, how painful it is. Oh, surely at the thought of this the most stubborn will must bow, and the hardest heart overflow with a holy, tearful, grateful love, quivering indeed in its sorrow, but all the more firmly and passionately clasping in the arms of its affection, Him who so shares in its every pain, and takes upon Himself its griefs, that He Himself is the greatest sufferer of all! For "in all their afflictions He was afflicted."

BARNABAS.

"I was not There."

WHY were you not? Of course you had some good reason for absence. Either your health did not permit your attendance, or your duty called you elsewhere. You would never absent yourself needlessly from an appointment which you had made with your fellow-Christians, and with your Lord.

"You did not make such an appointment. Then who did? Why were others there when you were absent? "The appointment was made by the minister of the church." Yes; but you are one of the church, are you not? Did you object to the arrangement when it was made? Have you ever sought to have it altered? Or have you, by your silence, tacitly assented to it, and so given your brethren to expect that you would abide by it? Such silence was a

virtual promise. And you surely cannot think it right to make light of your promises. If in business you expect a man to be as good as his word, and would think it a sad reproach if any man were to say that you were not so, how is it that you can think so lightly of a breach of faith in matters of religion? Is religion of less importance than business, that you can treat Christ as you would not dare to treat an earthly master, or as you would not allow your servant to treat you? "You are only one among many; and your absence was not of much consequence." But what if others were to act on the same principle? If you are under no obligation to be there, neither are they. If one may absent himself needlessly, others may. The congregation is composed of so many units, and if individuals are not responsible for carrying out arrangements, no one is responsible; and your minister will have no reason to complain should he find himself left to conduct the services of the sanctuary alone. That is the result to which your principle of action naturally tends. If because there are many members in the church, no duty devolves on anyone, it follows that Christ has a number of servants who arrange to hold a particular service at a particular hour, on a particular day, and yet without any law being violated—without any wrong on the part of any one—the service may not be held at all; because when so many promise, he has no right to expect that anyone will perform! You shrink from that conclusion; and yet that would only be the legitimate carrying out of the principle on which you act.

How would you like if your minister were to absent himself without giving any notice, or providing anyone to fill his place? "That is different, because the service depends on him." It is different, no doubt, but the difference is only one of degree, not of principle. The efficiency of the service depends in part on you. Your business is to bring into it so much prayer, so much holy influence, so much spiritual life. Your fellow-members would be cheered and warmed by your presence. Your minister would preach better if he saw you in your place; and thus the whole congregation would be benefited. The efficiency of an army depends on the efficiency and faithfulness of individual soldiers, as well as on the skill and courage of the general. The prosperity of a church and congregation depends not on the minister only, but also on the individual members filling their place, and performing their duty. And it is in vain to look for prosperity, while each member thinks as you do, that no responsibility rests upon him, so that it matters little what he does.

The minister in preaching has regard to the state of his hearers. In his choice of subjects, in his treatment of subjects, he thinks of

their requirements. The sermon you missed may have been prepared with special reference to you. How is he to preach profitably if those he seeks to influence, are absent just when they should be present? If his preaching be of no consequence to you, be consistent, and seek your spiritual home elsewhere. While you remain there, do not by your irregularities frustrate his attempts to promote your spiritual welfare. Religious services are too solemn matters to be treated as things of no moment.

The minister seeks the salvation of your children. He speaks to those who are present. He prays for them whether present or absent. How incongruous that when his sermon has been specially designed for your children's conversion, you are not present to seek God's blessing on it; that when special prayers are offered for your present or absent ones, you are not there to join in them!

You were not there and the King was there. He was graciously present just when you were away Had you been there, He might have spoken to you, and conferred on you a blessing, and done you honour, which you would have remembered gratefully all your life through. You missed it all because you were not there. "You got the same blessing where you were." No; unless duty called you there. Not if you went for pleasure or from curiosity. Not if you were conscious of no higher motive than self-pleasing. For the King does not visit those who shirk their duty for the sake of pleasure, and play when they ought to work. His favours are conferred on faithful servants, who stand daily watching at His gates. They only are sure of meeting Him, when He comes, who are found constantly at their posts. And many a one will yet have to utter the bitter lamentation,—"I missed Him because when He came I was not there."

Children's Readings.

By Rev. F. H. Robarts, Glasgow.

"WHAT SHOULD WE COVET?"

"But covet earnestly the best gifts: and yet show I unto you a more excellent way."—1. Cor. xii. 31.

DO you know what the word "covet" means? It means to want something very much indeed. I wonder how many times a day some of you say "I want."

Sometimes I see boys and girls flattening their noses against the windows of a sweetie shop or a toy shop, and if I could read their hearts, should not I find written there the words "I want?" Now we should never want or covet what belongs to other people. I hope you all know the

Ten Commandments. It would be a very good thing for you to repeat the Ten Commandments every Sunday morning so that you might often think of them. What is the Tenth Commandment? "Thou shalt not covet thy neighbour's house, thou shall not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass—" and suppose we add, to make it suit little people—nor his bat, nor his ball, nor his watch, nor his knife, "nor anything that is thy neighbour's."

We must never even want to have for ourselves what belongs to other people: that is clearly forbidden.

Often, however, we want or covet gifts which God is willing to give us, and which we may ask Him to give us; we may ask Him to give us anything we like if it be His will; but our text says "covet earnestly *the best gifts;*" what can be meant by that?

Suppose you wished for the "gift" or the power of doing your lessons very quickly and cleverly: that would be, not quite but something like what the Corinthians coveted: they wished to be clever. Would you not like to be able to do difficult sums without a mistake, and to talk French like a native, and to write like copper-plate; and would you not like to be strong and clever in the play-ground; to be a good runner and jumper and cricketer, and to do everything cleverly and well?

Quite right to desire all that. By all means ask God to help you to do everything well, and to give you clear brains and quick eyes and strong limbs. Take all the pains you can in work and play, and besides this ask God to make you bright and clever. If ministers ask God to help them to make their sermons, why should not children ask God to help them to do their sums? "Covet earnestly the best gifts." Talents and brains are better than money any day.

"And yet shew I unto you a more excellent way." Yes! there is something better than being dux in your class, though that is good: something better than winning prizes. It is good to be clever but a great deal better to be good. Both are best; but if you can only have the one, choose the goodness.

"Yet show I unto you a more excellent way"—and then Paul continues: "Though I speak with the tongues of men and of angels"—(or as a boy might say, "though I talk French and German and read Greek and Latin and do the hardest sums") "and have not charity (or love) I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge (all about History and Geography and grammar) and have not love I am nothing."

Far better to be loving than clever! Both are good but love is best. "God is Love" and the more we love God and one another, the more like we are to God.

This is the more excellent way, and so I say as Charles Kingsley says:—

"Be good sweet maid, and let who will be clever."
"Do noble things, not dream them all day long."

Cleverness is good, but goodness is better. Get all the prizes for learning that you can, but if there is a good conduct prize in your school try to get that.

I wonder if any of you feels a wish rising in His heart, "I wish I was like my friend so-and-so, the most good natured, best behaved, brightest, kindest, most unselfish, most Christ-like boy I ever knew. I should like to be just like him: to have a good temper, and good disposition, and a good spirit like him." Should you really? Do you know that you can be just as good as you really wish to be, for Jesus has said: "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask *Him*." Think of that: the Holy Spirit of God.—His holy mind, and holy thoughts, and holy feelings may really be given to you and me.

Come then, let us wish, and ask, and pray for this with all our hearts, for it is the very best blessing even God can give us. Talents and gifts for the school-room and the play-ground are very good; but the grace of a new heart and a right spirit is the best of all.

"THE NOISY SEVEN."

I wonder if he remembers,
Our sainted Teacher in heaven,
The class in the old grey school house
Known as the "Noisy Seven."

I wonder if he remembers
How restless we used to be,
Or thinks we forget the lesson
Of Christ and Gethsemane.

I wish I could tell that story,
As he used to tell it then,
I'm sure that with heav'ns blessing,
I could reach the hearts of men.

That voice so touchingly tender
Comes down to me through the years,
A pathos which seemed to mingle
His own with the Saviour's tears.

I often wish I could tell him,
Tho' we caused him so much pain,
By our thoughtless boyish frolic,
His lessons were not in vain.

I'd like to tell how Willie,
The merriest one of all,
From the field of Balaklava
Went home at his Master's call.

I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India,
The tale of the crucified One.

I'd like to tell him how Robert,
And Jamie, and George, and "Ray,"
Are honoured among the churches
The foremost men of their day!

I'd like, yes, I'd like to tell him
What his lesson did for me,
And how I'm trying to follow
Through Christ of Gethsemane!

Perhaps he knows it already
For Willie has told him, maybe,
That we all are coming, coming
Through Christ of Gethsemane.

How many beside him I know not
Will gather at last in Heaven
The fruit of that faithful sowing,
But the sheaves are only seven.

Songs of Christian Warfare.

Gleanings.

WHAT sign do I want to convince me that the sea is the sea? The sea itself is the sign that proves the sea; only let me look at the loud glad flood, and I shall not mistake it for anything else. What sign do I want to convince me that the sun is the sun? Only let me look at it, when with shaft of light and rush of glory, it begins to make the morning, and I say The sun is the sign of the sun, and it would be a symptom of insanity for any one to say: "Really now, is that the sun? shew me a sign: so for my part, I want no sign of Christ more convincing than Christ Himself. Says a certain Swiss author, and I say the same, "Jesus requires no miracles as witness to His truth; He himself towers above the mist of

centuries—the one perpetual miracle of history?" "Ecce Homo!" Talk about the evidences of Christianity; the grand evidence of Christianity is Christ; the Son of Righteousness is His own sign—a sign the very splendour of which exasperates the natural man. Holy Simeon predicted that it would be so, when in the image of archery, he said, This child shall be for a sign, spoken against. It is of no use for the enemy to say of this sign, It is not there; he must see it, for it is plain as a mark, and as at a mark the angry man shoots against it. But what is the use of that? Like everything else that proves itself, and is its own evidence, no shots can shake it. Stone the tempest, and it is still the tempest; pelt the sea, it is by its own evidence still the sea; fire at the sun, and you make no difference; so after all that has been said and done against the Lord Jesus, the Lord himself is his own everlasting sign that shall not be cut off?—*Stanford.*

"WHEN ye pray, say, OUR FATHER." Oh what a beginning! To look up to the great God in heaven—eternal and omnipotent—and to call Him Father! Every colder name is forbidden. We must not come with the doubtful mood which can only adore at a dreadful distance; but boldly, close, confidently, like children clinging to a father's neck. If we begin coldly we shall continue coldly. It is with prayer as with other things, "Well begun is half done;" and if we begin with warm trust and confidence and hope, the whole tone of the prayer is helped. It is not easy to say all at once, "Our Father." The claim implied in such a title is too bold and the hope too large. It seems presumptuous so to address God. Yet we must linger over this name till we can adopt it. And looking up, beholding the face of Jesus, and remembering that "he that hath seen Him, hath seen the Father:" gradually we grather the confidence and the joyous hope which this word was intended to impart. And beginning with love and hope, the petitions that follow are higher in their spirit, and grander in their scope than they could possibly have been with any other beginning to the prayer.—*R. Glover.*

IT is not to be supposed that the departed regard us with indifference —that they have no leaning towards, and no interest, in the scenes they were wont to frequent, and the friends they have left behind. What though they have witnessed fairer scenes—scenes of greater enjoyment? What though there be the memory of pain, as well as of pleasure, mingled with every favourite place of resort? Men have a tendency to linger even over the scenes in which they have suffered most. Even of them we do not like to say, No more—no more for ever. And what, though they have found new and more exalted friends? Their natural affections have not been extinguished, nor even blunted. For my part, I cannot regard the departed mother as unmindful of the children she has left. I cannot suppose the child will forget the mother in whose kind arms it lay, into whose loving eyes it gazed in its dying hour. I cannot suppose that the sisterly or brotherly affection which glowed with a sacred warmth while on earth, has grown cold in heaven. I must believe that we still have a place in their memories and affections—that they look with interest on our movements, rejoice in our joys, and sympathise with our sorrows; and that, if there be nothing to hinder, they will sometimes visit us to minister the help or the consolation which it is in their power to bestow.—*W. Landels.*

Come with me to a house in the town where the father is bad tempered, and harsh in speech, and the mother a talkative woman, fond of criticising and finding fault with her neighbours. One day the fond child of those

parents was taken very ill ; she was confined to her room for months. There was *one* chamber in that house those months in which no loud harsh word was heard from the father—that room softened his noise and exalted his character. In that chamber too the mother did not dare to run down her neighbours—the glance of the sick child made her leave all slander outside. Look at that father in the beginning of Spring hastening through the chilly air and over the fields to look for the first primroses and violets for the sick child, who is a prisoner in the upstairs room. He knows well the field in which they grow first, and great is his fear lest some one else has been there before him ; when at length he finds them he thinks of nought save the pride with which the little one will receive the posy ; and long before he reaches the house the flowers are wet, not only with the dew, but with the tears of that father. Listen to the tenderness of his whole nature in the, "There, my dear, are the first flowers of the spring for you." See the eyes of the sick child and of her father alike glisten with tears. After months of sickness that child has changed the character of the whole household, and ennobled the natures of her father and mother. Suffering and affliction are thus the means of changing and exalting characters about us throughout the world and during all ages.—*Echoes from the Welsh Hills.*

Notes.

By a Rambling Observer.

WE have had a pleasant and profitable visit from the deputation of the Baptist Foreign Missionary Society, which is still continuing its labours in some parts of the country. Mr. Martin, who has spent the greater part of his life as a missionary in India, tells a plain unvarnished tale of missionary success such as calls for devout thankfulness, and presents a reason for increased consecration on the part of all who seek the extension of the Kingdom of Christ. Mr. Waldock, who has been nearly as long in Ceylon, gives a no less interesting account of the triumphs of grace in that beautiful island. They shew that these ancient mission fields, amidst all the new schemes with which the Society is now so much engaged, have as strong a claim on the churches as they ever had ; and that however much we extend in other directions, there must be no withdrawal from, or diminution of effort in them.

We were pleased to see presiding at the Edinburgh meeting Mr. Nimmo, the respected deacon of Marshall Street Church. His able and earnest remarks make us wish for his frequent appearance on the missionary platform. Bailie Walcot, we were also pleased to see present and taking part both at the public meeting and breakfast, notwithstanding his manifold and onerous official duties. In addition to the deputation and the chairman, the Rev. S. G. Woodrow addressed the meeting, and made an earnest appeal for increased liberality. One serious drawback to the pleasure of everyone was the absence of Mr. Rose, one of the most generous friends of the mission in Edinburgh, who has seldom if ever been absent before on such occasions. We

trust the indisposition which forbids exposure at night may soon be entirely removed.

Mr. Charlesworth and his assistants, with their troop of boys, have also paid their promised visit to Scotland, with great success so far as numbers attending their meetings are concerned. We hope the pecuniary results will be no less satisfactory. Certainly, public interest in the Stockwell Orphanage cannot fail to be increased; and if owing to the promiscuous character of the audience the collections in some cases were smaller than might have been expected, that will no doubt be compensated for by the help which Christian people, who realise their responsibility, will be sure to send from time to time. The healthy, happy appearance of the boys testifies to the provision made for their temporal comfort; and their doings in the north furnish no less conclusive proof of the wise and careful attention which is given to their mental and spiritual training. Every one who saw them must have felt what an untold and widespread source of blessing the Institution must prove; and will be ready to join in the prayer that Mr. Spurgeon and his willing helpers may be long spared to do the work of Him who is a Father to the fatherless. We have but one word of regret, and that is that the boys were put forward to pray in public, and their doing so previously announced, as if it would be likely to prove a means of attracting some. It is difficult to see how it can fail to be injurious to the boys, or to foster a wrong conception of what prayer should be.

The great sensation of the month in Scotland has been the will of Lord Gifford. While deploring the bequest of money for such a purpose, we would not forget that Lord Gifford had as much right as other men to dispose of the fortune he had acquired; and are not afraid that religion will suffer much from the action of an eccentric law lord. His Lordship has so far followed the example of many Christian men who retain their property as long as they can, and when that is no longer possible, part with it for some object they prefer. Not much good comes of it, in their case; and little good or evil will come from it in his. Scotland is not going to renounce Christianity, because he has bequeathed money to instruct so many of its youth in the principles of heathenism. He has managed to acquire for himself a posthumous notoriety, and that is about all. Very soon even that will die away, and his money probably be devoted to purposes which he little contemplated. For a nation which is truly and thoroughly Christian, whatever it may do with it will not allow any man's bequest to be employed in corrupting the mind of its youth.

The death of Henry Ward Beecher, which has occured so suddenly as to cause a great shock to many, has called forth various comments on his qualities as a preacher, with many of which we cordially agree. It is impossible, perhaps, to endorse the extravagant estimate of one Edinburgh minister that he was "the greatest preacher that

ever lived;" or the following nonsense from another who is reported as having said "Henry Ward Beecher was born, has lived, is dead. There is an ocean in which any man can swim." Why not a pit in which any man may sink, or a firmament in which any man may soar, or a forest or a fog in which any man may lose himself? But waiving all this, and not attempting to conceal what was unfavourable to him in the Tilton case, or the fact that some of his utterances on his recent visit to this country had better never been heard, it would be ungrateful to ignore the fair fame of the early years of his ministry—the splendid services he rendered to the cause of religion and humanity by his impassioned and almost unparalelled eloquence, his wide tender human sympathies, and his extraordinary mental powers; or to refrain from laying on his grave our wreath of gratitude and affection. May America have many such sons to raise their voices with no less earnestness and effect in favour of the cause of truth and righteousness.

A deeply interesting meeting has been held at Largo to take farewell of Mr. Gillison, who is now leaving to commence a new work in Kirkintilloch. His three years' labours in Largo have been specially blest to visitors who frequent the place in the summer months: and though during the winter he has only been there on Sundays, having to pursue his studies in Edinburgh during the week, many of the residents have also greatly profited by his ministry. A goodly number of these were present at the meeting to testify to their appreciation of his services, to which substantial expression was given in a purse of sovereigns presented to Mr. Gillison, in name of the subscribers by Mr. Suttie, one of the deacons of the church. Dr. Landels, Mr. M'Intosh, Anstruther; and Mr. Lister, Leslie, took part in the proceedings, and bore high testimony to Mr. Gillison's character and abilities. He leaves Largo with the best wishes and earnest prayers of his friends for his success in his new sphere.

"Hapiness" is the earthly word; "blessedness" is the heavenly one, Happiness may prove to be a superficial appearance; but bessedness is deep as the abyss. Happiness ripples like a flowing brook; but blessedness is a springing well. Happiness may be wholly human; but blessedness hath the divine element in it. Happiness is transient; blessedness is eternal. Happiness may be in our conception of things; blessedness is God's verdict, God's truthful statement of a man's condition.—*Spurgeon.*

Correspondence.

SIR,—Having been a reader of the SCOTTISH BAPTIST MAGAZINE since it was first published, I hope that you will excuse me for troubling you with this letter. Although I am now getting old, I am still an enquirer after Bible truth. I have had some experience in

conversing with people both before and after conversion to Christianity. Those before conversion, crying like the Philippian jailor, "What must I do to be saved?" or in other words, what must I believe so that I may find peace in believing? Those again that had believed but sometimes troubled with regard to the nature of the work finished by Christ on the Cross. Now, sir, what I want to bring before your notice is a paragraph bearing on this subject, which appeared in the SCOTTISH BAPTIST MAGAZINE of 1st January, 1885, page 21. It begins by saying, "Men preach now if we will *do, believe*, &c., all will be well. How can I believe that which will only be if I believe? To be believed a fact *must first* be, not afterwards. It is not if you believe you are redeemed, but you are redeemed—believe it and know the fact, &c." Now, I have carefully read every number since date of said paragraph expecting some one to have taken up the subject of which it treats, knowing as I do that many minds have been and are still yet unsettled with regard to the most important question. It is a fact, sir, that a very great number preach to the unconverted in the way indicated in the paragraph mentioned above, viz., "*If* you believe all will be well." Of course we have to believe; but there must be something to be believed, not that our faith brings something into existence. When was our salvation made good, or completed? When Christ said it is finished. When are we justified? When we believe that fact. James Hinton, the writer of the paragraph, says "a fact must first be, not afterwards." But as I am writing more for information than anything else, I would not like to say much of what my own opinion is on the matter farther. I should very much like that someone would take up the subject, as I am sure a great many like myself will be grateful for information on this very important question.—I am, &c., ENQUIRER.

[The question raised by our correspondent embraces both the nature and extent of the atonement, and also the exercise of mind by which it is appropriated—subjects too vast to be discussed in a few brief sentences. We hope to deal with them at length in future numbers. Meanwhile, it may be well to observe that the difficulty felt arises out of the very common mistake of regarding the atonement and redemption as one. They are not so. The atonement is a completed fact, whether men believe in it or not. Redemption is a result which the atonement has rendered possible; but which is not realised until by faith the atonement has been accepted as the ground of salvation. It is a fact that Christ has died for men before they believe it. But their believing in the fact and what it involves is the condition of their redemption, or actual deliverance from all the consequences of sin. Mr. Hinton is right in affirming that if a thing is not true before it is believed, our belief in it does not make it true. But at the same time our belief may be the condition of our profiting by a previously existing fact. Saving faith is not the belief of anything about ourselves, but of something about Christ—the belief of what the Bible tells us He is, and has done for us, and our consequent trust in Him for the salvation or redemption we need. The requirement

of the gospel is not, "Believe that you are saved or redeemed." But, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Look unto me and be ye saved all the ends of the earth."—ED.]

Review.

Scottish Nationality and other Papers. By the late Rev. JOHN KER, D.D. *Edinburgh:* Andrew Elliot.

IT was well to gather together in one volume these papers from the pen of the much loved and gifted man whom the Lord has so recently taken to Himself. Those who have read his two volumes of sermons, and his work on the Psalms, will anticipate with no little pleasure the treat provided for them when such a man writes on such congenial themes as "Scottish Nationality," "The Erskines," "Thomas Guthrie, D.D.," and "W. Robertson, D.D.," with others of a kindred nature. The two latter papers especially are written *con amore*, and give us delightful pictures of the men as they appeared to one who enjoyed their friendship, and was of a kindred spirit with them, though differing from both, perhaps, in the character of his genius as much as the one from the other. The only drawback to them is their brevity. We want to hear more of them from the man who knew them so well, and was so able to appreciate their gift and graces. The paper on "The Erskines" is of greater length, and not inferior in attractiveness. We give from this a picture of a communion service in the Merse, when 3,200 communicated, which our readers will not fail to appreciate.

"They had to place piquets of horsemen towards the suspected parts, and single horsemen at greater distances, to give warning; for the Earl of Hume, as ramp a youth as any in the country, had threatened to assault the meeting with his men and militia, and to make their horses drink the communion wine and trample the sacred elements under foot."

"Every means," Blackadder continues, "was taken to compose the multitude, and prevent any affront that might be offered to so solemn and sacred a work, when they had to stay three days together, sojourning *by the lion's dens and the mountains of the leopards.* . . . . The place where we convened seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the water side (the Whitadder). On either hand there was a spacious brae, in form of a half-round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was the clear blue sky, for it was a sweet and calm Sabbath morning, promising to be indeed one of the days of the Son of man. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame. The communion tables were spread on the green by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae-face, which was crowded from top to bottom, full as pleasant a sight as was ever seen of that sort. At first there was some apprehension of enemies; but the people sat undisturbed, and the whole was closed in as orderly a way as it had been in the time of Scotland's brightest noon. And truly the spectacle of so many grave, composed, and devout faces

must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenence of earthly kings ; there was a spiritual and divine majesty shining on the work, and sensible evidence that the Great Master of assemblies was present in the midst. Though our vows were not offered within the courts of God's house they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria, that the beauty of holiness consisted not in consecrated buildings or material temples. We remembered the ark of the Israelites, which had sojourned for years in the desert, with no dwelling-place but the tabernacles of the plain. We thought of Abraham and the ancient patriarchs, who laid their victims on the rocks for an altar, and burn sweet incence under the shade of the green tree. In that day Zion put on the beauty of Sharon and Carmel ; the mountains broke forth into singing, and the desert place was made to bud and blossom as the rose. Few such days were seen in the Church of Scotland, and few will ever witness the like. There was a rich and plentiful effusion of the spirit shed abroad on many hearts. Their souls, filled with heavenly transports, seemed to breathe in a diviner element, and to burn upwards, as with the fire of a pure and holy devotion. The ministers were visibly assisted to speak home to the consciences of the hearers. It seemed as if God had touched their lips with a live coal from off his altar, for they who witnessed declared they carried more like ambassadors from the court of Heaven than men cast in earthly mould. The communion was peacefully concluded, all the people heartily offered up their gratitude, and singing with a joyful noise to the rock of their salvation. It was pleasant, as the night fell, to hear their melody swelling in full unison along the hill, the whole congregation joining with one accord, and praising God with the voice of psalms."

Intelligence.

CUPAR, FIFE.—A joint social meeting of the congregation and Bible class of the Provost Wynd chapel was held on the 1st inst. There was a good attendance. After tea an adjournment was made to the church, where an excellent and varied programme was gone through. The Rev. J. T. Forbes, M.A., occupied the chair.

DUMFERLINE.—The annual soiree of the church here took place on Thursday, 17th March. Tea was served in the hall, and an adjournment was afterwards made to the chapel. The pastor, J. T. Hagen, presided, and was supported by the deacons and a deputation of the Missionary Society, Rev. D. Waldock and Rev. T. Martin. The chairman referred to the past year's work, which has been carried on with vigour and followed by much blessing. The weekly prayer meetings, Sunday school, and Bible class had all been well sustained, while during the year 37 had been baptized and six received by letter from other churches bringing up the roll to nearly 300. Mr. W. Matthewson, junior submitted thereport of the Zenana Working Society showing that the whole amount, including work sold, and donations, cmae to £76 14*s.* 6*d.* Mr. William Mathewson, treasurer of the the church, submitted the report of the missionary collections and subscriptions for the past year, which amounted to £200 9*s.* 1*d.* Addresses were afterwards delivered by the missionary deputation. At intervals during the evening, anthems were sung by the choir under the leadership of Mr. Andrew Young.—The annual soiree of the church Sabbath School was held on Friday, 18th March. Over 320 scholars were present besides teachers and friends. Many prizes were given for regular attendance, and addresses were delivered by Rev. T.

Martin, Mr. John Stevenson, Tourihill, and the pastor. The school collected over £23 for mission work, and supported a native preacher in India. The superintendent, Mr. George Mathewson, spoke very gratefully of the present prosperity of the school, and encouraged all to continue in the good work.

GRANTOWN.—The good work here, as reported in last issue of MAGAZINE, was continued for another week (Feb. 20-26). Mr. Glendinning, of Elgin, preached on Sunday and Monday, and Mr. Lister returned from Tuesday to Friday. The interest and attendance was greater than ever. Many of the non-church going class began to turn out, and the number of hopeful conversions rose to about 100. Of these a large proportion were young men, which has been a specially interesting feature of the work.—On the closing night, when the work of dealing with the anxious was over, Mr. Duncan, pastor of the church, gave expression to the great joy which the work had brought to him after long years of earnest labour and prayer, and to the great pleasure he had had in working with Mr. Lister. He then in name of the young converts and friends, intimated to Mr. Lister that a marble clock for his study, and about a dozen valuable theological books would be sent after him, as an expression of gratitude for blessing received through his earnest and self-denying labours among them.—Since the close of the meetings, 10 men and 7 women have been baptized and added to the church, and more than double that number are expected to follow soon. The Sabbath services continue to be largely attended and there are still cases of enquiry.

KIRKCALDY—WHYTE'S CAUSEWAY CHURCH.—For the thirteenth succesive year the Missionary Working Society in connection with this church has just held its annual sale. It took place on the 23rd and 24th March, when most of the goods collected during the winter months, were disposed of. The total amount realised by the Season's work is over £34, of this sum £15 is devoted to the support and education of a native Indian Evangelist, and the remainder divided amongst Baptist Missions in Genoa, Germany, and Japan.

TULLYMET.—A number of friends in this district have subscribed and presented the Rev. D. G. Forbes with a beautifully bound Oxford Bible in an elegant case suitable for caryying about, and also a purse with money, in appreciation of his unwearied efforts for their spiritual good. At the same time, his mother was presented with a silver tea pot.

WISHAW.—The church here has been visited lately with a season of spiritual quickening. A number of the young people connected with the Sabbath school have professed conversion, and some grown up people also have been brought to a knowledge of the truth. For some time past there has been a desire on the part of God's people for a time of ingathering, especially amongst the young, and their desire has found expression in prayer, which God has graciously answered. A series of special meetings were commenced on Sabbath 20th February, and continued every night for three weeks. Mr. Ross, of Coatbridge, gave very acceptable and effective help in the work. His attractive singing interested and drew out the people, and his clear telling addresses reached a number of hearts, and with God's blessing produced good fruit. Mrs. John Colville, of Motherwell, addressed the meetings on two of the Sabbath evenings when the chapel was crowded, and on both occasions several remained to be spoken with personally about their souls. It is expected that a number of those who have received blessing will follow the Lord in baptism, and join the church.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Eternal Life.

By the Rev. T. D. Landels, M.A., Glasgow.

ETERNAL LIFE—a word we are very frequently making use of, and which ought indeed to be the epitomized expression of all our Christian hopes and aspirations; and yet how little definite meaning do we usually attach to it! Perhaps the only clear and fixed idea that it conveys to our minds, is that of unending existence, with the tacit understanding that such existence will be joyous and blessed; but to any more definite conception than this, we seldom rise. Our Lord and His apostles use the word in a very different sense,—a sense as far transcending this as the heavens transcend the earth. The everlastingness, and for the matter of that, the blessedness of eternal life, are with them purely secondary and incidental: its *essence* consists in the right relation of the soul to God. It means with them that higher spiritual life in God, which is above and beyond time, and exists in the "now" of eternity,—which is uninfluenced by any of the changes of time, and is consequently eternal in the same sense that God is eternal. There is perhaps no word in the whole of the New Testament which has a more profound and transcendant meaning than this word, "eternal life." Nor is there any which it is more needful for us to conceive of clearly and correctly; for it denotes the grand consummation towards which all Christian aspiration ought to point, and the glorious reward in which all Christian endeavour ought to find its motive power.

At first sight, the definition of eternal life which our Lord has given in the words—"To know Thee the only true God, and Jesus Christ whom Thou hast sent," may seem to be very simple and easily comprehended. But in reality, its meaning is altogether unfathomable and inexhaustible; and we find this to be the case as soon as we look into it more closely, and seek to interpret it for ourselves.

The phrase "to know God" is ambiguous, and may have more than one meaning attached to it. Knowledge is of two kinds,—it is either purely intellectual, or it is personal and experimental. It is

the latter kind of knowledge which constitutes eternal life. The difference may be illustrated by one or two examples. We may know an object fully and accurately from the description given of it by others. We may be able to enumerate its properties and uses and peculiarities, and to tell what effect it would produce under particular conditions. But we come to know it in a far different and far deeper sense, from personal "use and wont," by ourselves handling it, and testing it, and experimenting upon it. And hence it is that five minutes of practical experiment may often teach us more about an object, than weeks of study from books can do. Again we become very accurately acquainted with the character of some man, from the statements of others concerning him, and by examining the records of his past actions. We may in this way be able very correctly to describe his characteristics, and to weigh his motives, and even to forecast his conduct in particular emergencies. But how different is such knowledge as this, from that which we possess of a near and intimate friend, with whom we are constantly coming into personal contact; whose character we have frequently tried and tested; who has shared our joys and griefs, our hopes and our disappointments; of whose goodness and amiability we have again and again had personal experience; and whom we have consequently come to love and reverence as we could never have done from mere hearsay? In the former case our knowledge is merely intellectual: in the latter case, it is personal and experimental. The distinction thus drawn may seem at first sight very obvious and uncalled for. But it is of the very utmost importance, when applied to our knowledge of God. We may possess a very clear and definite theological conception of the Divine nature. We may be able to enumerate all the Divine attributes in order, and explain to our own satisfaction the Divine mode of government in time and eternity. We may be able to discourse long and eloquently on the many abstruse points connected with this great subject, and lay down rules and dogmas as to the procession of the Trinity, as to predestination, as to the relation of justice to mercy, and so forth. We may, in short, have a theological text-book at our finger-ends, and possess as logical and complete a knowledge of God as any can attain to. And yet we may know nothing at all of God, in the sense in which our Lord uses the word. This kind of knowledge can never by any possibility constitute eternal life. It is as far removed therefrom as the mechanical movements of a steam-engine are from the conscious movements of a man. It is cold and intellectual, and outside of us; not warm, living, personal, and within the heart itself. The

knowledge of God that constitutes eternal life, must be a *personal* knowledge, an *experimental* knowledge, a knowledge arising from direct contact and communion. God must not merely be to us an object of distant intellectual contemplation;—we shall never really know Him, if that be all. He must be a friend with whom we hold loving intercourse,—a Father, of whose love and goodness we have personal experience from day to day. It is only then, that we can truly know God,—have that knowledge of Him which is the well-spring of eternal life. We must not merely know what God's attributes are: we must experience their power and glory by coming into personal contact with them,—by bringing our finite spirits into touch with the Divine. We must know what the Divine love is, by drinking for ourselves at the infinite fountain. We must know what the Divine compassion is, by ourselves casting all our cares and sorrows upon God, and feeling in our souls that infinite calm and rest, which He breathes over life's troubled sea. We must know what the Divine strength is, by opening our own hearts to let its great waves pulse in us, and by allowing ourselves to be borne away on its resistless flood. We must know what the Divine faithfulness is, by ourselves putting it to the test, and finding that through danger and darkness and tempest the gracious purpose of God has still been leading us on, and has at length shone forth again in all its brightness, and revealed to us that all is well. We must know what the Divine purity is, by ourselves gazing upon it with bowed heads and hushed and awe-stricken hearts, in those silent seasons of midnight prayer, when heaven seems to stoop down to us and touch our spirits as with a finger of fire. And so with all the Divine attributes: we must have personal experience of what they are, and not merely be able to give a logical definition of them.

To know God thus, our Lord tells us, is eternal life. We have to know Him with the heart as well as with the head. We have to know Him as a great Divine Friend, into Whose character we have obtained some insight through personal intercourse. We have to know Him as the companion of our life, by Whose side we walk, in Whose hand we place our own, into Whose face we look up with filial trust, and with Whom we hold close and sweet communion. We have to become *acquainted* with God, and learn by experience who and what He is, until the whole splendour of His character bursts in upon the soul, and we lose ourselves in love and adoration. With the spirit's eye unclouded, we have to gaze upon the Divine glory, until it enters into our heart and transforms us into its own likeness.

This is to *know* God. This is eternal life;—a life which is not of this world; a life which is above the present and the transient; a life

which transcends time, and which death cannot touch; a life, therefore, which is the earnest of immortality and of everlasting blessedness; a life upon which we may enter here, and which in the hereafter will rise into perfection, when the veil of flesh has been rent asunder, and we see God face to face.

But here are two characteristics of this knowledge of God, which our Lord particularly specifies. (*a*) "This is eternal life," says Christ, "to know Thee the only true God,"—*the only true God*: there is an important thought suggested to us by these words. The knowledge of God which constitutes eternal life, must be a knowledge of Him as the *only* God, beside whom there is no other. No other deity must share with Him our homage and worship. No idol must be placed beside Him on the throne of our affections. No unhallowed thing must be allowed to insinuate itself into the sanctuary of our heart. He must reign there as God alone, or else eternal life cannot be ours. Such whole-hearted devotion is alone compatible with knowing God fully; for every idol to which we bow the knee comes as an obstacle between us and God, and prevents us from seeing Him clearly: it corrupts and darkens the eye of the soul, and hinders us from directing towards the Divine Being the full strength of our spiritual vision. Hence every idol must be cast forth from the heart, and everything that intervenes between us and heaven removed, if we would so know God as to become partakers of eternal life. The young man who came to Christ, asking: "What must I do to inherit eternal life?" was willing to do a great deal, but there was one idol, viz: his wealth, from which he could not bring himself to part, and so he went away sorrowful without obtaining the boon he craved. And there are not a few now, who similarly have some idol or other which they worship in secret, and which thus prevents them from knowing God, and so from enjoying eternal life. To them the Scripture presents this stern demand—if thy right hand offend thee, cut it off and cast it from thee; and if thy right eye offend thee, pluck it out; for it is better for thee to enter into life maimed, than having two hands and two eyes, to be cast into hell fire. (*b*) Again, our Lord says, "This is eternal life, to know thee, *and Jesus Christ whom thou hast sent.*" Here, too, an important thought suggests itself:—we have to know God *as manifested in Christ.* We behold in the Saviour the most perfect revelation of the Divine Being,—the revelation of Him as the infinite love,—the eternal Father. It is more particularly a knowledge of God in this aspect of His character, which constitutes eternal life. We require a clear perception of the divine Fatherhood, and a vivid realization of our own sonship.

We require to have the full assurance that we are the children of God, the objects of the great Father's exhaustless love, and to feel that love ourselves in all its power. Apart from this, we cannot know God aright,—cannot rise to that deep intimate knowledge of Him which is eternal life; and it is only in Christ Jesus our Lord, only in His cross and passion, that the requisite assurance is to be obtained. We must know by experience the depth and immensity of God's fatherly love: we must cast ourselves upon it, and rest firmly therein: we must throw wide the portals of our hearts, and let its blessed influences enter in, and pervade the whole of our life: and *then* shall we feel the life of God already pulsing through the whole being—*then* shall we see the bright dawn of eternity already breaking through the shadows and night-mists of this world of sin. We may all take into our own lips that sublime prayer of St. Paul's, "that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God." This, brethren, is life-eternal in its highest and grandest form. We may enjoy it already, but we cannot as yet enjoy it in full. We only see the first faint streaks of the excellent glory which we hope will one day burst upon our enraptured gaze. We can only moisten our thirsting lips with a few drops from that living fountain, at which we hope hereafter to drink deep and satisfying draughts.

The Story of the Assyrian Inscriptions.

II.—HOW THE PROBLEM WAS SOLVED (*continued*).

By Rev. John Urquhart, Weston-Super-Mare.

THE 18th century, as we have seen, ended with the labours of Münter. These were more suggestive in their methods than successful in results. The seal which had lain so long upon the inscriptions was still unbroken. Meanwhile, however, philology and archaeology were busily preparing the way. But for the unlocking of mysteries something more is required than the growth of knowledge, which may be used in their solution. A multitude do not make an army any more than a concourse of atoms can form a

world. The mind is needed that plans, combines, controls. The acquaintance with the Zend, the ancient language of Persia, might have been carried still nearer perfection than it was, and the investigations regarding the origin of Persepolis might have been still more complete, without a single ray of light having been cast upon its inscriptions. More was required, and now, at the right moment, it was given. The knowledge of the inscriptions was suddenly advanced by one of the boldest and most successful strokes recorded in the annals of genius. Professor Grotefend of Göttingen, who was then unaware of Münter's partial success or of the methods he had followed, attacked the problem from another side. Tyschen, to whose labours we have made a passing reference, had pointed out that the titles of the kings were naturally to be looked for immediately over their portraits. While studying those parts of the inscriptions Grotefend noticed that one word was frequently repeated. It occurred in one monument after another in the part of each inscription which seemed to contain the royal title. Grotefend concluded that this must be the word for "king." It sometimes occured twice, but, when repeated, it had a termination which he felt convinced must be the case ending of the genitive plural, and that the phrase, like the Latin *rex regum*, meant "king of kings."

A point was thus gained from which the long delayed attack might be delivered, and an entrance be at last effected into this castle of mystery. To the man with an idea or a purpose much becomes helpful, the value of which no one had previously discerned. M. De Sacq, the celebrated French orientalist, had translated some inscriptions from the Pehlevi, a later form of the Persian tongue than the Zend. These were inscriptions of the Sassanian dynasty which reigned from 226 A.D. to 651 A.D. In these the royal titles ran as follows:—"N. N. Great King, King of Kings, Son of M. M." &c. It was natural to suppose that in taking this form nothing original was attempted. There was nothing more likely, one might say there was nothing more certain than that in adopting this style the Sassanian was following the example of preceding dynasties, and that the translated inscriptions presented the very form in which the untranslated were arranged.

These principles having been thought out and settled by Grotefend, he began the search for names, for if he could only light on some well-known historical names, some letters at least of the alphabet would be at last determined. In an inscription over one of the royal portraits Grotefend fixed upon two words as the names of kings. These seemed to be son and father; let us call them

A and B. The inscription would then read thus:—

A, King of Kings, Son of B, King of Kings.

Over the next portrait the name B was repeated, only this time it began the title. The second inscription ran thus:—

B, King of Kings, son of C, &c.

Now it was plain that these two inscriptions gave a series of three names, A the son, B the father, C the grandfather. The importance of this discovery could hardly be overrated. For a series of *three* names gave, as we shall see, special facilities for testing the accuracy of any supposition which might be made in the attempt to discover what the names were. There was another most fortunate circumstance in connection with these names. In the second inscription (in which alone the name occured) C was not followed by the usual title "King of kings." It was evident from this that C had not himself reigned and that B, his son, *was therefore the founder of a dynasty.*

The problem accordingly resolved itself into this: wanted three names—the names of father, son, grandson—the second of which was the founder of an ancient Persian or other dynasty. And here again the knowledge, which had been accumulating, and which no one had hitherto known how to put together, began to speak to the man who had need of it and who knew how to use it. There were limits within which the search was narrowed, and discovery, therefore, made easier. The inscriptions in this wedge-shaped, or cuneiform, character were fixed, by the united testimony of all observers, as the earliest which the ruins of Persepolis had to show. The Sassanian inscriptions which had been translated were later, so that the search need not be carried further than the second century of the Christian era. This was the lowest limit, and it only remained to fix the higher. That also was easily done. The monuments could not be older than the city, and archaeologists had determined on other grounds that the building of Persepolis must be attributed to the Achamenian dynasty, which began with Cyrus and was overthrown by Alexander the Great.

In all likelihood, then, it was between these two last limits that the names were to be found. It was natural to begin with the very earliest. C might be the name of the father of Cyrus, whose own name in that case would be substituted for B, while A would be the name of Cambyses, the son of Cyrus. But the simple statement of this supposition was its refutation. The names Cyrus and Cambyses begin with the same letter with which A and B did not begin. Besides the father of Cyrus was also named Cambyses, and therefore in this case

the first and third names in the series would have been alike, whereas they exhibited no resemblance.

Coming further down, however, there was another series which might satisfy all the conditions. After the death of Cambyses the throne was filled for a time by a usurper. Cambyses had caused his brother Smerdis to be slain shortly before he himself died. Gomates, a magian, possessed some resemblance to Smerdis and seized the kingdom. The usurper was assassinated after a reign of a few months by seven noblemen who raised one of their number, Darius, the son of Hystaspes, to the vacant throne. The son of Darius was Xerxes, rendered famous by his attack upon Greece. The two inscriptions might therefore read:

> "Xerxes, king of kings, son of Darius, king of kings,
> Darius, king of kings, son of Hystaspes."

The fact that the two first names in the inscriptions were of the same length gave an air of probability to this hypothesis at the very outset. It only remained to ascertain the Persian form of the names. That the reader may have some notion of the difficulties involved in even a small detail like this I quote the following from Grotefend's own account of his labour's. "The Zendavesta of Anquetil Du Perron," he says, "appeared to furnish the best information on the subject . . . From this authority I learned that the Greek name of Hystaspes was pronounced in Persian Goshtasp, Gustasp, Kistasp, or Wistasp. Here, then, were the seven first letters of the word Hystaspes in the inscription of Darius, already pointed out." He next endeavoured to discover the Persian equivalent of the name Xerxes. He found a note by Du Perron on the word Araxes to the following effect: "Araxes is formed from Weorokeshe or Warakshe, simply by dropping the first letter; and Kshe is always represented in Greek by X."

We need not quote further from his minute and interesting description of the steps by which the discovery was reached. Suffice it to say that the names were read, and that in this opening triumph the first fruits were laid on God's altar of that long series of confirmations of scripture which the Assyrian investigations have contributed and are contributing still. Doubt was cast upon the book of Esther because of the representation there given of the Persian monarch Ahasuerus, who was generally identified with Artaxerxes Longimanus. Some suggested that if it had been Xerxes, the high-handed and capricious character of the king would then be drawn to the life. It was now proved that Ahasuerus was Xerxes and no other, and the

Hebrew had given a much more faithful transliteration of the name than had been possible in the Greek.

But even genius has its limits, and Grotefend's ignorance of the oriental languages proved an effectual barrier to his carrying his discoveries further. Nor was anything added to his work by any other hand for the next twenty years. The inscriptions attracted still greater attention, but the only result was, as one has said, barren meditations. The new advance began with Saint-Martin, who, in the end of 1822, pointed out the great resemblance between the language of the Zendavesta and that which seemed to be expressed by the cuneiform signs. It ultimately transpired indeed that this was the missing link between the Zend and the Pehlevi. The language of Persia has passed through five great stages. There was first of all the Zend, a sister language to the Sanscrit, the ancient and sacred tongue of India, as the former is of Persia; then followed the language of the first kind of cuneiform writing, the tongue alike of the great Cyrus and of the last Darius, whose power fell before the arms of Alexander; next came the Pehlevi, the language of the Sassanian dynasty (226-651 A.D.); then the Parsi, the language employed by Persia's great poet, Firdousi (1600 A.D.), and by the Parsis to-day in India; and lastly, the language of modern Persia, bearing the impress of the language and the religion of its Arabian conquerors. It will be easily understood, then, that as the Zend and the Pehlevi, the first and third of these dialects, became more thoroughly known, scholars only required a knowledge of the characters to read with perfect certainty the first kind of cuneiform inscriptions which were composed in the second dialect. The first step in this second great advance was made by Professor Rask. We have already referred to the termination in the royal title which Grotefend believed to be that of the genitive plural. It consists of four letters. The first and third is the same, and was already known to have the value of A. Now his knowledge of the Zend and Sanscrit led Rask to believe that this termination must be *anam.* This led to the identification of two new letters N and M and the correctness of this surmise was immediately made evident in the decipherment of the family name of the dynasty (Achamenes) which corresponded completely with that contained in the Greek historians.

We now come to the closing incidents of our story. Towards the end of the year 1836 three toilers in this field were able, through simultaneous and independent labours, to claim the honour of having completed the alphabet begun by Münter in 1800. Christian Lassen, a Norwegian by birth, but then a professor at Bonn and an

Orientalist of world-wide reputation, published in May 1836 his work on the cuneiform inscriptions. He had given to each character a value which enabled him to read two inscriptions of 25 lines each, and to determine the general sense. He had began with the proper names deciphered by Grotefend, and he determined the other letters from the grammatical inflections. In June of the same year Eugene Burnouf published his memoir on the inscriptions of Hamadan (the ancient Ecbatana), and he also gave a value to each letter which enabled him to apply his alphabet to all the then known texts. His method of proceedure was different from Lassen's. He took as the subject of translation two inscriptions copied by Schultz from the rocks of Hamadan. He selected the words in which the same unknown character appeared, and from his profound knowledge of the class of languages to which that of the inscriptions belonged, he was able, by accurately observing the various positions which the unknown character occupied, to assign a value to it. There was one letter, for example, which had been read V by Grotefend and R by Saint Martin. It appeared in 16 words; but by substituting either of these values the words were made to wear a look quite foreign to this class of languages. In one word it formed the first letter, but nothing could be made of Vakhtris or Rakhtris. So soon, however, as B was substituted and one read Bakhtris, a well known name (Bactria) at once appeared. The inscription turned out to be an enumeration of the Satrapies of Darius, and from the large number of proper names it contained, Burnouf was able to complete his alphabet.

The other labourer was Sir Henry Rawlinson, then an officer in the East India Company's service. He was stationed in Persia as the company's political agent, and like many others, had his attention directed to the monuments. When he began the study of the inscriptions in 1835 he knew only that Grotefend had deciphered the names of some kings of the Achamenian dynasty. He selected for study the inscriptions of Hamadan, and by a process similar to that of Grotefend's, made out the names of Xerxes, Darius and Hystaspes. His progress was rapid, but before his letter on the inscriptions reached the Asiatic Society of London, he found himself outstripped in the race; but the promise of those early labours has been abundantly redeemed in his later discoveries, and he has long since taken his place among the very first of Assyriologists.

The time has long since passed when proof was needed that these discoveries are not a dream. They have brought back from the dead not only one of the most perfect forms of the Persian tongue, but also languages which had long since passed away. Well may Max Muller

point to this as one of the grandest truimphs achieved by the science of language, for the adequate recognition of which he so eloquently pleads. "The rock inscriptions of Persia," he says, "show what can be acheived by our science. . . What we at present call the cuneiform inscriptions of Cyrus, Darius, Xerxes, Artaxerxes I., Darius II., Artaxerxes Mnemon, Artaxerxes Ochus (of which we now have several editions, translations, grammars and dictionaries)—what were they originally? A mere conglomerate of wedges engraved or impressed on the solitary monument of Cyrus in the Murghab, on the ruins of Persepolis, on the rocks of Behistun, near the frontiers of Media and the precipice of Van in Armenia. . . . It was unknown in what language these inscriptions were composed; it might have been a Semitic, a Turanian, or an Aryan language. It was unknown to what period they belonged, and whether they commemorated the conquests of Cyrus, Darius, Alexander, or Sapor. It was unknown whether the alphabet used was phonetic, syllabic, or ideographic. It would detain us too long were I to relate how all these difficulties were removed one after the other; how the proper names of Darius, Xerxes, Hystaspes, and of their god Ormusd, were traced; how from them the values of certain letters were determined; how with an imperfect alphabet other words were deciphered, which clearly established the fact that the language of these inscriptions was ancient Persian; how then, with the help of Zend, which represents the Persian language previous to Darius, and with the help of the later Persian, a most effective cross-fire was opened; how even more powerful ordnance was brought up from the arsenal of the ancient Sanskrit; how outpost after outpost was driven in, a practical breach effected, till at last the fortress had to surrender and submit to the terms dictated by the science of language." *

Lines Written on Tweedside.

I LOVE to stray, sweet Leithen, on thy banks
Where wild flowers dressed in lovely colours, shade
Thy crystal waters, hurrying from their source
Among the mountain wilds, to throw their strength
Into the bosom of the silver Tweed,
In fondest union with thy sister stream,

* "Lectures on the Science of Language." Second Series, pp. 3, 4, 5.

To prosecute thy journey oceanward,
Thence in obedience to the call of Him,
Who reft thy rocky bed and sent thee forth,
To rise to higher spheres, and form bright clouds
Which in their flight will beautify the skies
And bless the verdant fields of distant lands.

Sweet emblem thou, of kindred souls, entwined
In bonds of dear and common sympathy,
Their joys, their hopes, their journey's end the same.

Their joy to hold sweet fellowship with those
Who love their risen Lord; their hope
In bliss to see Him as He is; their home
Their Father's mansions, there to find
Eternal blessedness in serving Him,
And bearing messages of love throughout
The vast dominions of their glorious King.

Roll on thy course, thou bright united stream,
Nor grudge the arid heat, or scorching wind
Which oft draws from thy surface to the skies
Part of thyself, leaving thy channel parched
And naked. Thy waters are not lost;
But by a shorter course have reached the goal
Where thou art tending soon again to meet
Their kindred waves in brighter climes afar.

Thus musing on thy banks, fond memory calls
Back to my mind the scenes of other days,
When friends now gone with me held sweet discourse
Beside thy grassy bed. I check the sigh
That rises from my heart, and humbly bow
To thy all wise decree, thou great Supreme,
They are not lost, though called away by Thee
To other scenes. A shorter path was their's
To that bright world, where we too hope to meet
The lov'd ones gone before, to part no more.

And as the river in its onward course
Receives fresh vigour from reviving streams
Which rush into its bosom as it flows
Along the vale, so would I bless my Lord,
Who kindly cheers my closing pilgrimage
By sweet accessions to the social band
Of loved, and loving hearts, whose youthful glow
Of warm affection gilds the eve of life,
Giving a foretaste of the joys that dwell
Beside the streams of immortality.

The Testimony of Life.*

By Rev. Dr. Culross, Bristol.

ONE of our Lord's pregnant sayings, which fascinates the more it is pondered, was this: "He that believeth on me, the works that I do shall he do also; and greater things than these shall he do; because I go unto my Father." I do not try to open out these words; but one thing they tell unmistakeably—*the might of faith;* herein echoing all Scripture, which finds in faith the secret of the greatest deeds and noblest lives. What a magnificent prospect the words opened for the Galilean fishermen! The going away of Jesus was not to be the withdrawing of heavenly power, but its further disclosure and vaster influx. It would have new modes of manifestation, answering to new conditions; the works to be done by the disciples would not be mere repetitions or *fac-similes* of the works of their Master; but the power itself would abide, only enlarged and engrandeured.

. . . . . .

"Greater things than these" shall ye do. We are surprised. What can these "greater things" be? The Christian centuries have been answering. Apostolic history is the beginning of the answer. Endued with power from on high, the disciples go forth declaring the great redemptive facts, the life, death and resurrection of the Son of God; they preach in His name repentance and the remission of sins; they assert His regal dominion over hearts and lives; their words kindle and burn; a mysterious power attends them; men bow heart-stricken and penitent before God, not by ones and twos, but "multitudes both of men and women." This went on, not over some little area, but far and wide. With the sword of the spirit they smote great nations and overthrew mighty kings. In all this we see the world-conquering might of faith, and begin dimly to perceive how vast the sweep of our Lord's promise.

Thus we learn our own calling. We are in a world estranged from God. Imagination fails to grasp what this means—fails to sound the depth into which the race has fallen. The world's pride and glory cannot hide its woe and shame. Take just a sample of what

* Address at Annual Meeting of Baptist Union, held at Bloomsbury Chapel, London, April 25th, 1887.

we find in it. There is falsehood. There is unrighteousness. There is envy, "eldest born of hell." There is lust, poisoning life and bringing on shame whose only hiding place is the grave. There is selfish power, trampling down the helpless, without remorse, in marching to its goal. There is ambition, mad for glory or conquest, dashing armed hosts against each other and leaving the ground soaked with human blood. There are sufferers on beds of down, or writhing on straw, through nights that weep and wail, with no joy for them in the morning. There are homes whence love has vanished, with hate and murder lurking in the shadow—their hand holding the poison-cup, or their fingers clutching the knife. There are women from whose faces all womanhood—mothers from whose hearts all motherhood—has faded out. There are children who never had a childhood, and who are orphans both of the heavenly love and the earthly. Is even a Gethsemane strange in the presence of such woe?

Now into the great varied life of the world, in all its realms and interests, with its scheming and toiling, its philosophy and science and art, its questionings and doubts, its folly, vice, poverty, misery, unshaped fears, its pride, its self-righteousness, and its social abysses, suddenly yawning, where honesty, purity and truth seem all but impossible—we are called to enter, as men redeemed with precious blood, who have experienced the new fashioning power of Christ in the heart, and who know that He is able to save to the uttermost. And our special business is to do those "greater things" of which we have the beginnings in New Testament history—to open men's eyes, to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the sanctified, and so to build up that kingdom which is righteousness and peace and joy in the Holy Ghost.

The secret of power for this end is disclosed in the words, "Because I go to unto my Father." This carried in it the coming of the Holy Spirit. Hence "the acts of the Apostles" were in a most real sense the acts of the glorified Christ. Here is our power to-day—power as abiding and constant as any of the forces of nature. The praying heart knows it.

In sending forth the disciples on their world-wide mission, the Lord is divinely silent about machinery and outward arrangements, leaving every generation of His servants free to work in the methods best adapted in their judgment to providential conditions. The one thing essential is, that our methods be in harmony with the genius of the gospel. Thus—to give an example or two—we dare not accept the patronage and control of the state. That means paralysis. The establishment of Christianity by Constantine was not the coming down of the New Jerusalem out of heaven, prepared as a bride adorned for her husband, but was the throwing back of the millennium for untold years. The state-church idea clashes with the rights of conscience, the unity of the body of Christ, the principles of civil equality, the true well-being of the commonwealth, and, above all, is disallowed by the word of God. Hence we abjure it utterly. Again, we dare not employ bribery in any shape or form. Bribery may make

"rice-Christians," or "soup-Christians"—that is about all—while it puts a premium on hypocrisy. And if any sect, established or non-established, should bribe away members of our congregations, or children from our Sunday-schools, we dare not bribe them back again; those who bribed them away must bear the shame. Once more, in order to promote the Gospel we dare not stoop to carnal devices, like comic singing or play-acting. To do so is to make the plainest possible avowal that, in our opinion, the gospel has lost its ancient power, and that the uplifted Saviour can no longer draw men unto Him. Woe unto them that go down to Egypt for help! Sooner or later they discover that they have trusted a staff which not only breaks but goes into the hand of the church that leans thereon, and pierces it.

If we are to do great things we must (of absolute necessity) exhibit the Christ-life; not to set an example, but because it is the God-designed life for us. Taunts are sometimes flung out—in many cases most unjustly—that it is impossible to distinguish a church-member, by the life he lives, from anybody else; that he is as selfish, covetous, slippery, as the veriest worldling; as ready to take a mean advantage, or to grind the faces of the poor; nevertheless the church receives his offering, boasts of it if it is a big one, perhaps makes him an office-bearer, and winks at all the rest. If this be so, it is high time for us to have done with "profession" that so shamefully misrepresents Jesus Christ and damages His cause. The very idea of our life is that in every realm of human activity it should be the forth-showing of the life of the Holy One; so that we can say, by no mere figure of speech, but in simple truth: "I live, yet not I, but Christ liveth in me"—His life (so to speak) pouring through all the channels and working all the machinery of my being.

But all Christ-life cannot be fully exhibited, nor the Christ-power fully put forth, in any single Christian man. Just as it takes "all saints," of all ages and nations, to comprehend the love of Christ, so it takes the whole Christian church, in its diverseness and unity, to show forth the virtue and the divine beauty of the Redeemer, and to constitute the "perfect man" that truly represents Him.

So, then, it belongs to our churches, as *churches*, to show forth in England what Jesus Christ is. Alas, that so many should remain ignorant of Him or should misconceive Him! They do not read the Bible to see Him there. They do not enter our places of worship to listen to the preaching. What then? Then we must ourselves be the Bible to them; and our daily lives must be the sermon, preached all the week in our daily employments and our social intercourse. We must put our soul's truth, our soul's integrity, our soul's loyalty to God—in other words, our Christianity—into all we do: the builder into the wall he builds, the artisan into the work he turns out, the manufacturer into his cloth, the magistrate into his administration of justice, the Member of Parliament into his law-making, and so on throughout. For we are not "the church" only when gathered within four walls; but, scattered up and down, east and west, touching society at a thousand points, we are "the church" still. We may indeed be misread or misrepresented; men may be keener

to notice the blemishes in our lives than the virtues; yet no better way is open to us of exhibiting and commending th e gospel than by the Christ-life shown in character and action. And it ought to be no unsafe experiment for men to take their idea of Christ from what they see in the Christian Church.

It is undesirable, and may be misleading, to single out Christian virtues like faith, meekness, patience, courage, reverence, or the martyr-spirit, and to exhibit them dislocated from each other—it suggests some want of unity in the Christian-life; yet, with this risk in view, I would name one or two things, by way of example, on which stress deserves to be laid to-day.

For one thing I would name spiritual-mindedness, meaning that condition of mind which lies open to spiritual realities, and is responsive to their influence. It is their antagonistic condition to that which our Lord names "covetousness," or faith in things instead of God. Money means a comfortable house, a well-spread table, sumptuous clothing, an easy mind, a soft pillow, jewels, books, pictures, leisure, travel, entry into good society: it means all this—and what more would you have? Deep down in ten thousand hearts is the calm conviction, which no experience avails to uproot or even shake, that earthly possessions are sufficient for earth. In presence of a conviction so wide-spread and so undoubting, it rests on our churches to bear true testimony for God by living under the powers of the world to come, and enduring as seeing Him who is invisible.

The practical outcome of this spirituality of mind is not merely prayerfulness and unworldliness, but righteousness of life. And our churches are to preach righteousness, as the fruit of the gospel, by practising it—ruled in every transaction by truth, honour, and unswerving rectitude. As things are, this is profoundly necessary. A few years ago it was a current saying in some quarters, "There is no friendship in trade:" it is pitiful to see how much is done in the same quarters to expel honour from it as well as friendship. It is pitiful to see the clutching at gain that goes on, by mean shifts, by promises never meant to be kept, by mental reservations, by deceitful balances (in more senses than one), by speculating with other men's money, and by tricks and artifices no better than thimble-rigging. It is pitiful to see the remorselessness with which, for the sake of gold, men will hustle aside their neighbour, or trample over his body if he falls in the struggle. It is pitiful to see the mental equivocation that goes on, the resistance offered to the Holy Spirit, the decay of the higher faculties, the fatal usurpation of the senses over domains that owe fealty to conscience, the growth of haughtiness, self-will, self-sufficiency and irreverence, side by side with the sheerest incapacity of spiritual thought and the starkest blindness to all that is heavenly. It is pitiful to see the assured belief that every man has his price, the knowing sneer with which the devil's question is put, "Does he fear God for nought?" and the smile of fine contempt which is turned on those who mind the old words, "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him."

In presence of all this, and all of like sort, has Christ's Church any testimony to bear? Yes, *this:* "A man's life consisteth not in the abundance of the things which he possesseth"—neither does a church's, nor a nation's. If we have life in the divine sense, we shall indeed be able to turn earthly possessions to good account; we shall know how to make them serve heavenly uses, and our daily business will become a training for the immortal kingdom; but life itself does not "consist" in possessions, and is not dependent upon them. Let the world see that we seek first the Kingdom of God, that we are to be counted upon for unswerving righteousness, and that not a man among us will descend to anything underhand for the most splendid bribe that can be offered, and our testimony will have a power that no man can measure.

Another feature of the Christ-life I would name—benevolence, that takes in all human interests, individual, social, political, religious, and counts nothing alien that belongs to man,—benevolence kindled at the sacred flame of His, who loved us and gave Himself for us. That He might save us, the Lord did not lean down from His loftiness, but *came* down and proved Himself the Brother born for adversity. The story told by the evangelists is just this: how Love went about among sinners, seeking them, knocking at their doors, entering their houses, sitting at their tables and eating with them, touching them with holy hands, opening His heart to them, and at length dying for them, thus earning His name of everlasting honour, "The Friend of sinners." Here is at once our example and our inspiration. An infinite misery lies all around us, all the more intolerable that so much of it is self-caused. Every one of our churches is designed to be a hearth where the fire of divine love is kept burning day and night for the neighbourhood, and whence live coals are taken to kindle others. With deepened, purified, and intensified benevolence, that shrinks neither from sacrifice nor from shame for Christ's sake, I am persuaded that, under God, our power for good throughout the land might be multiplied an hundredfold.

Just one other aspect of the Christ-life I name—its holiness. This is not a subject that has risen into view, almost like a discovery, within the last few years: it is as old as the gospel. No one can read the New Testament without seeing what stress is laid on it there. And not only is its importance marked there, but has been felt in all Christian ages. No breathing has been more universal among Christian men than the breathing after holiness. A holy life is the vision that dawns in unutterable beauty on every re-born soul. Men have indeed made terrible mistakes about it, as every reader of Church History knows—mortifying the body, subjecting it to uncommanded austerities, kindling enthusiastic and even frenzied fires in their breasts, exalting self-consciousness and proclaiming themselves holy when they were only self-satisfied and blind to their true condition. The holiness which is the power of our churches is just a pure, glad heart expressing itself in a pure, glad life. "They are not of the world," says the Master, "even as I am not of the world." Look away from all fantastic saintliness, from the sanctity of a disfigured countenance

and twang of the voice, from theories of holiness that men have framed for themselves, and, above all, avoid the dread danger of measuring holiness by self-consciousness, and see in Jesus Christ the holy character God means us to possess. It implies the yielding up of the whole being to the divine will—not as a block of marble is passive and pulseless in the sculptor's hands, but as Jesus yielded Himself in trusting love to the Father—a yielding which involves at once the fullest consent of the will and the most perfect energy of our nature. This holiness may not be popular; it never has been; it is a rebuke of the world's evil all the more intolerable that it cannot be answered; but *it tells* on consciences and hearts.

Want of time forbids us to dwell on these and kindred matters; but if our churches are to accomplish the end of their being, the possession and energy of the Christ-life is a necessity. It will not do to go back on history and point to glorious names in the past—to men of whom the world was not worthy, who lived long ago. They are like the stars, separated from us by measureless distance; we admire their beauty but do not feel their warmth. We need glorious lives to-day and glorious churches, in which the Christ-life not only exists but burns.

Now the church in which the Christ-life burns will be listened to when she speaks, and will know how to manifest the truth to every man's conscience in the sight of God.

The importance of this is felt as soon as we listen to the questions that men are asking. Take one or two specimens for illustration. From one quarter the cry comes up, not flippantly but from well-nigh breaking hearts, that have stumbled into doubt against their seeking: Is there in very truth a living God, who is Light and Love? Or is there only eternal matter and changeless law? And is the God of my childhood, to whom my mother taught me to say "Our Father who art in heaven," an illusion that melts away before advancing light and science? Is heaven empty and earth fatherless?—On another side, from some blasted spot in one of our great cities, where human beings are huddled together in poverty and squalor, and have all but abandoned hope whether in God or man, a voice rises piercingly: Have you aught to say about human brotherhood? Not a stone's cast from us is wealth, luxury, refinement, a civilization such as the world never saw before, churches glorious to look at, but into which shame forbids us to venture: and here, in miserable dens, we are herding like wild beasts, the life crushed out of us by hunger and want. We were born into this state; so are our children; and we see no redemption from it: have you any help for us? Has your gospel anything in it to meet our case? Or must we look to socialism and communism? There is a great gulf fixed between you and us; and on our side there is growing up a terrible hatred of the well-to-do, and a terrible impatience of the system which makes the few rich, and leaves the many hopeless toilers or paupers. We do not want your Mansion House Funds and your so-called charities; we want a change of the system which bears the evil fruit. There must be a terrible wrong somewhere: can you do anything to remedy it?—In another

quarter one sobs out: "O wretched man that I am, who shall deliver me?" I have sinned in ways that I dare not tell; there are black spots in my life that all the water in the ocean could not wash out; is there God's pardon for one like me? My will-power is gone; I cannot resist temptation; can your Christ make anything of a life so misused and wasted as mine? Or must sin work itself out in death? —Another, who has enjoyed the world but missed out God, is nearing the inevitable end; the tide of life is slowly ebbing away, leaving him like a dismasted and stranded hulk with only dull reaches of yellow sand and oozy weed where once the full deep sea had been. The world has no promise for him now: and he begins to think of that hereafter for which he has made no preparation. How awful it looks! Must I meet God? Is there retribution on the other side of death? What is the meaning of those awful words about "the wrath of God," which almost burn on the page that records them? Is there no room for repentance in that world to come? Is there no kneeling-place for prayer? Questions like these are in men's hearts, and are being asked in all forms of speech, or in no form of speech at all, but in groanings that cannot be uttered. And then, behind the questions, what an awful *If* there is—an *If* more terrible than the gasping of death—

> "*If* e'er Thine ear in mercy bent
> When wretched mortals cried to Thee—
> And *if*, indeed, Thy Son was sent
> To save lost sinners such as me"—

In all this there is a terrible pathos. For the questions are not those of speculatists, but of men as on a battle-field who know not how soon they may be shot. True, there is a jaunty unbelief abroad, clever and sarcastic, proud of itself, whose tone is as easily recognisable for its insincerity as is the whine of a professional beggar; but there is also a profound and most pathetic earnestness which cannot but touch every man with a heart in his breast. In any case, it is not possible to silence the questioning, and it is foolish to try.

Have we an answer? It is of no use to put the questioner off with rhetoric, or authority, or pious abuse and calling of bad names. And yet charges are made that we do these very things. The pulpit, we are told, is Coward's Castle. The preacher is sometimes a twaddler; sometimes a mere exhibitor of old theological bones which he rattles before the congregation; sometimes a man who mistakes vociferation for power, as if the rumble of a cart laden with rubbish were mistaken for thunder; and sometimes an ancient Pagan with a gospel of good advice, the only Christian thing about him being his white neck-tie; but, whichever of these descriptions may fit him, he "sells his wind" for praise or for money, and in seven cases out of ten he gives the "go-by" to the real needs of humanity. The man in the pew, we are told, does not trouble himself; *he* wants comfort and ease and good society into which his daughters may marry; and he values these things far more than he does fellowship with the Man of Nazareth. If you can answer our questions, the questioner says, then answer them; if you cannot, then hold your peace.

The real answer to man's need is JESUS CHRIST. Not that vague, powerless abstraction called "Christianity" which never saved anybody, and never will; but Jesus Christ HIMSELF, wounded for our transgressions and bruised for our iniquities, exalted to the right hand of power, conquering carnal selfish hearts by the magnanimity of suffering love. I know no other hope for the world, nor other means to heal its wounds or assuage its fierce misery. The world's salvation hangs *on Him.* A vast claim to make in His behalf. But not vaster than He makes for Himself. Calmly facing the ages, He says "Come unto Me all ye that labour and are heavy laden"—come with your questions, your perplexities and dreads, with your failures, with your heart-sickness, with your sin and shame and misery and vain regrets—come, all of you, "and I will give you rest." Nor is the claim vaster than His apostles make for Him: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." *Saviour:* that is not a courtesy-title; He is called Saviour because He saves—saves not merely from hell, but from the evils of the present—aimlessness, selfishness, pride, hate, falsehood, fleshliness, and whatever other "works of the devil" may be named; does not merely open the gate of heaven to believers, but opens the gate of the heart to take heaven in, in the beginnings of its purity and joy. As He comes up, sun-like, on the soul's horizon, the true light shineth. As souls surrender to Him, the evils that curse humanity begin to wither from the root. And instead of the thorn there comes up the fir-tree, and instead of the brier there comes up the myrtle-tree; "and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

What the world's need demands of us is not more eloquent preaching, more passionate appeal, more subtile philosophising, more originality of thought, but the clear-voiced outspeaking of God's word as it has been apprehended in the deepest experience of our own heart and conscience. Only let men come face to face with the facts of redemption, and with the thoughts of God as they are incarnated in Jesus Christ, with their self-evidencing light and power, and we may trust in God for all the rest. This would bring the weary and heavy-laden round us, like thirsty travellers round a new discovered well. It would restore the church's ancient power of prayer, of rebuking iniquity, of touching consciences, of winning hearts, and would develop among us a nobler form of life in the beauty of holiness. And it would "tell" most powerfully on all the interests of humanity, as respects the diffusion of knowledge, temperance, lightening the burden of labour, industry, social purity, freedom, equal laws, just government, the war spirit, the attitude of class to class and nation to nation, and whatever else pertains to us as members of an earthly commonwealth and as candidates for immortality.

"*We would see Jesus:*" Have not our hearts been moved to their depth by that silent appeal, oft-times unconsciously made, as we have met the eyes of the congregation? Oh, if we could but let men see the face of Christ! Yet this is just where we fail the most. Our

creeds and theologies often hide or misrepresent instead of revealing Him; so, too, not seldon, does our very evangelism—it is so meagre, narrow, unspiritual, mechanical, unsympathetic. Little wonder if men turn away uninterested. Oh, for the great humility that will make us each a finger pointing to the Christ! His face is the true Shechinah whence the light of the knowledge of the glory of God shines forth, not by way of reflection, but because in Him dwells all the fulness of the Godhead bodily. To gaze into that face is to gaze into the face of God. To gaze into that face is to gaze into the face of Love. To gaze into that face is to pass from the dark into God's marvellous light. To gaze into that face is to be changed into the same image, from glory to glory. It is this Vision that the world most needs. It is to this Vision that our churches must turn men's eyes.

From all this it becomes evident of what material our churches should be composed, what manner of men our church members ought to be—men who have seen Jesus Christ and who resemble Him. It is such men that command the attention and win acceptance for the gospel. There is, we all know, a loud and imperious demand addressed in these days to our churches—*Make haste;* which leads all too often to flimsiness and untruth. Do not let us be in a hurry to show results. Suspiciousness is bad, but, better wait than introduce worthless material. By using worthless material instead of gold, silver, and costly stone, like marble or jasper, we may seem to be doing what it is the fashion to call "a great work"—much greater than that of the man who is working in faithfulness and truth. The builder who runs up an edifice of wood, hay and stubble gets on faster, and his work bulks larger to the eye, and throws a vaster shadow over the ground. Perhaps the wood is painted to imitate marble, and the stubble compressed and daubed over with clay, and so the observer is deceived by appearances. Men shout and clap their hands in admiration of the "great work," and the speed with which it is done; forgetting how much more worth in a temple is a plate of gold than a board of wood, however well painted, and a block of marble than a hundred cartloads of stubble; forgetting, too, the trial by fire. Remember that there is a divine slowness—the patient march of God, who is never in a hurry—the slowness of truth, of conscientiousness, of thoroughness, of patience, as well as of indolence or incompetency. Our churches, if they are to be of use, must be composed of men to whom the gospel has proved itself, who know Jesus Christ as a living Friend, whose hearts beat true to Him, whose lives (however lowly) are beautiful, and sweet, and winsome, and who can say, each in his measure, "I delight to do Thy will, O my God."

Equally evident is it what manner of men our ministers must be. Not bishop-made "priests," standing separate from their brethren, and thereby denying the universal priesthood of believers; nor men who know how to subscribe with a good conscience what they do not believe; nor hucksters of the word, who have entered sacred office for a piece of bread, or with an eye to a golden stall, or as a profession in which they may distinguish themselves. In God's name, not men like these—but men who have seen Christ, and in

whom the very Christ Himself is seen. Such men are not to be hired for money, nor "ordered" from any of our colleges—they are the "gift" of Christ. You may purchase graceless talent as you may purchase a fleet horse or a fine organ; but you cannot purchase the Holy Ghost. Take a man who has seen Christ, and in whom Christ is seen; you will find him grandly free from bye-ends and self-seeking; with devout patience and fervent love he will exercise himself in the study of the word; he will be able to speak, not in mere vehement iteration of sterotyped phrases forged by other men, of what other men have seen, but what he has seen and experienced himself; and as God's orator, he will gain listeners who might otherwise have turned away. Personality counts; it is the message plus the man, yet minus the man's thought of himself. With such churches and such ministers the most golden and victorious days of old would be surpassed. I remember and rejoice to remember, that success comes from God. But do not let us limit Him by our un-faith, veiling it under a profession of doing honour to His sovereignty, saying, "The wind bloweth where it listeth," when the real truth may be, "He could not do many of His mighty works there because of their unbelief." Let us do Him the simple justice of confiding in Him, and of working in His service because we trust in His power.

I foresee for our churches and for our rising ministry a period of fierce conflict, the battle gathering more and more round the person of our Saviour. But I foresee in that very conflict a glorious opportunity for the brave and true. He who believes on the Son of God shall conquer. We are not on the losing side, or (at best) retiring in good order. We are going on to victory, for it is written: "As truly as I live, all the earth shall be filled with the glory of the Lord."

Sunday School and Parental Instruction.

HE Sunday School is one of the most important agencies of the Church, on a par with the Domestic or Home Mission, or even superior to it as a means of usefulness, because of the greater accessibility and impressibility of the young, and the greater hopefulness of the efforts put forth for their evangelisation. Every means therefore of qualifying our Sunday school teachers for their work, and improving the instruction given in the school, and raising it to a greater state of efficiency, must command the sympathy and support of all intelligent and earnest Christians. It were idle to dwell on the numerous instances in which the Sunday school has been

blessed to those who in their youth received no other religious instruction than it supplied, or the distinguished men who have thus been raised up to be a blessing to the Church and the world. The results realised attest the importance of the agency, and the desirableness of no pains being spared in order to its being rendered as efficient as possible. This is true even on the hypothesis that the school is intended exclusively, or chiefly, for those children whose parents are incapable of attending to their religious training. It is still more emphatically true if the school is to extend its efforts to those children whose parents both as regards character and intelligence are themselves well qualified for this work. Such parents are not likely to consent, nor would they be justified in consenting, to the instruction of their children being entrusted to those who have neither given proof of, nor even sought earnestly to acquire, special fitness for that which they undertake. And if this be true of any considerable proportion of our Sunday school teachers, the fact is a sufficient reason for the children of such parents not being found among those who are entrusted to their charge. It is well, no doubt, that the children of members should be associated as intimately as possible with church movements, and that the church should make them the objects of her kindly interest, and solicitude, and prayers; but if in addition to this she is also to become their instructress, she is bound to see to it that this department of her efforts shall be committed to those in whose qualifications she has the fullest confidence; and Christian parents have a right to demand that she shall fulfil this part of her obligations, before they commit to her even in part the religious instruction of their children. If they are careful to seek out for themselves a minister who can speak to their edification, they should not be less careful about finding persons well qualified for the not less difficult and important work of teaching their children. They do not think of listening themselves to every one who chooses to address them, neither should they send their children to be taught to any one because he chooses to assume the office of Sunday school teacher.

It may be said that while schools are what they are, the carrying out of this principle would prevent the attendance of those children whose parents are at all qualified to be their religious instructors. This statement we are neither disposed to question, nor to regard as an argument against the position for which we contend. We would neither utter a word nor consent to an arrangement fitted to weaken in any one the sense of parental responsibility. Parents are the natural instructors of their children. God has entrusted their children to their care; and no third party can relieve them of the duty which thus devolves upon them. Their work cannot be efficiently done by proxy. Other things being equal, they themselves are the most competent to teach and to train their children in the ways of godliness. And neither church, nor Sunday school, nor boarding school should be allowed to obtrude between them and those whom God has given them. They cannot get rid of their obligations by delegating their duties to others. Even where Sunday school teachers are possessed of the highest qualifications, this is true, and still more true is it where

the teacher's qualifications are not more than equal, not to say inferior, to their own. We therefore contemplate, without any apprehension or alarm, the possibility of the children of church members being taught at home rather than in the Sunday school. Nay, more, we contend that, as things are now, this is the result at which we ought to aim. Few things can be more absurd than the tacit assumption which is involved in our present arrangements. Why should it be supposed that the young teacher should be better qualified to instruct children than the experienced parent, unless that teacher be possessed of some special mental or spiritual qualification which the parent has not? Even then the mental qualification will require to be very much superior to compensate for the want of the parent's more intimate knowledge of and warmer instinct in the child, and all the influence which belongs to the parental relation. As a matter of fact, however, many of our parents have been teachers, and to the qualifications they then possessed have now added those which experience gives; while most of our present teachers are likely to be parents before long, and will then also have profited by experience. Why then should the same people be thought better qualified to teach other people's children when themselves comparatively young and inexperienced, than to teach their own when they have themselves learned more both of their children's nature and their wants? If not qualified when they become parents, how could they possibly be qualified when they were only teachers? So long as teachers and parents are of the same class, and have received only the same preparatory training, so long will there be no good reason for the children of Christian parents being sent to schools for the religious instruction they ought to receive at home.

Should it be said that Christian parents without neglecting their own duty towards their children, may profitably avail themselves of the help which the Sunday school supplies, we find in this only an additional argument for the Sunday school being raised to the highest possible state of efficiency. It must be such as to prove a real help and not a hindrance. But it is conceivable that the Sunday school may prove just the opposite of this. It is conceivable that Christian parents who have the highest regard to their children's welfare, may not see anyone among the teachers to whom they would be disposed to send their children for any part of their religious instruction. If the Sunday school is to be a real help to such, the teachers must be mentally and spiritually well equipped for their work. But even if they were all that they ought to be, our view of the parental relation would make us regret, were the school to abridge the quiet hour on Sabbath afternoon or evening, when fathers or mothers with their children gathered round their knee, direct their thoughts in prayer or praise, and instil into their opening minds the truths of God's Word. For the loss of such hours—hours which have proved a blessing in thousands of Scottish homes, the best conducted Sunday schools in the world would prove no sufficient compensation.

PATERFAMILIAS.

Children's Readings.

"OBEDIENCE."

By Rev. F. H. Robarts, Glasgow.

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—MATTHEW viii., 9.

HAT single word does that text remind you of? A word, which it would be well to print as a motto on the walls of every school-room, and every place where boys and girls are found; and better still to print it on their hearts—the word OBEDIENCE.

The text is about obedience. It tells a story of a good centurion. He was an officer in the Roman army and had a General officer above him whose orders he was bound to obey. He had also private soldiers under him who were bound to obey him. He quite understood what obedience meant, and so he said to Jesus. "You have only got to give the word of command to the palsy which troubles my servant; and when you say to it "Go," it will go at once; just like my soldiers when I say, "Quick March."

Now this matter of obedience is a very important one for all of us, but sometimes a hard lesson to learn.

Obedience is the first thing taught in the army. When you are out walking, I daresay, you sometimes pass the drill ground where soldiers or volunteers are drilling, and if you watch them you will learn some lessons about Obedience. You hear the word of command—"Attention!" "Stand at ease!" "Shoulder arms!" No sooner said than done. "Quick March!" Off they go. "Halt!" They stop directly. They have to learn obedience on the drill ground that they may be perfect in obedience on the battle field. The general surrounded by his staff, watches the battle with his field glass and hears from his orderlies where soldiers are wanted, and when he orders a company to that place they instantly obey. If soldiers did not do exactly as they were ordered no general could win the battle. The first thing in the army is obedience.

And the first thing in the family is obedience. There will be no comfort or peace at home, unless the meaning of obedience is well understood. Boys and girls do not always like to do what they are

told and instead of doing it at once they sometimes ask, "Why." Whenever I asked "why"—the answer I used to get was, "Because you are told"—that is reason enough. Do exactly what you are told; and do it at once. Sometimes when bed-time comes, you are very happy in your play, and you don't want to go to bed: and although you are told to go, you continue playing and talking, and dawdling for some minutes before the order is obeyed. When the time comes it should be "Quick March," like the soldiers, and you should fly like a shot. Only try; and you will find it much easier and much happier to obey at *once.*

Let me tell you a story which I heard about obedience. There was once a farmer who saw a party of horsemen out hunting riding near his farm. He had one field which he was very anxious that they should not ride over as the young crop would be injured by the tramp of horses. So he sent a boy and told him to shut the gate of the field, and on no account to let any one pass.

Presently the horse-men came up and ordered the boy to open the gate. This he refused to do and told the reason why. One after another spoke to him, threatened him, offered money to him, but all in vain. He kept the gate. Presently one of the horsemen rode up and said in commanding tones: "My boy, you do not know me, I am the Duke of Wellington, and I am not accustomed to be disobeyed, and I tell you to open the gate directly." The boy took off his cap and said very respectfully: "I am sure the Duke of Wellington would be the last person in the world to wish me to disobey orders." The Duke was highly pleased, and said, "I honour the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer the world." Handing the boy a sovereign the Duke put spurs to his horse and galloped away, while the boy in high glee returned shouting, "Hurrah! hurrah! I've done what Napoleon could not do; I've turned back the Duke of Wellington."

Yes; obedience is a fine thing in the army, and the family, and the school. And now about obedience in the school of Christ.

Is not the great lesson of the whole Bible in one word obedience? What did the mother of Jesus say to the servants at the marriage in Cana of Galilee? "Whatsoever He saith unto you, do it." That should be the rule for all of us, to obey the word of command given in the Bible. How many difficulties and troubles and sins and sorrows we should then escape.

I am afraid we have often been disobedient, all of us. We should

confess it at once when our consciences tell us that we have been disobedient, and ask to be forgiven for the dear Saviour's sake.

And every day in our morning prayer let us ask God to help us to be obedient to all his commandments; and to one especially which includes the rest—"This is his commandment that we should believe on the name of His Son Jesus Christ," and that we call "The obedience of Faith."

TAKING THE HAND OF JESUS.

By Rev. P. J. Rollo.

MOTHER, said a little child, "am I not too young to be a Christian?" "My dear," was the reply, "are you too young to know I love you?" "No, mother." "Are you too young to believe I can take care of you?" "No." "Are you too young to try to do what I tell you?" "No." "Then you cannot be too young to be a Christian; for to be a Christian is just to know that Jesus, the lover of the young, who died for us all, loves you, to believe he can take care of you, and, with his kind help, to do your best to obey him."

Let our young friends think of this. Jesus loves them far more than parents do: he takes the deepest interest in every little thing that concerns them; he can never think it a trouble to attend to them, or get out of patience with them. Most earnestly does he desire them to be His followers; and if they do so when they are but children, He will take them by the hand at once, to do more for them, and make more of them, than if they became His disciples at any later period of their lives.

At a recent missionary meeting we are told of a little Ceylon girl who became a sincere servant of Jesus. Not long after she sickened and died. Around her death-bed a number of her friends were gathered, and one of these—I think her mother—was holding her hand. At length, just before her spirit departed, she withdrew her little hand from the dear familiar clasp, saying, "*Now I let go your hand, and take the hand of Jesus.*" Thus must we all, dear children, let go every hand—even the dearest and best—first, in the farewells to time, and, at length, in the last good-bye. But we need never let go the hand of Jesus; and He will never let our hand go till He has led us all the way to our everlasting home.

There is no love like the love Jesus,
Never to fade or fall,
Till into the fold of the peace of God
He has gathered us all.

In Memoriam.

IN LOVING MEMORY OF MRS. CRUICKSHANK,

WHO FELL ASLEEP IN JESUS, *April 5th*, 1887.

THE long-expected change has come;
God's silent messengers of light
Have borne our dear one out of sight,
And lonely sorrow fills the home.

We called her ours; but she was Thine,
And only ours, O Lord, in Thee;
Thine own Thou now hast claimed, and she
A jewel in Thy crown doth shine.

In her Thou seest, with full joy,
Of Thy souls travail on the tree;
While she, from sin and sorrow free,
Makes Thy sweet praise her blest employ.

We, still, in Thee, can call her ours;
For all Thine own, in Thee, are one;
And, when our work on earth is done,
And past have sped life's fleeting hours;

Then shall we clasp, once more, her hand;
And gratulations, such as here
Are never heard by mortal ear,
Shall be exchanged on Canaan's strand. J. M'L.

Correspondence.

"I WAS NOT THERE."

SIR,—Your article in April number entitled, "I was not there," is very appropriate and well-timed. It is a melancholy fact that the prayer meeting is utterly neglected by the great bulk of our church members, as if it were no concern of theirs to be present. This state of matters is not confined to any particular church or locality, but appears to be very general. When an individual is received into the membership of a church, and receives the right hand of fellowship, he tacitly promises to conform to all the rules and regulations of the church, but alas, fidelity to this promise is the exception not the rule. I am reading at present the life of the late Hugh Stowell Brown of Liverpool, and as it is not likely that many of your readers wil see

this work, perhaps you will allow me to transcribe one or two sentences bearing upon this subject. He says—

"What Tyndal or Huxley, &c., may say on the uselessness of prayer is a matter of very little consequence, but when Christian people plainly show by systematic neglect of worship, and especially of prayer-meetings, that they don't believe in prayer, it is a very serious business. Ever since I came to Liverpool the great majority of Myrtle Street Chapel have, in so far as any public manifestation to the contrary is concerned, shown that they don't believe in prayer. Sometimes I have to give an address just because there are not men present who would occupy the time with prayer fit to be heard."

Speaking on the subject of making religious services attractive, which so many are enamoured with in the present day, he says—

"I very much question whether these attractions, architectural, musical, theatrical, whimsical, will attract many after all. They may succeed for a time; but they will pall upon the public taste just as much as the unattractive services which they supersede. I do not find that the people throng to the most stately church edifices, or to those in which the finest music is heard, or the most imposing ceremonies are witnessed. If I am asked to point out amongst the Liverpool churches those which prove their attractiveness by the number who attend them, I should at once name several of the plainest and least inviting of all our ecclesiastical buildings—churches and chapels in which there is no pompous ritual—in which the music is considerably below the average, but in which sensible, godly, earnest men conduct the worship decently and devoutly, and preach with plainness, faithfulness, and power the grand old gospel of God's grace. The things by which it is sought to make religious services attractive are poor and lame apologies for want of brain and heart, and very miserable substitutes for the spirit and truth in which alone we can worship the Father."

"As to the methods, so novel, so ingenious, so costly, from which you expect great results, they are almost everywhere proving failures; the people will not hear the voice of your charmers, charm they never so wisely. I do not like the word attraction in connection with such a subject; it is too nearly related to the theatre and the Free and Easy, but if we must apply the word to religious services, then we say—The spiritual but very real presence of our Lord, promised to all, be they many or few, who meet and meet anywhere in His name, is such an attraction that, if it fail, we may be very certain nothing will succeed. 'I, if I be lifted up from the earth, will draw all men unto me:' there is the secret of making religious services attractive."

—I am, &c., D. L.

SHE only touched with the touch of faith; the multitude pressing and thronging round, though as near or nearer in body, yet lacked that faith which is the connecting link between Christ's power and our need; and thus they crowded upon Christ, but did not touch Him in any way He should take note of. And thus it is ever in the Church; many press upon Christ, His in name, near to Him and to His sacraments outwardly; yet not touching Him, because not drawing near in faith, not looking for, and therefore not obtaining, life and healing from Him, through these.—*Archbishop Trench.*

Intelligence.

Mr. David Farquhar, R. S. Fleming, and Alex. Gordon have all taken their M.A.

The church at George Street, Paisley, have called Mr. David Farquhar, one of the students of the Union, to the pastorate.

The Rev. John M'Lean, of Dumbarton, has declined the invitation to the pastorate of the church at Greenock. Mr. J. Bell Johnston, M.A. one of the students of the Union, has declined a call to the church at Pitlochry.

Alloa.—The annual Sunday School and congregational soiree was held in the above place of worship on Monday evening the 21st of March, under the presidency of the Rev. Finlay Forbes, pastor. The weather was auspicious and there was a large gathering of scholars, teachers, parents, and friends, which comfortably filled the chapel. After singing and prayer, the happy family despatched a very substantial tea with evident zest, and the chairman, in a few introductory observations, led the meeting. Mr. J. Hunter, superintendent, gave the yearly report, indicating several changes in the school, and showing a slight increase in numbers, but a falling off in the funds although a balance is still in hand. A selection of choice anthems and hymns was very efficiently rendered by the choir and children, under the able conductorship of Mr. John Pollock. There were readings and recitations by a considerable number of scholars, some of which were so well done as to elicit loud applause. The Rev. W. J. Mathams of Falkirk, kindly present by invitation, was warmly received, and gave an address admirably adapted to the occasion, inculcating and illustrating many important practical lessons by Eastern manners and customs, which had come under his own observation in Palestine and other places. Prizes were awarded to the boys and girls in their several classes, who had the greatest number of marks during the year for regular attendance, good conduct, and general progress. There were also prizes for the two best recitations, the one by a boy and the other by a girl. Mr. G. G. Benzie, headmaster, Alloa Parish School, kindly undertook to adjudicate, and was so well pleased with the young competitors that to prevent disappointment he repeated his kindness on former occasions of volunteering prizes to the two second best. Mr. Benzie also highly commended the competitors for their efficiency, and the children generally for their exceptionally decorous behaviour throughout the evening. After the usual votes of thanks, the meeting, which was felt by all to be very enjoyable and altogether a great success, was closed shortly after ten o'clock.

Hamilton.—A social meeting of the church and congregation was held in the new hall, Almada Street, on the evening of Friday, the 15th April, 1887, to commemorate the church's entering upon the second year of its existence and labours. The chair was taken by the pastor, and about 140 sat down to tea. The pastor gave an interesting resume of his own work and that of the church, and thereafter addresses were delivered by the Rev. F. H. Robarts, Glasgow, the Rev. A. S. Whittet, Wishaw, Mr. James Graham, Glasgow, and Mr. Howieson, builder, Uddingston. The proceedings were brought to a close with the usual votes of thanks.

Leslie.—In the midst of great rejoicings and conversions and additions to the membership, the church here has been called to suffer a severe loss in the death of Mr. John Mackie, its senior deacon. While engaged at his work as a miner, on the morning of 26th April, a large mass of rock fell upon him, and crushed him so severely that it is believed death must have been instantaneous. In Mr. Mackie, the church has lost one whose place it will be hard to fill. Throughout his connection with the church, and specially since his election as deacon, he has been most exemplary in his life and has won the respect and love of all by his many excellent qualities. His fervency and simplicity in prayer were most impressive, his visits to the sick were valued and enjoyed, and he endeared himself to all by his unfailing courtesy and kindness. Love was the ruling element in his character. In the four and a half years that he has held office, his relations to

the church and to his fellow office-bearers have been of the very pleasantest kind. He was one of those men with whom discordant feeling is next to impossible even in cases of difference of opinion. The grief at his loss, rendered the more painful by the tragic circumstances, has been most profound, and the deepest sympathy has been felt for the much-respected widow and family.

OLD CUMNOCK.—Our new chapel here was opened for public worship on Sabbath, 10th April. The Rev. Dr. Flett, of Paisley, conducted the opening services, and preached an excellent and appropriate sermon from Deuteronomy viii. 3, dwelling especially on the latter part of the verse—"Man doth not live by bread only, but by every word that procedeth out of the mouth of the Lord doth man live." He expressed the pleasure he had in taking part in the opening services of the new chapel. They were but few in number, and none of them were rich, yet it showed their faith in God that in such circumstances they had been able to begin and finish this house. He trusted that as the generations came and went they would experience much of the loving-kindness of the Lord. The Rev. A. Macdonald, U.P. Church, occupied the pulpit in the afternoon, the Rev. Dr. Flett preaching again in the evening. The church was well filled at all diets.—On Monday night a soiree was held in the church, which was well attended. The Rev. Mr. Campbell, pastor, occupied the chair, and the proceedings began by the singing of the 23d Psalm, when the Rev. Mr. M'Leod asked a blessing, after which tea was partaken of. The chairman, in a few introductory remarks, said that after many years they were thankful that they now had a church which they could call their own, and this he hoped would add to their comfort. The total cost of their church was £627. Of this they had £273 in all, so that they would be burdened with a debt of £350, less some kind friends who had the heart and means, would come to their help. Rev. Dr. Flett afterwards gave an earnest address. Addresses were also delivered by Rev. Messrs. Donald, Kilmarnock, Horne, Ayr, MacDonald, U.P., Mathieson, C.C., and M'Leod of E. U., Cumnock, all expressing a warm interest in the future prosperity of the Church. A choir, under the leadership of Mr James Richmond, rendered some anthems with great taste. The proceedings were closed with the usual votes of thanks.

ST. ANDREWS.—A social meeting was held in connection with the pastor's Bible Class, on Thursday, 7th April. After addresses had been delivered by Provost Paterson, LL.D., John Laurence, Esq., and Mr. R. Macdonald, M.A., Mr. George Macdonald, in a very neat speech, presented the Rev. J. George Gibson with a purse of soverigns as a gift from the class and a numher of friends.

WISHAW.—Anniversary services were held here on Sabbath, 10th April. The Rev. George Whittet, pastor, preached in the morning, and the Rev. J. R. Crystal, B.D., Hamilton, in the evening. The attendance on each occasion was large. The usual annual soiree took place on Tuesday, and the chapel was completely filled. Mr. Whittet was accompanied to the platform by the Rev. F. H. Robarts and J. C. Graham, Esq., Glasgow, president and vice-president respectively of the Baptist Union of Scotland; the Rev. J. R. Crystal, Hamilton, and the Rev. W. J. Miller, Glasgow. Mr. Whittet in a few introductory remarks, said that this was the fifteenth anniversary of the formation of the church, and the eleventh of the present pastorate. Goodness and mercy had followed them during these years, and the Lord had been very gracious to them. Besides the ordinary morning and evening services, there had been kept up a regular service every Sabbath in Motherwell, and once a month in Carluke. Cottage meetings in various districts had been held, and open-air meetings on Saturday and Sabbath nights all the year through. The Sabbath school had increased, and a large class had been held in a needy district during the winter. The recent special meetings proved a time of blessing, and resulted in some additions to the church; further additions are expected. During the year, 38 were added to the church, and 24 had been removed from it, leaving a net gain of 14, bringing the membership up to 212. Mr. Robarts congratulated the church on the prosperity they had enjoyed, and trusted they would go on to greater things. If each of the 212 members would resolve that during next year he or she would endeavour by God's grace to bring one other

to Christ, the membership would be doubled, and of each of the 424 members would the year following bring one, they would have to build at once. He urged them to be faithful followers of Christ, and to remember that the first requisite in a soldier of the Cross was obedience. Mr. Graham and the Rev. Messrs. Crystal and Miller also gave addresses, pointed and pithy. The choir, under the leadership of Mr. Lambie, gave a selection of hymns and pieces with fine effect—Mrs. Whittet accompanying them on the organ. The usual votes of thanks brought a most enjoyable meeting to a close.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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Queen's Park Baptist Church,

CROSSHILL, GLASGOW.

THE New Chapel will be opened on SUNDAY, the 22nd inst., when Sermons will be preached at 11 A.M. by the

Rev. Dr. LANDELS, Edinburgh.

at 2 P.M. by the

Rev. MARCUS DODDS, D.D., Renfield Free Church.

and at 6.30 P.M., by the

Rev. THOMAS D. LANDELS, M.A., Pastor.

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SCOTTISH
BAPTIST MAGAZINE.

The Sacrifice of Christ.

IV.—ITS ATONING VIRTUE.

N our last paper we attempted to shew that the sufferings of Christ were related to our sin, and could not otherwise be accounted for. In this our object is to enquire in what respect they are related? Or, in other words, how the sacrifice of Christ does away with sin as a bar to our enjoyment of the divine favour? Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." "Once in the end of the world He appeared to put away sin by the sacrifice of Himself." In what way did the sacrifice or the sufferings of Christ produce this result?

Although an answer to this question is not necessary to our realising the benefits of the atonement, many being saved by it who have no knowledge of how it operates, a satisfactory answer is fitted to prove both helpful to faith, and conducive to comfort; and moreover, on a matter which concerns us so momentously, it is not meet that we should be content to remain ignorant of anything which can possibly be known. And even if the theory which we form as the result of our enquiry should not meet every difficulty, if, while commending itself to our reason so far as it extends, it still leaves some questions unanswered, and some difficulties unsolved, it will not be without its use, if it shows some possible way in which the sufferings of Christ operate in bringing us to God.

This bringing of man to God, according to the above quoted words of Peter, was the end contemplated in His suffering; and it is this which is essential to His salvation. This secured all else will follow. He will then live in harmony with Himself and His surroundings, and thus fulfil the purpose of His existence—happily as regards Himself, beneficially as regards other beings. And in order to His being brought into this right relation to God, it is necessary, first, that provision should be made for his sins being righteously forgiven, and all apprehension of punishment thereby removed; and, secondly, that He should receive a revelation of the Divine character, fitted to win

back to God His alienated affections. But if his sins are to be righteously forgiven, they must be forgiven on conditions which shall do honour to the law He has violated—conditions which, in the eyes of the universe, shall establish the authority of the law, and vindicate the honour of the law-giver—conditions which secure the sinner's submission to the law, and His return to His allegiance to God, and thus render His forgiveness no less conducive to the purposes of law, than would have been the infliction of its threatened penalty. This was secured by the obedience and death of Christ. His entire mission was not opposed to, but in harmony with the law, and in fact gave it such a position of influence and authority as it could not otherwise have held. "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh hath accomplished." Superficially, as a mission of grace to rebels, His mission seems to make light of the law; but, on looking deeper, it is found to be the greatest tribute which could be paid to the law's requirements. It is in its very conception God's expression of the love which through the law He enjoins upon His creatures. Moreover its purpose is to secure the end which the law seeks to promote—to lead men to cherish that love which is the fulfiling of the law. It does not restore them to God's favour irrespectively of the law, but by bringing them into harmony with it. Just as the worshipper who approached the mercy seat of old did homage to the law which it covered, so the man who through the gospel is restored to the Divine favour, is thereby brought into voluntary subjection to the law's requirements, confession is made of his offences and deserts, forgiveness is sought and obtained on the ground of what Christ has done, and the moral disorder which sin has induced is supplanted by the effectual operation and control of the Divine law of love. In this view of the atonement we can see nothing that is contrary to reason. And the accuracy of the view we believe will be confirmed and manifest when we look at the process by which the atoning work was accomplished.

1. While in the Saviour's assumption of our nature, and the sufferings He consequently endured for our welfare, there is a display of condescension and love on the part of the Divine Being fitted to win back to God man's alienated affections, there is at the same time a tribute of homage paid to the violated law by which its rectitude is declared and its requirements sanctioned. By becoming one of ourselves, He voluntarily places Himself under the law, in a position where He is under obligation to obey. And while He thus shews His love for men, it is no small tribute to the law's rectitude

and its majesty, when the law-giver Himself becomes subject to its enactments. It will be difficult for the forgiven sinner to suppose that his free forgiveness leaves him at liberty to treat it lightly when He sees how God honours it thus.

2. Having thus become subject to the law, the Saviour yields it His most scrupulous obedience. Its minutest requirements He strictly observes—never violating it even in the smallest degree, either in spirit or in deed. He has respect to every jot and tittle of it; shrinking from nothing which it enjoins, withholding nothing which it requires, insomuch that never had the law been so honoured as it was in His legally blameless life.

And in this perfect obedience there is a morally attractive force fitted to lay hold of the hearts of men. For in that life of perfect love—that life of benevolent and holy ministries, there is a revelation of the Divine feelings towards men which cannot fail to win those by whom it is contemplated and understood, so that His life as well as His death not only honours the law, but constrains men to seek reconciliation with the justly offended lawgiver.

3. This was all preparatory to the climax which His homage to the law reached in the shedding of His own blood. As a man the law requires Him to love his neighbour as Himself, and though at the cost of suffering and sacrifice to Himself to seek His neighbour's welfare. And, cost what it may, He will not fail in the love which the law requires. The testimony He has to bear is for man's good, must be borne in order to man's salvation. And though it rouses men's prejudices and hostility, He does not withhold it on that account. Instead of leaving them to themselves and to the darkness which they prefer, His love keeps Him there testifying to the Divine rectitude and goodness, although His crucifixion must be the consequence, and thus finally in homage to the law of love, He pays the tribute of His own life-blood, the most costly which even He could pay. His obedience to the Divine law imposed on Him the sacrifice, and rather than disobey, He freely offered it, saying, "Not as I will, but as thou wilt." Thus the law was honoured as it could not be honoured by any other means. The precious blood of Christ—the most sacred thing which the universe contained was offered as a tribute to its majesty, and the testimony borne not only to sinners, but to all intelligent creation, that, while God freely forgives, He does so in harmony with, and in such manner as to support, the claims of His own violated law.

And at the same time what an appeal is made to the heart of man, when the man in whom God is incarnate thus suffers on man's behalf.

The suffering one who loves so much is not man only; but the God man—the man in whom the Divine and human natures unite to form one person; so that His feelings are the Divine feelings; and attest the infinite love for man which dwells in the heart of God—His infinite desire for the salvation of the lost. Thus does God in His infinite wisdom promote by the one transaction the twofold result. The Saviour by the suffering He endures in bearing testimony to the Divine love, supplies the ground on which that love may be righteously exercised in the remitting of the law's penalty, and the restoration of the sinner to the Divine favour. Thus does "God set Him forth to be a propitiation available through faith, in His blood, to declare His righteousness in the remission of sins."

Such is in brief the view we take of what constitutes the atonement of Christ, and of the end which that atonement serves in the economy of redemption. The view we have taken may not solve every difficulty; but we contend that while it contains nothing contrary to reason, it answers the practical purposes which according to Scripture the atonement was designed to promote.

In accordance with this, forgiveness of sins is proclaimed to men on the ground of what Christ has done. "Be it known unto you," says Paul, "that through this man is preached unto you the forgiveness of sin." "For all things are of God, who hath reconciled us to Himself by Jesus Christ, and committed unto us the word of reconciliation, to wit, that God was in Christ reconciling the world unto Himself, not imputing their tresspasses unto them." The belief of this proclamation is the application of the remedy which God has provided for man's spiritual disorder.

Conscience is pacified by the realisation of how Christ, by His obedience unto death, hath magnified the law and made it honourable, and rendered it a righteous thing for God to forgive. The alienated affections are won by the realisation of God's forgiving love. Henceforth the man lives in harmony with God, and while Divine influences subdue his passions, purify his motives, elevate his affections, regulate his will, and transforn his whole nature into the image of God, Divine help enables him to perform duty, to resist temptation, and to attain to the lofty standard to which he aspires. The man lives in fellowship with Christ, and just as contact with Him when He was here proved a source of bodily healing, so fellowship with Him now proves a source of healing for all the disorders of the soul. We cannot trust in Him and think about Him and walk with Him without deriving healing from the very act. The soul living in fellowship with Him moves healthily and harmoniously, performing its

proper functions, filling its proper relations, developing its powers into fitness for a glorious immortality, and already anticipating and prunning its wings for its upward flight. We have health, we have life through our union with the Saviour, health and life which make our present existence a course of happy activities, that will ere long rise into the serenity, and strength, and blessedness of immortality.

Some Elements of Pulpit Power.*

By Rev. P. J. Rollo, Glasgow.

THE pulpit is the citadel of a minister's power. However valuable may be the skill and labour devoted to the working of church machinery, they will utterly fail to supply the lack of power in the pulpit. If you were ever in a stranded steamer you will remember how hard the engines worked without any progress being made, and how one course after another was vainly attempted out of the difficulty; and thus does the best machinery toil in vain, and thus is expedient after expedient vainly attempted when there is no real life or power in the preaching.

Visiting again is an invaluable portion of a minister's work, which will greatly assist him in his preaching; but the man who in such an age as this sacrifices his study to his visitation list is a certain clerical suicide. How well do I remember standing in his farm-yard with a friend of former years, amidst a multitudinous collection of farm-yard birds and animals which he was feeding for my entertainment. "There is a congregation for you," he said, "brought together at once by the attraction of good food, as no amount of labour could have *driven* them together." Every minister should visit as much as he can; but no minister should trust to his visiting to bring the people together. The best way to accomplish that is to give them something to come together for.

But supposing that the minister's supreme power is his preaching power, how may preaching power be defined? Not simply as the power to draw crowds together, and to persuade them to make a Christian profession. Crowds of people may be collected to a mere

* Address delivered to the Students at the opening of the Scottish Baptist Theological Hall on May 3rd.

pulpit entertainment; and multitudes may be induced, through various motives, to make a profession, of whose real meaning they are very ignorant. While, then, pulpit power must involve the ability to attract—for you cannot influence those who do not come under your influence—as well as the ability to incite men as converts to Christ to profess His name, its ruling characteristic must be its ability to produce genuine Christian character. "A sermon," said a famous preacher, "is a weapon of war. Not the tracery enamelled upon its blade, not the jewellery that is set within its hilt, not the name that is stamped upon it, but its power in the day of battle must be the test of its merits. No matter how unbalanced, how irregular and rude, that is a great sermon which has power to do great things with the hearts of men. No matter how methodical, philosophic, exquisite in illustration, or faultless in style, that is a poor and weak sermon that has no power to deliver men from evil, and to exalt them in goodness."

Such, then, being our idea of the nature of pulpit power, we are ready to inquire, what are some of the qualities necessary to its possession. James Martineau has somewhere said, that the preacher, like the prophet of old, should be a kind of poet, and each sermon a sort of poem. Deeply believing in the truth of this statement, it has seemed to me that some of the principal qualities essential to poetical power must also be essential to preaching power. And setting aside those natural gifts which are as necessary to the preacher as to the poet, it is evident that there are three elements of influence equally essential to both—viz., *reality*, *sympathy*, and *labour*.

I. *Reality*.—Emerson tells us that on one occasion he attended church during a snowstorm. As the sermon began within the church, the snow kept falling without; and he was unable to keep his attention from wandering from the words of the preacher to the snowflakes. "For," said he, "*the snowfall was real; the preacher was merely spectral.*" How applicable to many preachers is this criticism. In the street or at home they are real human beings; but in the pulpit they are simply spectres. Talk to them before they enter the pulpit or after they have left it, and they will enter into conversation with you as naturally as other men do, with none of the formal falsetto either about their tone or manner; but as soon as they take up their position in the pulpit, they seem to die to their own proper selves, and enter upon a kind of spectral existence. If, gentlemen, you would avoid this ghostly fate, you must resolve to be real whatever it may cost you.

And as the basis of all you must be real in your religious beliefs—

not preaching any particular system of doctrine because it is believed by those who have taught you, and by those whom you may teach, or because you have brought yourselves to believe that you believe it —but because in mind and heart you are convinced of, and possessed by its truth. A lawyer or a politician may plunge into the advocacy of a cause in which he has little faith with some measure of outward success; but to do this is simply perdition for a preacher. Only the truth in which you honestly believe can ever become a means of divine blessing to yourselves, or to others through you; and unspeakable is the influence which always accompanies the utterances of heartfelt faith. There is perhaps nothing in the world so contagious as conviction; no power which has accomplished so much with such seeming ease. And without it ingenuity, cleverness, and labour, will little avail in the great work of the preacher. Few of us who were present at the breakfast recently given to Henry Ward Beecher by the ministers of the Independent denominations in Glasgow are likely to forget the earnestness with which, while urging the paramount importance of living faith, he exclaimed, "Gentlemen, if you believe like thunder, you will have lightning in you!" Aye, brethren, and if you have in you that divine lightning which is never dissociated from faith unfeigned, there will also follow your lightning strokes, those rich showers of full refreshing, which never fail to revive the spirit of true religion.

And as the preacher is real in his believing, so must he be real in his relations to his fellowmen. He must never be trammelled by any kind of deception or artifice, nor fettered by any futile affectation. He must beware lest he should be so hampered by unwritten rules of clerical propriety, or perverted by imitation of other men, or hardened by artificiality of any kind, that there shall not be a full development of his own real honest self. Every profession makes for itself a kind of rut of professionalism into which insensibly its members fall; and there is no way to keep out of this rut but for each man to set himself to be true to himself.

This reality has been an invariable characteristic of all the poets who have really moved the souls of men. And what a power it has been to them! How much of Wordsworth's influence, for example, is due to the fact that he was so entirely true to nature and to himself. He has moved the hearts of others without the slightest trick or artifice, because he wrote what moved his own heart so deeply. And this was a grand element in the influence of Robert Burns. In a century of cant, whose withering affectation was destroying English literature, his one supreme ambition was to write from the heart—

"Gie me ae spark o' nature's fire,
That's a' the learning I desire,
Then though I drudge thro' dirt and mire,
At plough or cart;
My muse though hamely in attire
May touch the heart."

And if we as preachers would touch the heart, nature's fire must sparkle within us as it can only do when we are true to nature.

Above all must the preacher be real in his relation to the spiritual world and all its powers. Prayer to him must be no sham; communion with God no fiction. Real to him as the faces before him in the church, or the most familiar objects around him in his study, must be the invisible God. "Not he," says Walt Whitman, in words which may well find a response in every preacher's heart—

"Not he with a daily kiss onward from childhood kissing me,
Has winded and twisted around me that which holds me to him,
Any more than I am held to the heavens and all the spiritual world,
After what they have done to me, suggesting themes.
O such themes!"

There are no suggestions like the suggestions of God's spirit, and there is no fellowship like that which binds to the spiritual world those who make their intercourse with it a daily reality.

II. Closely connected with this is the second element in pulpit power, namely, *Sympathy*. Sympathy with everything God has made, but above all with man amidst his sorrows and aspirations. What indescribable power there is in that passionate sympathy with nature and with man which swells within the heart of Burns; how much of Wordsworth's influence is due to the sympathy with which he responded both to the voices of the hill and grove, and to the "still sad music of humanity;" and the remarkable popularity of Longfellow is due to the same cause, as has been well put by Eric Robertson, in his admirable book on that poet, recently published. After showing in how many points Longfellow was inferior to such poets as Emerson, Whitman, and Bryant, he asks, "How, then, has he out-distanced these men so easily?" and replies, "By virtue of his artistic eclecticism. He was not the single-minded priest of nature that Bryant was; but he took the words out of Bryant's lips and sang them in a hundred measures. He lowered Emerson's philosophical puritanism to the capacity of toilers in the streets; Emerson may have aimed, with Goethe, at being 'humanity's high priest'—Longfellow was content to be humanity's city missionary as long as the common people heard him gladly." And, again, after

a reference to Keats and Shelly, he continues, "But much as we must reverence and rejoice in the more purely artistic work of men like these, the world still needs poets of another sort to warm ordinary blood. The facts of ordinary homely life—our cradling, our childish sorrows, our youthful temptations, the struggles of maturity, the helpfulness of friends, the decay and regrets of old age, the daily deeds of death—must we not ever have new poets to sing about these things to us, and hearten us for our work?" And that, gentlemen, is the kind of preachers who are most needed, and most successful—men, who, however deeply versed they may be in theology and philosophy, science and literature, are most deeply versed in that knowledge of human nature which only a loving, truly sympathetic study of it can supply, and who, as a labour of unaffected love set themselves to minister help, comfort, and guidance to all classes of men amidst the various infirmities, trials, and sorrows by which their life is beset. Was not this the grand secret of Beecher's power in its best days—his intense sympathy with his fellowmen? "Hundreds and hundreds of times," he said, in one of his lectures on preaching, "as I rose to pray, and glanced at the congregation, I could not keep back the tears. There came to my mind such a sense of their wants—there were so many hidden sorrows, there were so many doubts, there were so many states of weakness, there were so many dangers, there were such histories—not world histories, but eternal-world histories—I had such a sense of compassion for them. And when I take my people to carry them to God and plead for them, I never plead for myself as I do for them—I never could. I can see my mother; I can see my little children; I walk again arm in arm with those who have been my companions and co-workers. I forget the body; I live in the spirit; and it seems as if God permitted me to lay my hand on the very Tree of Life, and to shake down from it both leaves and fruit for the healing of my people." It is this yearning, compassionate, all-brotherly sympathy with human needs that can alone enable a man to lay hold on the fulness of Christ's all-healing gospel, as well as to find an entrance for it into the hearts of men.

It is as impossible to describe the many ways in which such a sympathy as this will put forth its power in preaching as it is to describe the effects of sunshine. But it will manifest itself in two ways to which I would like to refer. First, it will lead the preacher instinctively to bring most frequently before his people what God has done for man, and promised to him. A number of years ago Ruskin took part in a controversy which was then eliciting considerable interest, concerning the reasons why working men absented themselves

from church. And his great contention was that many had no heart to go to church, because there they heard so much of what God demanded from man, so little of what God had given, and would give, to mankind. And with earnest eloquence he pointed to the fact that while the greater part of the Pauline epistles is taken up with the unfolding of the manifold provision which God has made for human salvation, but a few verses are devoted to moral teaching, and in them he does not explain, but only catalogues the virtues. Undoubtedly our love for our people must be deep enough to keep us from shunning the enforcement of any needed moral truth, or the denunciation of any prevailing sin; but to keep on hammering on the anvil of ethics in the increasingly hard and repelling spirit which such habitual hammering generates, is not the best way to raise the standard of morality in a Christian church. What the people supremely need is power to live a Christian life amidst their infirmities and trials; and it is the desire of Christ that we should minister unto them of the unsearchable riches of that divine power, comfort and encouragement, which are treasured up for them in Him. And when their hearts are softened, and gladdened, and enlarged by a sense of the love of God, and the infinite hopes and consolations of the gospel, how easy is it, comparatively, to persuade them to all that is good. One kind persuasive sentence spoken in such an atmosphere will have more effect than a hundred scoldings.

But, secondly, this sympathy will instinctively lead us to the utmost simplicity in language. Every one knows that when the heart is most deeply moved by sympathy, the language becomes most simple and homely; and thus will it be with the preacher. This homely simplicity is equally suited to all classes. Every one has heard how Norman M'Leod reached the heart of the Queen by the sermon on Mat. xi. 28, which he spoke straight to the hearts of the humble highlanders who surrounded the pulpit; and with a true wisdom St. Vincet de Paul counselled the mission priest whom he had been asked to send to the French Court to practise the same simplicity of language which had made their teaching so successful amidst the slums of Paris. What an example have we of this in Christ Himself, who was at once the loftiest, and the humblest of all preachers. "He is at home," says Hausrath, in his admirable book on New Testament times, "in these poor windowless Syrian hovels, in which the housewife must light a candle in the daytime to seek for the lost bit of silver; He is acquainted with the secrets of the bakehouse, of the gardener, and the builder, and with things which the higher classes never see—as the good measure, pressed down and shaken together and running

over,' of the corn handler, the rotten leaking wine skins of the wine dealer, the patchwork of the peasant woman, the brutal manners of the upper servants towards the lower . . . Reminiscences even of His more special handicraft have been found, it is believed, in His sayings. The parable of the splinter is said to recall the carpenter's shop; the uneven foundation of the houses, the building yard; the cubit which is added, the workshop; the distinction in the appearance of green and dry wood, the drying shed; but from the pregnancy of expression usual to Him it would be possible to find similar evidence for every other handicraft. Nevertheless, the circumstance that His discourses always move in the sphere of the ordinary man's activity has contributed to establish this exceptional popularity." With such an example before his eyes no preacher should shrink from the simplest and homliest language and illustration.

We must not forget, however, two dangers frequently accompanying this kind of preaching, namely, vulgarity and slovenliness.

Vulgarity is a fault into which preachers of the homely and conversational type are very apt to fall, and which operates more against their influence than is commonly believed. Everything approaching to it, especially the *spirit* from which it springs, must be avoided. I remember once hearing from a friend an account of a story which he had heard related by some preacher about the conversion and triumphant death of a "cat's-meat man," to which he added the remark, "Sir, he (the preacher) carried the savour of the cat's meat to the very gates of heaven!" "Now," he added, "had Dr. —— told that story, he would have clarified it." A truly cultured and spiritually refined spirit will clarify from all taint of vulgarity the homeliest metaphor or incident.

The other danger—that of slovenliness—can only be avoided by the most assiduous care and industry in preparation. You cannot make a greater mistake than to imagine that the most successful of our simple and conversational preachers are those who prepare least carefully. As a rule they are the men who give most time to the composition of their sermons, and put most of their brain as well as of their heart into them. Dr. Todd, the famous preacher to children, confessed that his sermons to children cost him more work than any of his other discourses; and in the preface to his recently published expositions for children—the best he has yet published—Dr. Cox tells us that they cost him about three times as much labour as his ordinary expositions. And the art of preaching with a really noble simplicity can only be acquired like every worthy act—as the result of a vast amount of earnest and persevering work.

III. And this brings me to my last word—a word that is most familiar, but also most important. It is this, that no man will succeed as a preacher who does not devote the most earnest toil to this glorious work, Sheridan once told a man who boasted of his easy writing that it was very hard reading; and it will generally be found that the easier it is to write your sermons the harder it will be to listen to them. "God does not give excellence to men," said Sir Joshua Reynolds, "but as the reward of labour;" and assuredly in the greatest work which God has given to man He has made no exception to this rule. The record of all renowned preachers confirms the remark made to a former student by a former principal of one of our English colleges that the men from that college who had succeeded best were the men who had worked the hardest. No man should be a minister who is not fit for work, and cannot make up his mind to it. There is no nobler work under heaven than the work of the preacher, none in which devoted labour secures a nobler reward; and none in which such labour is more essential. "Onward," then, to quote the breezy lines of Professor Blackie—

ONWARD!

Onward brave men, onward go,
Place is none for rest below:
He who laggeth faints and fails,
He who presses on prevails!

Monks may nurse their mouldy moods,
Caged in musty solitudes:
Men beneath the breezy sky
March to conquer or to die.

On high throne, or lowly sod,
Fellow-workers we with God:
Then most like to Him when we
March through toil to victory.

If there be who sob and sigh
Let them sleep or let them die;
While we live we strain and strive,
Working most when most alive!

Onward brothers, onward go
Face to face to find the foe;
Words are weak, and wishing fails,
But the well-aimed blow prevails.

"Christians First then Baptists."

By an Old Baptist.

UCH is the description we frequently hear Baptists give of themselves, when they decline to support, or take part in, some denominational movement; as if it were sufficient to justify their abstention. It is a plea which requires to be delicately handled; because capable of being understood in a sense which is worthy only of commendation; and yet when closely examined, it may be fairly questioned if it furnishes any adequate reason for the course which it is intended to justify. If those who use it mean that they attach more importance to their having been brought into a right relation to God, than to their having embraced scriptural views of the ordinance of baptism —that they deem the doctrine of the atonement more vitally important than the doctrine of baptism—faith in Christ as more intimately related to spiritual life than the observance of an ordinance; and that they would rather be the means of bringing men to believe in Christ, than making Baptists of those who believe, we can only approve of their judgment, and express our gratification that they form such a just estimate of the relative importance of the things in question.

And if in their efforts to extend the cause of Christ they were practically required to choose between the two—if the saving truths of the gospel could not be published without Baptist principles being suppressed, or *vice versa*, we should admit at once that they were justified in suppressing their peculiarities in favour of those more important truths which they hold in common with other Christians. We would go even further and admit that it is not always wise to be pushing Baptist views at the risk of diverting men's attention from the great message which tells them of the divine love and the propitiation of Christ on their behalf. Where the mind of the enquirer needs to be concentrated on one thing, it is a great mistake to obtrude on his notice some other thing of comparatively small importance, and a true Christian wisdom would say, "seek first of all to get men decided for God, before you seek to instruct them in matters which are merely external."

But while we go thus far, we can see in the plea, "We are

Christians first and then Baptists," nothing whatever to justify a refusal to bear testimony to our Baptist principles in any particular locality as occasion may present itself. This would not be to place our baptism after our Christianity, but to divorce the one from the other. And it is fair to ask if such divorce is admissible? Is not our baptism properly a part of our Christianity? Is it merely an invention of our own—a thing which we have adopted simply for our own pleasure? Does it not rest on the same ground as the doctrine of the atonement, for example, and come to us with the same authority? Does it not spring out of our loyalty to the Lord Jesus? Do we not find it enjoined upon us in the New Testament —the statute book which our Lord has given for the guidance of His church? Is it not, therefore, inseparable from our Christianity? If so, what we should say is not, "We are first Christians then Baptists," but "We are Christians and therefore Baptists—Baptists because Christians." Is not our baptism included in the Christianity which we have to propagate? Can we be said to propagate Christianity if we keep back what we believe to be a part of it? What is wanted is not a fanciful Christianity, such as suits our taste or judgment, which we can cut and carve, add to or substract from, as we please; but the Christianity of the New Testament. The Lord knows best what the world needs. And our part is to lay before men that which He has provided for them and requires them to receive. If Christian men may refuse to propagate their principles, it is difficult to see on what grounds they are justified in holding them, or at least in severing themselves, and keeping themselves aloof, from the churches of other denominations. If the formation of Baptist churches is to be discountenanced in one part of the country, what good reason can be given for their existence in another? Everywhere we form but a small minority of the population, why then should we not, on the hypothesis against which we are contending, merge ourselves in other bodies, and keep our distinctive principles entirely out of sight? This is the legitimate outcome of the arguments we sometimes hear, but it is certainly not the way in which the truth can be propagated. And we are sorry specimens of Baptists—little qualified to represent our forefathers—if we attach so little value to our principles that we do not think it worth while to testify on their behalf. We must have a firmer grip of what we believe, and a higher estimate of its importance, or we shall soon find ourselves in the unhappy position of men who, among the thousands of their fellow-countrymen, have no particular mission to fulfil.

The plea on which we are commenting is chiefly used in connection

with the opening of stations, or the erection of chapels in comparatively small towns, and is designed to justify refusal of the help which is sought for such purposes. We sympathise with the refusal so far, but not with the plea by which it is vindicated. To enter on work in such localities while larger centres of population are neglected, is an economical mistake which we cannot afford to make. To erect chapels where there is no likelihood of their ever being adequately occupied, is a reckless expenditure which in our circumstances nothing can justify. To spend our funds in supporting men as pastors of churches which are never likely to become self-supporting is under ordinary circumstances no less a waste of means. Even to choose for the propagation of New Testament principles fields in which very few can be reached, while there are others more needy and promising open to us, is a folly of which we ought not to be guilty. But we make these admissions on purely economical grounds; not at all on the ground of our being first Christians and then Baptists. If we are Baptists at all—Baptists because of the view we take of the teaching of the New Testament—we are bound to publish our principles wherever we have opportunity, that is, wherever men will hear, and we are bound to testify on their behalf whether men will hear or not. There is no locality in which a Baptist church may not be formed, however thin the population; no locality where a Baptist church is not bound to be formed, provided there are Baptists there who cannot bear their testimony in any other way, by associating, *e.g.*, with their brethren in any other part. It is no argument against this that there is no prospect of their ever being able to fill a chapel, or to keep a paid pastor. This argument is based on two false assumptions. First, that a chapel is necessary to a church. Second, that a church exists for the sake of its minister. Neither of which finds a shadow of support in the New Testament. A church may meet in the house of one of its members, and without any paid pastor may maintain all the ordinances of the gospel. Let them meet together thus, say once, on the Lord's Day, either with a pastor, chosen from among themselves, or without, but with the one who is best qualified among them leading their devotions, while they attend at another part of the day such other services as they find they can best profit by; and they will thus, especially with the occasional visits of an evangelist or pastor of some other church, bear testimony to our principles more efficiently than if they have a chapel which is empty, and a minister who is starved. Their existence as a church will testify to all—not we are Christians first and then Baptists, but we are Christians, and therefore Baptists—Baptists, because of our loyalty to the Lord Jesus Christ.

The Birds are Singing.

"They sing among the branches."—Ps. civ. 12.

Child of sorrow, come away,
To the greenwoods let us stray;
Sweetly smiles the summer day,
And the birds are singing.

Though, from skies with clouds o'er-cast,
Has swept down the surly blast,
Winter does not *always* last.—
Hark! the birds are singing.

Why give way to darkling fear,
When thy Father is so near?
Brush away the blinding tear—
Hark! the birds are singing.

Neither store nor barn have they,
Yet they're fed from day to day;
Cast thy gloomy doubts away—
Hark! the birds are singing.

"God is very good to all;
He provides for great and small,
And He hears the needy's call,"—
This the birds are singing.

J. M'LELLAN.

TRENCH WORK.

A cup of water, held with fear and trembling
To the pale lips of but a little one,
Shall be a welcome to the higher service
When thy novitiate on earth is done.

When from the fountain of thy love comes welling
The passionate desire to be "like Christ,"
Think not of tempests stilled and tombs forsaken,
But looks of love and pleasures sacrificed.

Besiegers must have men to dig the trenches,
Men nobly brave, although of lowly caste;
Faithful and earnest in their country's service,
They of their country's heroes are not last.

And they are ready, when their leader calleth,
To take up arms and rush upon the foe;
Oh! not unheeded, though unseen and silent,
Are they who on the trench their work bestow.

E. B.

Mr. Archibald Sharp.

A SKETCH.

E believe that our readers will be gratified with a brief notice of one who, though he passed a quiet and unobtrusive life, unrelieved by any acts or utterances which drew attention to him beyond his own private circle, yet presented many points of interest that deserve to be recorded. Mr. Sharp's character and sayings differed so much from the common-place type that a few selected specimens may fittingly find a place in the pages of our MAGAZINE.

In our narrative we shall avail ourselves freely of some interesting "Reminiscences" which appeared in the *Fife Herald* soon after Mr. Sharp's death.

As the writer of the article remarks, he was one of the best known men in Cupar thirty years ago. It was impossible to come in contact with him, and not be struck with the marked individuality of his character, and to see that underlying his homely, frequently whimsical turns of speech, there was a soul of earnest thought.

Archibald Sharp was born in Cupar-Fife in July 1805. On leaving school he was apprenticed to his father's trade of plasterer. Many were the hardships he used to recount for the benefit of those who, with lighter labour, grumbled at their work, which lads and workmen had to endure in those days, when, without the aid of railways, long journeys had to be undertaken on foot in all conditions of weather.

Mr. Sharp commenced business on his own account early in life, and in 1834 he married the good lady who proved the worthy partner of his joys and sorrows for fifty-two years, and who still survives. Their early married years were darkened by many severe family trials, no fewer than six of their children were taken from them by death. One of these, James, was a patient sufferer from his eighth to his fifteenth year, when death gave him a welcome release from the agonies arising from his disease. James was no ordinary boy, and the marks of youthful piety which were singularly beautiful, were great sources of comfort to the parents in all their after years. Who can tell how much deeper the spiritual life becomes to those whose memories hold the everliving beauties of dear departed childhood's unsullied piety!

An account of James and two of his brothers, who died earlier, was written by the Rev. Francis Johnston, and was first published as

a little book, entitled, "Lambs of Jesus Fold," and afterwards received the title, "Buds of Grace."

When the Baptist Church was formed in Cupar under the ministry of Mr. Jonathan Watson, its first pastor, Archibald Sharp was one of its earliest members. He brought all the best energies of his young manhood to the service of Christ and of the Church. Besides working in the Sunday School, he often accompanied Mr. Watson on Sabbath evenings to the neighbouring villages of Springfield, Craigrothie, &c., where services were to be held. Frequently Mr. Sharp, with one or two others, would start an hour or so earlier in order to intimate to the villagers the meeting to be held and invite them to attend.

"While still a comparatively young man, Mr. Sharp identified himself with the temperance cause, and at its meetings, soirees, and other social gatherings, as well as at municipal and political meetings, he soon became sought after as a speech-maker, but chiefly as a teller of Scottish anecdotes. Of these he had a large number, racy, humorous, witty, smacking of the soil. He had a most retentive memory, and any bit of a sermon, or stray thread of talk, or telling anecdote, that struck him at the time, would be found fifty years afterwards photographed in his mind as on a negative, of which 'copies' could always be had. You had only to let the conversation drift on, and the association of ideas would call up in Mr. Sharp's mind some witty saying or humorous anecdote, with which, as occasion called for, he would either illustrate and enforce his own argument or demolish yours. With all this, there was a keen logical faculty, quick and incisive, which enabled him, as by intuition, to reach the conclusion which others were striving after with slow steps. And added to this, was the quaint and whimsical turn of his own speech. He almost always expressed his opinions in a metaphorical shape, which generally took a humorous form."

His keen interest in the temperance movement, with his well-known kindliness of disposition and his personal attractive qualities were the means of leading to a new departure in his life. A Temperance Hotel was proposed for Cupar, and Mr. Sharp was singled out as one well qualified to be placed at the head of it. The friends who promoted the movement were not mistaken. At their request, he undertook the management, and his efforts, supported by the admirable qualities of Mrs. Sharp, made the concern successful; and the Cupar Temperance Hotel soon became an established institution. In 1861, Mr. Sharp came to Leith to take the manage of an important institution there, namely the Sailors' Home. Here he was in his element.

"Mr. Sharp was in fine form among the sailors. His ready jest, his apt anecdote, the unfailing pipe, rendered him at once the protector and friend of the poor seamen, and everything was done to make them feel really 'at home' while on shore. When advice or remonstrance was needed, Mr. Sharp gave it with kindliness of feeling, and many of the mariners he sent away to sea with the seed of a good thought in their

hearts. His witticisms and his unfailing high spirits kept the men who might be staying at the Home in good humour, and a joke at their own expense was not on that account the less heartily received. For instance, passing one day through the long dining-hall, he saw a group of sailors leaning out of an open window watching the traffic in the streets. He struck his stick across their backs, making them turn round promptly. 'Come in wi' ye,' he said to them, 'folk'll think we keep a butcher's shop here, seeing sae mony sheeps' heads out at the window.' With the foreigners who could not speak English he had more difficulty, but yet he could manage them also. 'They may no ken what I say in my broad Scotch,' Mr. Sharp would remark; 'but they ken whether I'm angry or no by the faces I mak' at them.' His religious services among the sailors were conducted with a simple and homely fervour, but full of reverence; and it was an interesting sight of a Sabbath evening to observe the seamen assembled at prayers, their bronzed and weathered faces full of a quiet earnestness, as they listened to the white-haired old man reading out to them the words of truth and soberness."

It was a good thing for his comfort and edification that he enjoyed the ministration of the pastors who were after his own heart. He was not easily pleased in this respect. He told one, who invited him to go and hear a preacher rather known for his dullness and insipidity, that he "couldna eat eggs without salt." He excused himself going to hear another, who excelled more in gaudy language than in thought, on the ground that "a man canna live upon flowers." We remember asking him once how he was pleased with a young minister he had gone to hear. "Pleased! If you were hungry and sat down at the table, expecting to get a meal, and you only got a dish o' froth, I'se warrant ye widna be *pleased.*"

In his church connections, first with the church in Cupar, and afterwards, when he resided in Leith, with the church in Dublin Street, Edinburgh, he had several causes for peculiar pleasure. In Cupar he had for his pastors the Revs. Jonathan Watson, Francis Johnston, and William Landels, who commenced his honoured career as a Baptist minister there. In Edinburgh it was his happiness to renew his connection with his former pastor Mr. Watson, and it afforded him special joy to join in the welcome given to Dr. Landels when he came to Edinburgh. We well remember one of the social gatherings in Dublin Street Chapel Hall soon after Dr. Landels' settlement. Mr. Sharp was suddenly pounced upon to say a few words. He was evidently loth to begin, but when he got to his feet and once started he kept the company amused and interested—his pastor as much as any one else—by his reminiscences of Dr. Landels' first coming to Cupar forty years before, refreshing the Doctor with bits of his first sermon there, and pouring out in quaint and quick succession, in his own peculiar native Doric, anecdote and saying, each one, however, having its point of wise reflection and exhortation, which did not lose its power because of its humour. His natural character for courage and cheerfulness was exemplified at the period when he was threatened with total loss of his eyesight. It was found that he had cataract in both eyes, and on the verge of total blindness

—practically it was such. Somewhat jocularly he said, "If I was a poor man I would just have to get a dog and a bit of string, with a descriptive board on my breast." His vision of the Unseen and the Beyond was, however, never clouded,—that was always bright and clear. "I am in the tunnel just now," he said, "but I see light at the other end." A present pleasure, however, lay in store for himself and for his friends. His surgical adviser encouraged him to hope that an operation might succeed. Old as he was he submitted to the painful operation, without the aid of chloroform, and the cataract was successfully removed.

The recovery of sight was not only a boon to himself but a benefit to others as well. It gave him a new start, and enabled him to perform the Christian work on which his heart was set.

The service in which he chiefly delighted was visitation. He had a number of old and bedridden people on whom he regularly called, and with whom he talked and prayed. One of his exercises was to repeat to many of these hungry souls portions of the sermons which he had heard on the previous Sabbath, and with which his own soul had been filled. Many of these poor parishioners of his came to regard Mr. Sharp just as their "minister," not only in respect of the "sermons," but because they found in him a ready listener to and sympathiser with their troubles, and a willing friend to render any help in his power.

In the Sailors' Home, the scene of his more active years, he would often be found on a Sabbath evening uniting in the services there, and warming the heart of many a simple seafaring man by the outpouring of his heart on their behalf at the throne of grace.

The interest which he felt at an early period in temperance work continued unabated to the end. He regularly attended the Gospel Temperance and Band of Hope meetings which were held in the Madeira Street Chapel. Whenever there was a hitch, owing either to the expected speaker not turning up, or failure to secure "supply," Mr. Sharp was expected to come to the rescue, and his venerable form rising to speak was always a welcome sight to the audience. Whether he spoke to the grown-up folks, or to "the bairns," the smile of pleasure, which generally grew to the hearty burst of laughter, as he opened his budget of stories,—of which he had a wonderful and varied collection, gathered chiefly from his own early experiences,—testified to the delight of his hearers. One thing he never lost sight of—the practical application.

On the 5th of June, 1884, the aged couple, surrounded by their friends, celebrated the jubilee of their marriage. In the festive gathering there was an element of quiet and sacred joy. A jubilee of a marriage is an occasion which, while it recalls a long retrospect of past years, signifies that life is also nearing its close. The end soon after came, but the marked individuality of the good man remained to the last. The few homely words he uttered in reference to his approaching departure, possess a simple pathos which touch the heart. We might almost say that no other words would have befitted the man and the occasion so well.

Although feeble he was yet able to move about in his old way till within two days of his death. On Wednesday, the 24th November, he was seized with spasms in the region of the heart. Next morning, however, the alarming symptoms seemed to have disappeared. His daughter, Mrs. Melrose—under whose care the aged couple had been for some years—observed to him that he seemed to be much better. "Yes," replied he; "but the pain yesterday is a peace warning." She remarked, "Yes, but you know you have always said you were ready to flit." "Well, well," he replied, in his own quaint and homely manner, "they're packin' my things in the cart now, and I hope I winna be lang on the road." In the afternoon he rose and went into the parlour, and after some time began to arrange some small articles which he was in the habit of distributing among a few poor people whom he befriended. It was noticed that he did not put the articles into his bag as usual, but away into a box where he kept things not immediately wanted. One of the family asked him why he did so. He said, "It was best to have everything in order against your decease." Sometime later he went to his own room, where his grand-daughter read to him. A clock struck while she was reading. He asked if that was seven o'clock. "No," she replied, "it is only six." "What a pity!" he said. "Why is it a pity, grandpapa?" she asked; and he answered, "Because, if it had been seven, I would have been almost *hame*." After seven o'clock he called the family together, and engaged in family worship. This concluded, he retired to rest about eight o'clock. It seemed as if he felt the door of the invisible home opening to him. He quietly said to his wife (long an invalid and confined to bed), "For as long ill as you have been, I will be hame before you yet." Only a few words passed between them, when his head fell gently to one side. He had fallen "asleep." Thus the "earthly tabernacle was dissolved," and the aged pilgrim entered into possession of "the house not made with hands, eternal in the heavens."

As an indication of the esteem in which our venerable friend was held beyond his own religious circle, at his funeral—besides his own pastor, Dr. Landels, and the pastor of the Baptist Church in Leith, Rev. J. Forbes Jackson—there was present, taking part in the religious services in the house, the Rev. J. H. MacCulloch and the Rev. Dr. Dickson, the respected ministers of the North Leith Parish and Free Churches. In Madeira Street, and on the line of route to Rosebank Cemetery, the window blinds were drawn down in token of respect of a good man departed. At the grave, and before the coffin was lowered, his old friend and pastor, Dr. Landels, uttered a few appropriate words, telling the story, in the simple, child-like words of him whose remains they were committing to the dust, of his *hame*-going, and appealing to those who were gathered round his grave to be ready, as he was ready, for the last "flitting," that in their case, when the time came, it might also be a removal to "the house not made with hands, eternal in the heavens." This could only be through the exercise of that simple faith in and following of Christ which characterised their departed aged friend. W. B.

Children's Readings.

"WHO SHALL ROLL US AWAY THE STONE?"

By Rev. F. H. Robarts, Glasgow.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great.—Mark xvi. 3-4.

THE day that is kept in memory of the death of our Lord Jesus Christ is called "Good Friday." Don't you think it ought rather to be called "Bad Friday?" Good Friday for us; for it brought us the greatest blessing God could give; but Bad Friday when we remember what was done on that day. The greatest crime ever committed in the world was the crucifixion of Jesus Christ.

What happened directly after the crucifixion? The dead body of Jesus was buried in a sepulchre which was hewn out of a rock, and there it lay the whole of Saturday.

Then came Sunday, the first day of the week; what happened then? Very early in the morning, at the rising of the sun, earlier than you are generally awake, three good women were walking through the garden to the sepulchre in which the body of Jesus was laid.

I daresay you have sometimes seen people going to churchyards and cemeteries with nosegays of flowers to lay upon the graves of their friends. Were these women bringing nosegays of flowers? No; but something else that smelt very sweet. They were bringing sweet spices, that they might anoint the body of Jesus.

But how could they get to it? In this country you know the dead are buried in a deep grave dug in the ground, and covered up with earth so that you cannot get at them again; but the body of Jesus was not put into a grave like that, but into a sepulchre hewn out of a rock, and a great stone was rolled so as to close the entrance.

Let me try to explain this. When I was in Jerusalem I saw a celebrated tomb called "The tomb of the Kings," and there I saw how the stone was managed. There was a great heavy stone, something like a great millstone; it was as large as a large cart-wheel, and perhaps eight or nine inches thick. Then there was a groove cut in the ground, and the stone rolled in the groove, as the wheels of the tram cars roll in the grooved rails.

Such a stone had probably been placed at the door of the sepulchre; it would be very heavy, far too heavy for weak women to move, so as

they got near they began to ask the question, "Who shall roll us away the stone from the door of the sepulchre?" but when they came to the place they found the stone was gone.

What a surprise! I shall tell you of three surprises which they had, and that was surprise the first!

Don't we sometimes fear that we shall meet with great difficulties in our path something like that great stone? How ever shall I do that hard sum? how ever shall I pass that difficult examination? Now, we shall often find that when we come up to the place where we expect a difficulty the difficulty has gone, and that God has rolled the stone away.

Now for surprise the second. When the women went into the sepulchre they found that the body of Jesus was gone, and an angel said to them, "Be not affrighted, ye seek Jesus of Nazareth; He is risen; He is not here: behold the place where they laid Him." The body was gone. That was surprise the second.

Now for surprise the third. Mary Magdalene began to cry, for she loved Jesus very much and feared that His body had been stolen away. While she was crying she heard a voice. "Woman why weepest thou, whom seekest thou? She thought it was the gardener speaking to her, so she turned and said, "Sir, if thou have borne Him hence tell me where thou hast laid Him and I will take Him away." And now the person she thought was the gardener called her by her name "Mary," and when she looked at Him she saw that it was Jesus Himself, risen from the dead. There are our three surprises; the first surprise, the stone was gone. The second surprise, the body was gone. The third surprise, Jesus was alive again.

How glad Mary must have been to go and tell the disciples that Jesus was risen from the dead, and that she had seen Him! and should not we too be glad and sing our brightest hymns to celebrate His resurrection, for He says, "Because I live ye shall live also."

If ever you go to Milan in Italy be sure you go to see the cemetery. There you will find splendid monuments of white marble among beautiful flower beds under the clear blue Italian sky. In the centre of the ground there is a grand marble monumental tomb which every body goes to look at. You walk round it and examine it on every side to find the name of the person it commemorates; but there is no name to be found.

And now you notice that *the lid of the tomb is raised:* and lower down on the side of the monument you find some beautiful carving, representing a cross and a ladder; a hammer and nails; and a crown of thorns.

What do you think the monument means? It is intended to teach this comforting lesson to the mourners who come to the cemetery, that Jesus who died on the cross is risen from the dead and that because He lives we shall live also.

What a joy for all those who know Jesus as their Saviour to look forward to their own resurrection from the dead, and to their happy meeting with the loved ones who have fallen asleep in Jesus, and to living together in the bright home which He has gone to prepare for all who love Him.

THE BAIRNS' TRIP.

BLITHELY sings ilk little birdie;
The wee lambies loup for glee;
Bonnie flow'rs, withouten number,
Deck the muirland and the lea;
For it is the time o' simmer,
An' the warl is fou o' joy—
Bairns, too, maun hae their frolick:
Wha would grudge them their bit ploy?

Faithers, mithers, gran'pas, grannies!
Dinna haud the weans at hame—
Ance yersels were licht an' souple,
Though ye noo are douce an' tame.

Lat the callans and the lassies
Rin, like maukins, on the green—
Lat them wauken a' the echoes,
Wi' their lauchter and their din.

Aiblins, whan their locks are lyart,
And they're left their lane to pine,
It may gie them glints o' gladness
To remember auld lang syne.

Laddies! ca' the boundin' futba'
Wi' yer micht, and dinna spare
Lassies! ye can pou the gowans,
And mak garlands for your hair.

The hail simmer day's afore you;
Nocht ava to dae but play!
Routh o' farls, tea and cookies,
To refresh you, ye shall hae.

An' when a' the fun is over,
May your sleep be saft and soun'—
Maybe we shall a' forgather,
Whan the simmer neist cams roun'.

Notes.

By a Rambling Observer.

WE notice that on the first Sunday in May a Baptish church, composed of ten members, was formed in Kirkintilloch, and that the Rev. J. B. Gillison has been elected pastor. The largely attended meeting which was held on the following Monday, at which the Rev. Mr. Gillison, Free Church minister of Fossoway, father of the pastor, Dr. Landels, of Edinburgh, Rev. F. H. Robarts, Messrs. Graham and Rae, of Glasgow, and neighbouring ministers delivered addresses, shewed with what lively interest the movement was regarded. Since then we are happy to learn that the little church has more than doubled its membership, and that several others are seeking admission. The brethren in Kirkintilloch have entered on their work in large-hearted manner, and are singularly favoured in having a young man of such promise as their pastor. We cordially desire for him and them much of the divine blessing.

WE are pleased to see in various directions signs of denominational progress. Within the last two months we have seen reported the opening of three new chapels—Cumnock, Helensburgh, and Queen's Park, Glasgow—and this month a new erection is to be opened for the use of the church in Dumbarton. In little more time three new churches have been formed—Ayr, Hamilton, and Kirkintilloch—all of them with pleasing prospects of success. The denomination is thus having its cords lengthened, and we trust its stakes are being strengthened as well. We hail these movements as indications of a better state of things than has too long prevailed; and we sincerely desire, and confidently hope, that what has been done may only prove to be an earnest of greater things to be attempted in time to come. Our resources are small; but our principles are scriptural, and the Lord of Hosts is with us.

THE opening of Queen's Park Chapel, or church, as our friends seem disposed to call it, is a most gratifying fact. The little church has had many difficulties to contend with, and two years and a half ago, when their young pastor was settled among them, there seemed little prospect that in so short a time they would be able to worship in a sanctuary of their own. With great courage, though with small means, they resolved to commence their great enterprise. Led by their pastor, they sought to ascertain how much money they could raise among themselves, and afterwards laid their case before their friends in other churches. The result is that they are now meeting in one of the most attractive houses of worship of which our denomination in Scotland can boast. Indeed, we have not seen anywhere a chapel of the same dimensions and cost which will compare with it. The style of architecture is as pleasing as it is unusual in our body, the workmanship is of a very superior quality, the arrange-

ments admirable, the accommodation, consisting of a church that will hold some six hundred worshippers, a large and elegant lecture room adjoining, and several class rooms and vestries, all that can be desired. The whole has been produced at a cost which seems fabulously low, insomuch that most who see the place are unable to imagine how the thing could be done. Altogether it is most creditable to all concerned, architect, builder, and not least to the church and its pastor. And though a debt exists, it will not be found unmanageable by such an enterprising people, and we hope it may be considerably reduced by the forthcoming bazaar, and before long by the kindness of friends entirely extinguished.

THE opening services onthe 22nd and 23rd appear to have been very successful. Dr. Landels preached in the morning, Dr. Marcus Dods, in the afternoon, and the pastor in the evening. The attendance at all threee services was very gratifying, and the collections amounted to about £120. On the Monday evening a largely attended soiree was held. Letters of apology from neighbouring ministers were read. Excellent addresses were delivered by the Revs. MacMillan of Strathbungo Parish Church, Dr. Corbett of the U.P. Church, Messrs. Rollo, and Elliot, and Jenkins, and H. Bowser, Esq., Glasgow, Revs. Messrs. Wylie, Woodrow, and Dr. Landels of Edinburgh. Dr. Landels, who was about the last speaker, indulged in some playful talk about his son's sermon the previous evening, which he said had been pronounced better than his own in the morning, telling the meeting that they did not know how much they were indebted to his own criticisms for the excellence of his son's sermon. This led one of the deacons to state that they often heard sermons quite equal and even superior to that. This witness is true as we can testify ; and if Dr. Landels, as editor of this MAGAZINE, will allow us to say so, we augur for his son, should health be vouchsafed to him, a course quite equal if not superior to his own. It will gratify him to know that such is the opinion of many. During the evening Mr. Jenkins, in name of the ladies of the congregation, presented the pastor with a very handsome gold watch, as a token of affection and appreciation of the earnestness and zeal with which he has laboured and led the church in this work.

THE Supreme Courts of the three great Presbyterian denominations, according to long-established custom, held their sittings in Edinburgh last month. Their proceedings have been so quiet and orderly that even the pious and impartial *Scotsman* has had no occasion to utter its usual jeremiad over clerical misbehaviour, and afford amusement to its readers by its censure of the "fathers and brethren." The Established Assembly was, of course, opened with the usual pomp and paraphernalia, which furnish such a striking comment on the words of our Lord, "My Kingdom is not of this world." The Free Church opening was accompanied by much less ceremonial, which, however, is more than compensated for by its greater abundance of real work. It is pleasing to note that all these bodies show unmistakeable signs of being alive to the evils and the

wants of the age, and are to be congratulated on their efforts to combat the one and supply the other. The Established Church is happily discovering what great things may be achieved by appealing to the voluntary principle; and perhaps the much larger contributions of the Free and purely voluntary churches may shortly open its eyes to the desirableness of depending entirely on the free-will offerings of its people, and renouncing altogether the support it receives from the State. If the poorer bodies can, in addition to supporting their own ministry, contribute so much more than it does for external purposes, what great things might it not accomplish if, like them, it were to cast itself entirely upon, and thereby seek more fully to develop, the willinghood of the people. It is pleasing also to see the greater brotherly feeling which characterises the relations of the different bodies. Prominent Nonconformists dined with the Lord High Commissioner on the eve of the opening of the Assemblies; and others, such as Principal Cairns of the U. P. body, Dr. Landels of the Baptist, and Principal Rainy, moderator of the Free Assembly, are reported as sending apologies for absence. It may be that these gentlemen feel that their acceptance of an invitation to dine with the Lord High Commissioner, as such, would, as involving a recognition of the supremacy of the State over the Church, amount to a compromise of their own ecclesiastical position; but not the less will they appreciate the kindly and catholic feeling which led to the invitation being given.

Review.

God Within Us, and other Sermons. By the Rev. J. Coats Shanks. *London:* Alexander and Shepheard.

These Sermons will have a special interest for our readers, as the productions of one who was numbered among the students of our Union in the earlier days of its history. The writer is evidently possessed of a poetic vein, a cultured mind, and a lively imagination, and draws his illustrations from a wide field, both literary and scientific, so that there is a freshness about his discourses which secures the reader's attention.

For our part we should have liked to see greater prominence given to the leading characteristic doctrines of the gospel. It is not that these are ignored or under-valued by the author. In the sermon on the preaching of the Cross the doctrine of substitution is clearly, if briefly, stated; and all through, the doctrines of grace may be said to be assumed, or taken for granted. But in these days in which so many are led away by a cultured agnosticism and a semi-christianised infidelity, the preacher can scarcely be too plain and persistent in holding forth and reiterating the three R's—Ruin through sin, Redemption through Christ, and Regeneration through the Holy Spirit. Even

the best informed of our church members have need often to be reminded of "the first principles of the oracles of God."

Perhaps the style of the discourses is scarcely a fair subject of criticism, as there is so great and so legitimate a variety of style in pulpit composition, and as much that appears in the delivery does not find a place in the manuscript or the printed sermon. But if the discourses were delivered exactly as they appear in the volume before us, we may be pardoned for saying that a little more direct application and personal appeal would add to their effectiveness.

Gleanings.

DID YOU PRAY FOR HIM?

"IT was a dry sermon this morning; I cannot say that I profited much by it. His words seemed to me to have no power; and there was nothing in it that suited my case."

"How very strange. It seemed to me that every word was meant for me, and came home to me with a power which was all but resistless. Every word he uttered appeared to come from the heart."

"I don't know. The fact is, I have not profited by his preaching for some time. I did not expect to this morning, and I am not disappointed."

"Ah, perhaps, that explains it. If you did not expect to profit, I suppose you did not pray in faith."

"Well, I cannot say that I prayed for him at all. What's the good of praying if one does not like his preaching? How can we profit by preaching which we don't like?"

"Perhaps if you prayed for him you might like his preaching better. For my part I could not expect to profit regularly by any preacher for whom I did not pray. If I want God to give me a blessing through any channel, I think it is as little as I can do to ask him for it. And I find that He does not suffer me to ask Him in vain. It is true I do not expect Him to work miracles on my account by sending me blessings through other than the appointed channels. But a faithful minister is of God's appointment. And you cannot say that our minister is not that. He preaches the truth fearlessly. He rebukes sin in all. God does own and bless his labours. A large congregation hear him with profit every Lord's day. Sinners are converted by his ministry. And it seems strange that you cannot profit. For my part I ask God to send me a blessing through him, with the utmost confidence, and He does send it. Suppose you try my plan. Suppose that instead of carping at the minister, you begin to pray for him. Take my word for it, you will find it the most profitable course. You are not likely to profit much by any minister, if you do not remember him either at the family altar, or in the closet; if during the whole week, when you are alone, or when your family are gathered around you, YOU DO NOT ONCE PRAY FOR HIM."

THE MONK.

I read a legend of a monk who painted,
In an old convent-cell in days by gone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell.
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honour to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when His cross I view!

"But no—'tis vain I toil and strive in sorrow;
What man so scorns still less can He admire;
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes; within his cell—oh, wonder!
There stood a visitor—thorn-crowned was He,
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of Me."

And round the walls the paintings shone resplendent
With lights and colours of this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth or meed;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed.

—*Home Journal.*

THE GOSPEL MUST PRODUCE LOVE.- Either the human heart is incapable, from its nature, of feeling love, or that man will feel it who, enveloped in ignominy as a garment, has seen the God of glory descending even to him to seek him in the depths of his disgrace; who, from the gloom and sorrow in which his conscience kept him plunged, has seen himself transported into a region of light and happiness; who, in respect to himself, has seen verified that amazing language of the prophet, "In all their afflictions he was afflicted;" who has seen—O mystery! O miracle!—his God travelling by his side in the rugged path of life, nay, voluntarily assuming the burden which was crushing him; a God humbled, a God weeping, a God anguished, a God dying! That long contest, if I may dare to say it, that agony of God for generations, that painful birth by which humanity was brought forth to the light of heaven, has been revealed to him in the ancient dispensation. He has been shown the very steps of God impressed upon the dust of ages, and mingled with the footprints of the human race; but at the trace which that God has left on the rock of Calvary, the rock of his heart is broken, the veil of his understanding torn away, and, what he could never think of without temerity, he henceforth conceives, as necessary, that if God has thus loved humanity, he ought to love it as God has done, that is to say, with the same spirit, and in the same manner. What, then, will we do? None will ever love God, or that man will love Him; that man will never love God, or he will love Him from this hour. Who can conceive of any means of producing love superior to this? What could God—yes, God Himself—do more? What could He give, after having given Himself? That man, then, has only to believe in order to love; and because he loves, the works he will thenceforth perform shall be works of God.—*Vinet.*

Intelligence.

Rev. D. P. M'Pherson, B.D., of Adelaide Place Church, Glasgow, has been invited to succeed the late Rev. Hugh Stowell Brown, at Myrtle Street Church, Liverpool.

Rev. William Stevenson, Irvine, has been called to the pastorate of the church at Kirkcaldy.

Mr. Smoldon has not seen his way to accept the unanimous invitation of the church in Forfar.

Anstruther.—Church Bible Class.—The annual social meeting of the Bible Class was held in the schoolroom on Tuesday, May 26th. After tea the chairman, Rev. Mr. M'Intosh, in reviewing the past session, stated that the syllabus comprised twelve lessons on "The Life and Times of the Minor Prophets," "Sketches of nineteen New Testament Characters," and three lectures, "Bunyan's Pilgrim's Progress," "The Pilgrim of the Middle Ages," "The Catacombs of Rome," and he congratulated the members of the class on the more than ordinary interest they had taken in the subjects of study. There were 163 names on the roll, with an average attendance of 121. Towards the close of the meeting John Thomson, in a neat speech, presented John Dick, who had so well filled the post of secretary for the past three sessions, with a handsome silver albert and appendage. The meeting was one of the best and most enjoyable the class has ever had.

Dalkeith.—The fifteenth anniversary social meeting of the Bible Class in connection with the church was held here on Friday evening, 13th May. The attendance was small. Rev. T. F. Mulholland, pastor, presided. After tea, the secretary read his report, sketching the work done by the class during the year, which was considered very satisfactory. The chairman then made his remarks, commenting principally upon the report. Addresses were delivered by Rev. Mr. M'Lellan, Edinburgh; Rev. Mr. Louden, Cockpen Free Church; Mr. Fleming, town missionary, Dalkeith; and Mr. Gibson, Vogoie.

Dundee.—The closing social meeting of the Bible Class connected with St. Enoch's Church was held on Saturday, 2nd April, in the hall behind the church. The pastor, the Rev. Wm. Tulloch, presided. After tea, the chairman gave a brief *resume* of the lessons gone over during the session, the subject under consideration being the "Acts of the Apostles." The attendance at the class has been larger this session, there being upwards of 70 on the roll. A short and appropriate address was also delivered by Mr. Robert Anderson. Two essays by members were also read. The secretary, in proposing a vote of thanks to the pastor, expressed the indebtedness of the members of the class to Mr. Tulloch for his hospitality that night—the members being entertained as the pastor's guests—and also for the painstaking and interesting way in which the class lessons had been dealt with. A very enjoyable meeting was then brought to a close by singing the doxology.

Edinburgh.—Dublin Street.—*Temperance Association.*—This society held the closing meeting of its second session on Monday evening, in the hall of Dublin Street Chapel, when over a 100 members and friends sat down to tea. The chair was occupied by one of the honorary presidents, Mr. John Wm. Johnston, and on the platform were—Messrs. Robert Lockhart, S. Jeffers, W. Davidson, Charles J. Guthrie, advocate; Rev. R. Macnair, Mr. Smith, of Manchester; and C. E. Cunningham, secretary. After tea a letter of apology was read from Mr. Rose, who was unable to be present. The chairman in the course of his introductory remarks, observed that it was instructive to notice the various definitions of the word "temperance" that were current, but he preferred this one—"the moderate and proper use of all good things, but total abstinence from all bad things." So, he remarked, if they took that to be the meaning of the title of their association, the aim and object they had in view was beyond and above teetotalism, or simply abstinence from alcoholic drinks. Let them start with teetotalism. There were other vices, however, than temperance and other virtues than total absinence. He said that he wished to congratulate the retiring president and other office-bearers upon the very gratifying progress

of the society during the past year. The roll at the end of the first year numbered 65, with a maximum attendance of 52; while last year it munbered 107, with a similar attendance of 80. Mr. Guthrie, in a telling address, appealed to the young men and women of the association to do their utmost to extend the principles of abstinence. Mr. Smith, of Manchester, also spoke. Several members and friends contributed pieces on the piano and violin, songs, and recitations, all of which contributed much to the evening's enjoyment. Mr. Lockhart moved a vote of thanks to all who had taken part in the programme, along with the speakers and the chairman. The meeting was closed by the chairman pronouncing the benediction.

EDINBURGH.—DUNCAN STREET.—Anniversary services were conducted in this church on Sunday, the 17th ult., when the Rev. Dr. Landels preached in the forenoon, and the Rev. R. Auchterlonie in the evening. The attendance at both diets was fair, and the strangers were listened to with marked attention. Following the anniversary services, the usual soiree was held on Monday evening, the 18th. The pastor of the congregation, Rev. J. M'Lellan, presided. The attendance, although not up to the average of former years, was satisfactory. After tea had been served, the programme, consisting of addresses, anthems, and hymns, was gone through in a highly creditable manner. The chairman, in his introductory remarks, referred to the success which had attended their efforts as a congregation during the past year, and pathetically referred to the sad loss they had sustained in the death of Mr. Cruickshank, the senior deacon. Addresses were also delivered by the Rev. Mr. Wemyss, M.A., who took for his subject the spiritual welfare of a church, and exhorted his hearers to renewed effort and energy; the Rev. Forbes Jackson, M.A., on prayer and its effects; Rev. Alex. Wylie, M.A., who spoke to advantage on courage and brotherly kindness. The Rev. George Dunn, and Robert Wilson, Esq., also followed with suitable remarks in a lively strain and of an encouraging nature.

HELENSBURGH.—The church here was opened for worship on Thursday, 14th April, at 12 noon, by the Rev. F. H. Robarts, President of the Baptist Union of Scotland. The building, which is seated for 280 persons, was filled to its utmost capacity. Mr. Robarts chose for his text 1 Cor. xv. 1-4, and preached therefrom a very thoughtful and interesting discourse. The collection, which was on behalf of the Building Fund, amounted to £30. In the evening a public soiree was held in the church, the pastor, the Rev. G. A. Wilson, presiding. In the course of his remarks he said that the church with site would cost between £1400 to £1500, and that they had collected by subscription, bazaar, and other means a little over £1100, leaving about £400 still to be raised. Excellent addresses were delivered by Revs. P. J. Rollo, T. D. Landels, M.A., Mr. J. C. Graham, Glasgow; S. G. Woodrow, Edinburgh; Rev. Alexander Hislop, M.A. (U.P.), and Rev. James Troup (C.C.), Helensburgh. On Sabbath, the 17th inst., special opening services were held. The Rev. D. P. M'Pherson, B.D., Glasgow, preached morning and evening, and the pastor in the afternoon. The members of the church have been greatly encouraged by these interesting meetings, and feel that a bright future is opening out before them.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

Those who wish intelligence to appear, are requested to note the time at which their reports should reach us.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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Baptist Union of Scotland.

PUBLIC MEETING.

THE CLOSING LECTURE of the Summer Theological Session will be delivered in

DUBLIN STREET CHURCH, Edinburgh,

ON

FRIDAY, 1st JULY, at 8 p.m.,

BY THE

REV. ROBERT MACNAIR, M.A., M.D.,

SUBJECT:—*The Christian Scribe.*

NOTICE.

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SCOTTISH
BAPTIST MAGAZINE.

Death Abolished

"Our Saviour Jesus Christ, who hath abolished death."—2 Tim. ii. 10.

S death abolished—done away with so that it no more exists? How can this be? Do we not meet every day with proofs of its existence? It enters our homes, and casts its dark shadow over our relations. It siezes our loved ones, and snatches them from our embrace, so that we see their faces and hear their voices no more. And hearts are pierced, and wailing is heard in our homes, because of the ravages it is working daily.

Death abolished! When every daily paper has its obituary—when in so many of our walks we meet with the funeral procession, and know that beneath the sable plumes there lie the remains of some one dead—when old church yards are overcrowded, and new cemeteries are no sooner opened almost than they are peopled with death's victims. Myriads of human beings die every day. They die in infancy, in youth, in maturity, in old age. They die by war, by accident, from disease, from nature having run its course, the vital parts becoming gradually less active, and ultimately ceasing to move.

Death abolished! And yet in our bibles it is written. "It is appointed unto men once to die." And the brief records given us of the longest lives, all end with this sad monotone—"and he died"—"and he died." The book records but two exceptions to this universal law. For the rest, however much their life was prolonged, this was still the end—"*and he died.*" To nearly a thousand years in some cases their life extended; but always with the same result. "All the days of Jared were nine hundred and sixty-two years; and he died." "And all the days of Methusaleh were nine hundred and sixty and nine years; and he died." And so it has been with all generations since then. The coming of Christ made no difference to the fact that all lives end in what men call death. The only difference between us and the antideluvians being this that while their lives were so prolonged, ours are so brief that they can hardly be said to have begun before death brings them to a close.

Death abolished! When? Where? Up yonder, in happier worlds, there may be no graves. No widows and orphans. No David lamenting his Jonathan slain. No Jacob mourning for his Rachel lost. No Rachel weeping for her children, and refusing to be comforted because they are not. But here in this sin-blighted world over which death has reigned from Adam until now, the cities of the dead are more populous than the cities of the living. The stream of life has flowed incessantly into the dark gulf of death. And the present generation, however it may fare while here, can only expect to go as the fathers have gone.

All this may be said, and said most truly. And yet the words of our text are true also; and plain as they are true. There is no uncertainty or ambiguity in them. They are no mere rhetorical flourish or hyperbolical flight of fancy; but a sober matter of fact statement, written by a man whose fires of imagination age has long since cooled, and who is now possessed of the matured wisdom of a lengthened experience, as well as of divine inspiration—a man who feels that his own end is near, and who writes from the dreariness of his Roman prison, where the surrounding circumstances herald his approaching martyrdom. A man thus endowed and thus situated in the last message which he leaves, first to his son Timothy, and through him to the churches he has planted, and to Christendom at large, tells us plainly that Jesus Christ hath abolished death, not *modified* or even *mastered* but *abolished* death—done away with it—put it out of existence. Words coming from such a source, under such circumstances, must be taken as strictly and literally true; and there must be some way, therefore, of reconciling them with the notorious facts to which we have just referred.

Regarding them as applicable only to believers in Christ, it will help us to understand their meaning if we notice—

I. *What was implied in the original death penalty*—what was the death which would have come upon men but for the interposition of Christ, and which still in its worst features comes upon those by whom Christ is rejected—the death which Adam had to anticipate when God said to him, "In the day thou eatest thereof, dying thou shalt die."

(1) *It is obvious that this did not mean simply the dissolution of the body and of the relation between body and soul to which the term death is now applied.* That, in the manner in which it now takes place, was no doubt included in it. But that as it now takes place forms but a small part of it. Indeed, had there been no sin and no death, there is reason to believe that man's case universally would have been

very much what the believer's is now—that is to say, some dissolution or change of the body and bodily relations, would have taken place even though he had never sinned, and never incurred the death penalty, and though the word death had never been heard. In order to fit him for life in a higher sphere, a change would most likely have taken place in his bodily frame, such as is now affected by the resurrection in the body of believers. And any mere dissolution which took place in order to such a renovation and transformation would hardly have been worth calling death, or holding out over man as the penalty of his transgression. The bodily dissolution which formed part of the death penalty meant something altogether different from that, something infinitely more to be dreaded. It meant, as regards this bodily frame, its irrecoverable eternal dissolution—its violent, painful, loathsome destruction, and consignment to its original nothingness, or to the inanimate particles of which it was originally composed, and that without hope or possibility of recovery or renewal. It meant a dissolution without any following resurrection. For the resurrection to this extent is really the abolition of death. The resurrection steps in and arrests death's course, saying, "Thou shalt go no further. Henceforth, thou shalt not be." Altogether different would it have been, but for the interposition of Christ. Then, the *dissolution* of the body would have been the *end* of the body, its utter extinction as a body, so that it would no longer have any place in the creation of God.

(2) *The death penalty meant something worse than anything that could befal our bodily frame.* It meant our own eternal separation from the friendship and favour of God. But for the intended introduction of the Mediatorial scheme, Adam after his fall could have had no more friendly intercourse with his Maker. He would have been separated forever by legal as well as by personal barriers from Him who is alone the fountain of life—shut out from fellowship with Him—cut off from every token of His favour. *His bodily dissolution* would have left him without any mitigation of the feeling of destitution, and disorder, and wretchedness, which must be experienced by the God-abandoned soul, when there is nothing to blunt its sense of exposure to God's righteous indignation. Severance from the body would have been accompanied by more sensible severance from God's favour, more vivid realisation of God's anger, and of the impassable gulph which intervened between God and him. It would have left him without any hope that at some future day there might be some mitigation of, or release from, his misery. Not only his bodily dissolution without hope of recovery; but what is far more to

be dreaded, *spiritual* darkness, disorder, destitution, despair, and wretchedness would have been the doom of the man on whom the sentence took effect, "Dying thou shalt die."

In accordance with this you find the Scriptures speaking of death as if it were something quite different from the extinction of the bodily life, and the dissolution of the bodily frame. These, although included in it, form so small a part of it, that the Scriptures treat them as scarcely worth being reckoned. Thus they say, "The soul that sinneth it shall *die*," when the thing intended cannot be the bodily dissolution to which all men are liable, but the worse results which accompany it. Again, they say, "Turn ye, turn ye, for why will ye die?" when the meaning cannot be that by turning men will escape bodily dissolution, for that comes to all alike; but those worse and more awful results. They thus shew that these, and not bodily dissolution, are what they mean by death.

(3) It is on account of these that death has been called the king of terrors—a name which testifies to the dread with which it is naturally regarded. Men instinctively recoil from death, as they might be expected to do, seeing that God appoints it as the penalty of their transgression. And this feeling is not to be wondered at, nor laughed nor reasoned out of existence. It is the most reasonable feeling with which death can be regarded. For we may be sure that God would not have appointed death as the penalty of sin, if it were not something which men have supreme reason to dread. Hence, not to dread it betokens a degree of stolidity or of blindness by no means to be envied. And instead of admiring as brave those who expose themselves without fear to all that the Scriptures mean by that word *death*, we ought rather to pity them for their folly. I am not speaking of Christians, now, for to them death is abolished; but of men who reject Christ, and to whom therefore death remains in all its awfulness. In such men it is no proof of their discernment or their wisdom that they can make light of death. A much more becoming feeling—much more worthy of intelligent and rational beings, is theirs, who, so long as they know nothing of the abolition which Christ has achieved, are, through fear of death, all their lifetime subject to bondage. The criminal has less reason to dread death on the scaffold—the victim of the Inquisition had less reason to dread death by torture, than every unbeliever has to dread death in whatever form it comes. And it is a proof that our poor fallen perverted human nature has not lost all its power of discernment, when it shrinks with horror from death in the primary sense of that word, as meaning God's penalty on man's sin.

II. *Wherein can it be truly said that Christ has abolished death.*

In order to see this we have only to revert to what has gone before, and consider how different to all who believe in Christ, is that event which we still call death, from that which man had to anticipate as the penalty of his transgression.

(1) *The dissolution of the body* is not now final, as it would have been; but a temporary putting off in order to a glorious restoration and reunion. Instead of lying in the grave forever, and dissolving finally into its original elements; it only rests for a time as men take rest in sleep, in order that it may rise up in possession of new vitality and vigour, renovated, transformed, glorified.

When a believer dies, as we call it, he only lies down to sleep with the prospect of this glorious waking secured to him by the words and the work of our Lord. The Saviour not only announced Himself as the Resurrection and the Life; but illustrated and verified His announcement by the miracles He wrought on the bodies of the diseased, and by His own coming forth from the tomb. In view of these, what we call death ceases to be the thing to which the word was originally applied—the penalty which was primarily attached to sin. It has been divested of its awfulness, and changed into what our Lord more properly called a sleep. Instead of its being any longer a thing to be dreaded, it leads to the most glorious apotheosis of which mortals can conceive. The body we call dead is only sleeping and will wake in the likeness of Christ—"fashioned like unto His glorious body." O wonderful transformation! Judging from the descriptions given in Scripture of the resurrection body of Christ, we may truly say that all the splendour of monarchs is nothing to the glory which shall then invest the meanest of the saints of God. "He shall shine as the firmament; nay, he shall outshine the stars. The righteous shall shine forth as the sun in the Kingdom of their Father."

Think of this as resulting from what men call death? Is this what was meant by death in the first instance? Is this what man was threatened with, and had reason to expect, as the penalty of his transgression? Is not death abolished, done away with, when changed into this? Is there not good reason for the Apostles words, "Jesus Christ hath abolished death, and brought life and immortality to light?"

(2) The dissolution of the body, which men still call death, does not mean in the case of believers, as it primarily did, eternal separation from God. It means, indeed, something very much like the opposite of that. For it means the admission of the disembodied soul into God's more immediate presence, where fellowship with God is closest,

where His glory is most clearly revealed, and His favour most fully enjoyed. Those who have laid aside the obscuring veil of this earthly tabernacle never lose sight of God; but dwell forever in His presence. "They see His face." "Their eyes see the King in His beauty." To them His goodness is most gloriously manifested, and on them He lavishes the richest tokens of His love.

The event which men call death introduces them to all this—introduces them to it immediately, not after the body has been raised and transformed, but immediately on the spirit quitting the cumbering clay!

If this be so, we may well ask, as we have asked already, Is this death? Was this what God meant when He threatened death as the penalty of man's transgression? Surely this is not the curse which His lips pronounced when He said, "In the day thou eatest thereof, dying thou shalt die?" It is not this of which He warns men when He says, "The soul that sinneth it shall die." "Turn ye, turn ye, for why will ye die." That is all gone. To the believer, nothing of death is left.

> "There is no death! What seems so is transition
> This life of mortal breath,
> Is but a suburb of the life elysian,
> Whose portal we call death."

Let us then seek to realise our privilege. Let us remember that there is no death to those who are united to Christ. His word is, "He that liveth and believeth in Me shall never die." "Because I live ye shall live also." And His words are true in the fullest sense. He does not "keep the word of promise to the ear, and break it to the hope." He does for us all that He says, and more than all. Be it ours, therefore, to live as those who have no death to dread, who joyfully welcome the event so designated as God's ministering angel sent to conduct us to our Father's house on high.

BARNABAS.

TRUST NOT SIGHT.

"Under His wing shalt thou trust!" Not "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God is really taking care of you! You may always be safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long. "Under His wings shalt thou trust!"—*Miss F. R. Havergal.*

The Christian Scribe.

By Rev. Robert Macnair, M.D.

From the closing address delivered to the students of the Scottish Baptist Theological Hall on 23rd June.

TAKING as a starting point the words of our Lord—"Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old" (Mat. xiii. 52 R.V.)—the address went on to characterise some of the features of the Christian scribe, noticing—(1) *Discipleship*, as inferred from the expression, *made a disciple;* (2) *Scholarship*, as implied in the name *scribe*, the translation of *grammateus*, letter-man, or man of letters; and then proceeded as follows:—

(3) *Stewardship or ministry.* It may be thought that this does not flow so naturally from our Lord's description of the Christian scribe. The word steward is never named. But in place of it we have another and quite different word, householder. That is true, but we must notice the form of our Lord's teaching. The one of whom He is speaking has *been made* a disciple, and he *is* a scribe. These are two features of his character of which we cannot divest him. But he is not said to be, or to be made, a householder. He is "*like unto* a man that is a householder." But the resemblance does not extend to everything. "Moses was faithful in all God's house," but it was "as a servant;" but "Christ as a Son, over His house" (Heb. iii. 5-6). Moses was a steward; Christ is the householder. And so with every Christian scribe. He is in the house, and he has offices to discharge in the house, but "as a servant." He is to resemble the householder, but certainly not in possession. He is not over the house. It is never his place to lord it over God's heritage. He is to resemble the householder—*in the ministry of love*, in providing for the maintenance and support of the household, in feeding the flock of God, of which the Holy Spirit has given him the oversight. And that implies a stewardship or ministry on the part of the Christian scribe.

In regard to this, notice that the scribe *bringeth out*, just as a householder brings out; that is, he brings out that others may partake—may share in the provision he has laid in. A scribe is not one who is all the time only acquiring knowledge, but who also imparts

or communicates. As scribes it will be your business not only to take in, but also to give out. The two things must go together. The scribe acquires that he may give. And the more he gives, the more truly he acquires and possesses. It holds here if anywhere that "there is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, but it tendeth only to want." The best way to learn is to engage in the work of teaching. We can scarcely be said to know a thing thoroughly, until we are able to put it in such a shape as to make it intelligible to others.

On this account it is important that young men should have opportunities of preaching while they are carrying on their studies. In some communions it is, or used to be, the practice to exclude young men from the pulpit until they had finished the prescribed course of study for the ministry, when they are formally licensed to preach. But, in order to learn to swim, one must try to swim. The most perfect code of directions, the most complete series of rules, will never make a man a swimmer till he plunges into the water and strikes out and attempts to swim. He will very likely flounder at the first. And to get over this it may be well for him to study his guide-book, and get a more complete mastery of his rules. But his attempts, and his very failures, will do more to impress these rules on his memory, than many hours or days spent in conning them over without touching the water. Let me say to you, therefore, cultivate the art of bringing out. Aim at being teachers as well as learners. Have some sphere in which you can do something in the way of teaching, whether in the Sabbath School, or the Bible class, in the evangelistic service, or the weekly prayer meeting. And when opportunities are afforded you of addressing a Christian church from the pulpit, avail yourselves of these and preach. Don't be content with the function of intellectual or spiritual sponges, sucking in the juices presented to you in books or lectures. But aim at being force-pumps as well, sending forth streams of living water to irrigate the surrounding soil. And do this for your own sakes, and with a view to your own improvement as students. I am not now speaking of the good you may thus do to others, of the blessing which may rest on your labours while you speak to young or old, to converted or unconverted, in evangelistic meetings or in regularly formed churches. In what is done for the Lord, and done in dependence on His Spirit, you are entitled to look for a blessing. But, independently of that, and as an important branch of ministerial education, cultivate the art of bringing out and imparting spiritual knowledge.

And if my voice could reach the ear of churches, either vacant or

requiring temporary supply, I would say to them,—In looking out for a preacher, don't forget the students. The Convener is always ready to assist churches in finding suitable supply, whether for a single Sabbath or for a succession. And sometimes the very best way in which a church can aid the committee and the tutors in the work of ministerial education, is by throwing their pulpits open from time to time to the students, and thus giving them the opportunity of bringing out in the pulpit what they have been laying in in the class-room or in private study.

Notice next *what* the scribe brings out. He is like a householder who brings out of his *treasure.* The word *treasure* meant, in the first instance, the place in which precious things were kept or stored. And then it came to be used for the things themselves, the accumulated store of that which is prized and valued. In either case it is evident that the things which are brought out are *valuable*, and, in the ordinary sense of the word, may be regarded as part of the treasure. It is because they are suited for the purpose, that the householder makes use of them for the good of his household. Now the scribe in like manner brings out of his treasure *that which he prizes and esteems precious.* If you are to minister to others, minister to them of your treasure. If you want to do real good to others, let it be with that which you have tested and found precious to your own soul.

The householder to whom the scribe is likened brings out of his treasure. It was so with the great householder. He gave of His best. It was no ordinary commonplace store which He opened for the wants of His people. God withheld not His Son, His only Son, but gave Him up to the death for us all. And with Him He opened up to them all the treasures of wisdom and knowledge which were hid in Christ. And every follower of Jesus ought to give like this householder, to give his best, his most precious treasure, himself, his heart, his all. And every scribe should give of that wisdom and knowledge which he has found to be a treasure to his own soul. You, as scribes, should bring your very best, in the way of scholarly attainment and biblical learning, and consecrate it to the service of Christ and to the good of souls. If God has revealed anything to you, if He has opened up to you any portion of His own word, if you think you see farther into its meaning than it has been granted to others to see; don't hide the precious jewel in a napkin, but spend it freely when you are called on to minister to others. Sometimes there comes a temptation to keep our best things for special occasions. There comes perhaps a wet Sunday, and there is only a handful of people assembled to hear the preacher. He has a carefully prepared sermon,

with some brilliant ideas, according to his own thinking, the fruit of long and patient study. But he thinks it a pity to waste it on such an audience, and so he contents himself with a somewhat hasty and superficial exposition of a passage of scripture, or a few commonplaces, roughly strung together, to do duty for a sermon. Now in such a case the preacher might ask himself the question, whether he was dealing fairly by his hearers, whether those who had exercised some self-denial, faced the weather and put in an appearance, were not entitled to the best he could give them. But, apart from that, there is another question for him to consider, namely, whether he is acting fairly by his Master, and wisely for himself. If God has given him treasure, He desires him to employ it, to put it to use; and he may surely trust the All-wise and the All-bountiful who has filled his store once, to replenish it when needed. And, as already indicated, it is to a large extent by scattering that he increases, by giving out to others that he enlarges his own stores, fixes in his mind those views of truth he is unfolding to others, and prepares himself for the reception of additional stores. It may seem like a paradox, but it is literal truth that in spiritual matters to be lavish is true economy. It is so with our goods and our substance. "He that hath pity upon the poor lendeth unto the Lord, and his good deed will He pay him again." And it is so with those stores of heavenly wisdom which we acquire by meditation and study, or by patient waiting on the spirit of wisdom and revelation. By scattering them broadcast, as we have opportunity, we really increase. While others are profited, the seed scattered returns into our own bosoms with interest, the field of our vision becomes enlarged, and we take in new realms of thought in the distance beyond.

Never grudge therefore to use your best. See in any case that what you bring forth comes out of your treasure. And don't mistake as to the meaning of this word treasure. By this I don't mean logical trains of reasoning, finely-worded sentences, eloquent turns of expression. There may be abundance of all that, without anything really or richly valuable. Our treasure is that which we have found profitable to our own souls, that which has brought to us peace, or rest, or enlightenment, or strength, or patience, or spiritual energy. That is our treasure, and out of that we should minister. We sometimes hear it said that there is no preaching like experimental preaching. And that is just another way of saying that the scribe must bring out of his treasure. For our treasure is largely made up of the experimental knowledge we have laid in and stored up from time to time. When you preach to your fellowmen, see that what you preach

is brought out from your treasure, that it is not merely in keeping with what you find in your theological text books, but that it is the utterance of that which finds an echo in your own heart, and which has been dearly treasured there. It is a mighty help in enforcing any spiritual truth to be able to say,—"we believe and therefore speak." "That which we have seen and heard declare we unto you."

Notice next, that of the things brought out of the treasure there are two kinds, things *new* and *old*. The wise householder provides both, and brings forth both for the use of his household; the new things while they are new and fresh, as well as the old things, which have become more ripe and mellow by keeping. The Christian scribe in like manner brings out of his treasure things new and old. In what relation do these two classes of things stand to each other? The children of Israel were at times restricted to old corn, as for instance, on and after the seventh or Sabbatical year. God promised them a a special blessing on the sixth year, so that its crop should suffice for the wants of the seventh and eighth years as well, until in the natural course of events, new corn was again produced and ready for use (see Lev. xxv. 20-22). At other times they had both new and old corn. Now what is the relation of the new to the old? The new is not a new creation, composed of matter which had no existence previously, but was miraculously called into being. It is new in form, but the materials of which its substance is composed existed in the soil and in the air by which it is surrounded. By a subtle chemistry, and through the operation of a vital force belonging to the germ, it attracts to itself and builds in the Carbon, Oxygen, Hydrogen, Nitrogen, and other elements entering into its composition. And so the plant grows and increases, and brings forth "first the blade, then the ear, then the full corn in the ear;" and so the new corn is produced. The form in which it appears is new, but the materials of which it is composed were there before, and served a purpose in other organisations.

Now, so I believe it is with the scribe. The new things which he brings out of his treasure are not evolved from the inner consciousness of the man, are not the subject of a new revelation directly brought to him by God. They might more properly be regarded as inferences or deductions from former revelations. They are the legitimate outgrowth of a patient and persevering study of scripture, Old Testament and New, under the guidance of the Holy Spirit of God; in which the teaching of history and poetry and prophecy, of type and symbol and metaphor, of proverb and parable and miracle, is all worked up and embodied. The form of the doctrine is new, with its application to present-day problems and states of society. But the

warp and woof of which it is composed, the truths on which it rests, the principles embodied in it, are to be found in what God of old time spake "unto the fathers by divers portions and in divers manners," and what He "hath at the end of these days spoken unto us in His Son."

But, in this sense of the word, it is the privilege and the duty of the scribe to seek for, and to bring, new things out of his treasure, as well as old. I believe it was the intention of God that, as the ages roll on, His people should grow in knowledge as well as in grace; that they should obtain clearer views and deeper insight into the great truths which form the subject of revelation. The prophets themselves, though moved by the Holy Ghost, did not understand the full bearing of their own predictions. They "searched what or what manner of time the Spirit of Christ which was in them did point unto." But they searched often without finding. And it was revealed to them that "not unto themselves," but unto those in gospel ages, they did minister the things "announced through them that preached the gospel by the Holy Ghost sent forth from heaven." It was reserved to those who came after them to discover the real meaning and bearing of these prophecies, and thus to get new views of the teaching of Old Testament times. *They* saw the fulfilment of prophecy in the life and death of Jesus; and these prophecies, so interpreted, became part of their treasure, from which they brought things new; a far richer, fuller, deeper view of divine truth than the prophets themselves discerned in their own inspired words. And so it has happened in subsequent ages, that new light has come upon Scripture doctrines, and clearer views have been obtained of different parts of divine teaching.

This was eminently the case at the time of the Reformation; and, to hear some people talk, one would think the reformers had exhausted the Scriptures and attained the utmost possible limits of human knowledge on biblical subjects. The idea which such men have of theology is something like this:—The truth is one and constant, admitting neither of improvement nor addition. As the reformers had the truth, what we have to do is to uphold and preserve what was possessed by them, and to seek neither more nor less than this. If we have less, we fall short, and are not in possession of the whole truth. If we have more, the addition cannot be of the nature of truth. It can only be an excrescence partaking more or less of the character of error. Accordingly, in the formulæ drawn up by the reformers, in the creeds of the sixteenth century, we have the whole doctrine of God, logically and systematically arranged. This is the treasure

from which the Christian scribe is to draw, and anything at variance with, or in addition to this, is to be scrupulously avoided and strenuously rejected.

Some who lived nearer to the times of the reformers themselves knew better than this. That stanch puritan, pastor Robinson, in his parting address to the pilgrim fathers, as they were about to set out for their new home in the western hemisphere, used these memorable words:—"If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident the Lord has more truth yet to break forth out of His holy word. I beseech you, be ready to receive whatever truth shall be made known to you from the written word of God. But, take heed *what* you receive as truth; examine it well, consider it and compare it with other Scriptures of truth before you receive it. For it is not possible that Christians should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

This passage preserves the proper balance between the new and old. And therefore, while I urge you to study the word, to keep your minds open to new views, and even to preach them when they have become clear to your own mind, and you are satisfied that they are consistent with gospel teaching, never forget the old truths which underlie these. If the Israelites had to live for three years in succession on the same crop, and new corn was not provided again till the following year, we may be content though our studies should, to a large extent, only confirm and illustrate old truths, without opening up to us anything distinctly new. When you have the new and have thoroughly tested its genuineness, be thankful for it, use it judiciously, and by its freshness and novelty stimulate the appetite of your hearers. But go back often upon the old truths, and whatever else you do, make sure that you preach the old, old story of redeeming love.

Don't be like those Jews at Rome who, because their heart was waxed gross, their ears dull of hearing, and their eyes closed, refused to listen to the good news of the kingdom brought to them by Paul, and contented themselves with the general verdict,—"as concerning this sect, it is known to us that everywhere it is spoken against.' Don't be like the Athenians, on the other hand, who "spent their time in nothing else, but either to tell or to hear some new thing." Be open to conviction, ready to test views which you have not hitherto studied, and to ask yourselves whether God has not more light to bring out of His holy scriptures than He has yet made known

to you. But be not easily shaken from principles you have tested, and which are firmly established on the word of God. In regard to these, "be no longer children, tossed to and fro and carried about with every wind of doctrine." "Be not children in mind: in malice be babes, but in mind be men." Some of us, if we had kept clear of everything new—new from our former standpoint, everything different from what we had sucked in with our mothers' milk—would not have been here to-day. We might have been drilling the rising generation in the teaching of the Shorter Catechism, or indoctrinating the churches in the Westminster Confession of Faith. But we would certainly not have been found lending our aid in building up a Baptist Theological Hall for Scotland. Some of us, if, like the Athenians, we had been spending our time "in nothing else but either to tell or to hear some new thing," would not have been here to-day. We might have been opening up the views of some German mystic, or rationalising divine, to a select and appreciative audience; or expatiating on the latest development of the Darwinian philosophy. But we would not have been seeking to strengthen and extend a system which rests upon the old fashioned doctrine of atonement, and which glories in the fact that it is framed on the model of Apostolic Christianity. Let old forms and usages, the settings of Christian doctrine in other ages, forms and usages which perhaps only partially and imperfectly embodied this doctrine, let these share the fate of the old covenant and pass away, if we can find others equally expressive and more in keeping with New Testament teaching or with present day wants. But let the old truths of which these forms were the exhibition, and which are themselves the expression of the mind of God, let these truths form a valuable portion of your treasure, as they have formed the main part of that on which the faith of prophets and apostles has been fed. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." And be sure that you point your hearers, too, to these old and well-worn paths. Never imagine for a moment that modern thought has outgrown the necessity for the old gospel of the grace of God. Whatever else you do, preach Christ and Him crucified. Take up the words of Miss Hankey's beautiful hymn and say—

"I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.
And when in scenes of glory
I sing the New, New Song
'Twill be—the Old, Old Story
That I have loved so long."

Jubilee Hymn.

"Let us go unto perfection."—Heb. vi. 1.

YOU wonder wherefore life is dear?
So stained with sin, so steeped in woe!
Because, I answer, *we are here*
To learn ourselves and God, and grow
In mind and soul. This grand old earth
Is but the schoolroom of the mind,
Replete with tests of human worth,
So diverse in degree and kind.

Behold the glory of the skies,
This beauty blooming everywhere,
These soul-entrancing symphonies!
More than the heart can calmly bear.
Yet burning skies must fail to blind,
While thought propels her lightning car
Through space, to track the course and find
The quantities of sun and star.

And earth must bare her book of stone,
For us to read our Father's plan,
In ancient records, stamped thereon
In times long ere our race began.
The storms must lend their lightning wings;
As our subservient messengers.
And powers of all created things
Become our faithful ministers.

Yet veiled in mystery nature stands
Strong with a thousand laws upheld,
Still holding dark in clasped hands
What never man hath yet beheld,—
A thousand secret links that work
As causes in the perfect chain,
Of which but dim suspicions lurk
About the windows of the brain.

So do we learn God is all great,
But man is strength and weakness blent;
So great he makes himself the mate
And master of each element—
So weak, the waves of space outswell
Beyond his utmost thought's endeavour;
He cannot think to time, farewell,
Nor grasp the mighty thought, forever.

Oh, so conditioned every way,
We yet have space enough to spread
Our branches, and drink in the day
Above the grave-dust of the dead,

Whose scattered ripeness springs anew
In others, adding grace to grace,
Of statelier growth than Eden knew
In her first pattern of our race.

So climbing on from height to height,
Each age to newer truths succeeds ;
And walking in the clearer light,
Arrays itself in nobler deeds,
Till Eden shall come back again,
With increase of a thousand years,
Whose seeds are fostered in the brain
Of man, and dewed with human tears.

We needs must nurse these seeds of good,
Not leave them unto careless chance,
But strive to *do* the thing we *would*,
In the love-light of God's countenance,
While each life-student graduates,
Thus acting truths his mind discerns—
So life by life man proximates
The perfect type to which he yearns ;

Till final bliss shall cancel tears,
For Eden shall come back again,
With increase of a thousand years,
With waving seas of golden grain,
With harvests rich of ripened thought,
And beauty never poet dreamed,
The soul-strength never overwrought,
The gladdening river many-streamed.

Utopian laws and pure delights
Are not dreams only. They shall be.
And though like Moses on the heights
We may not reach the land we see,
Not less our souls in faith rejoice
That Israel yet shall reach the land,
Not less we hear the faithful Voice,
Not less we trust the guiding Hand.

Dear Hand ! that pav'dst the pathless deep,
Thy gentleness shall make us great :
Dear Voice ! that bad'st the thunders sleep,
I hear Thee bid ill winds abate.
The broken laws of Sinai
Had, even unbroken, hardly been
Than bruiséd love at Calvary,
More meet to make us perfect men.

O Love ! thy generous work progress !
The clearer daylight dawns apace ;
The barrier-clouds grow less and less
Betwixt us and our Father's face.
Egyptian bondage far behind,
Before us lies the promised land ;
Between are blasts of burning wind,
And whirlwind storms of blinding sand :

But man is something more than these;
And since the Maker made him more,
No peril-leagues of stormy seas
Can bar him from the appointed shore.
His hand is on the wheel of time;
He counts the cycles of the past,
Infers a future more sublime,
And feels his manhood ripening fast.

Hope cannot prophecy too much,
If built upon God's faithfulness;
As Eden blossomed at His touch,
The world shall bloom with righteousness.
Our narrow faiths, so cramping deed,
Shall break their bounds up and remove,
Merged in one universal creed,
Whereof the form is—*God is love.*

Then shall the unbroken sunlight stream
Into the larger minds of men,
And realise our richest dream
Of wisdom and of knowledge. Then,
No longer forging fallacies,
Shall reason hold her ancient right,
With stronger hands, and dimless eyes,
And incorruptible as light.

E. B.

"In a Mysterious Way."

"NO," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there's any money in it?"

"There would probably be some money in it, but it would come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word."

"Oh, he did all the talking, eh?"

"Yes."

"What in creation *did* you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?" "God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall and saw through the crack of a door a cosy sitting-room, and there on a bed, with her silver head high on pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was on the point of knocking, when she said, 'Come, father, now begin; I'm all ready;' and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I could not have knocked then for the life of me. Well, he began; first, he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they shouldn't rebel at His will; of course, 'twas going to be very hard for them to go out homeless in their old age, especially with poor mother so sick and helpless, and oh! how different it might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with these three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice." The lawyer continued, more slowly than ever, "And—I—believe—I'd rather go to the poorhouse my self, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "I tell you he left it all to the will of God; but he claimed that we were told to make known our desires unto God. But all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old man's prayer."

"Why so?"

"Well, because I want the money the place would bring, but I was taught the Bible all straight enough when I was a youngster, and I'd hate to run counter to that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled. "My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"'In a mysterious way,'" added the lawyer, smiling.—*Christian Union.*

Not Baptism but the Gospel.

By the Rev. S. G. Woodrow, Edinburgh.

"For Christ sent me not to baptise, but to preach the Gospel.—1 Cor. i. 17."

CHRIST sent me not to baptise"—this may strike some of you as a strange text for a sermon on baptism by a Baptist. Does it not implicitly condemn the undue importance which has been attached to it? Does it not put a slight upon the rite which by the Baptists is made the ground of denominational distinction, and from which even their name is derived?

Now it is true that our name is Baptists, but that is our misfortune not our fault. Were it not for the assumption which it would involve, we should call ourselves simply Christians. For we profess to copy apostolic and primitive Christianity with implicit obedience, and in defending our position rely only upon the distinct teachings of the New Testament. It is not because we attach undue importance to baptism, but because, as we believe, other Christians have perverted and corrupted it, that we are compelled to separate from them so as to be faithful in this matter to Christ and to our convictions. Prove from Scripture that our views are erroneous upon this subject and we will abandon them. But as to other arguments—the argument from tradition, or from the fathers, or from the usages of post-apostolic churches—we refuse to admit their value, or to submit to their authority. Our appeal is to the Bible. By God's Word we stand or fall. The passage before us is no exception. So far from avoiding these words of Paul I select them as my text to-night. Instead of presenting difficulties to overcome, or explain away, they really and

* The substance of a sermon preached in Charlotte Chapel on Lord's Day, March 13, 1887.

very forcibly *define our position.* No one has such good right to use them as we have who call ourselves, or are called, Baptists; and before I sit down I think you will confess I have made out my case.

Let us take Paul's words and deduce some conclusions from them which they fairly involve.

I. "Christ sent me not to baptise, but to preach the gospel"—then *baptism does not make the Christian.* The argument is as follows;—if it was by baptism that Jews and Gentiles became Christians, Paul would never have written these words, for it would have been his first duty to have pressed the observance of this rite upon all. This you will acknowledge to be a legitimate inference from his solemn statement before us.

But who teaches that baptism makes the Christian? Not the Baptists. From every candidate for baptism we require credible evidence that they are already Christians. Baptism, according to our belief, is the outward profession of a faith which is already possessed. It is by others, not by us, that this unscriptural doctrine is taught. In fact it is held by the majority of those who call themselves Christians; by the Roman anti-Catholic Church, which outnumbers all other churches combined, by the Greek Church, and by the English Episcopal, and some other Protestant Churches. In the Catechism, contained in the Anglican Book of Common Prayer, which all who seek confirmation are required to learn, the candidate says concerning his baptism, "Wherein I was *made* a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

The ministers of these churches, I maintain, cannot rightly use the words of our text. If baptism makes the Christian the minister ought not to rest until every person in his parish, old and young, the aged sire trembling on the brink of the grave, and the little infant at the breast, has been baptised. To neglect the rite, if that be its significance, is to risk the loss of the soul. Yes, with such a doctrine Xavier was the true type of the Christian minister, who sprinkled the water wholesale upon the assembled multitudes in India and China, baptising them whether they asked it or not!

Is there not a vague secret conviction, very wide-spread throughout all Christian communities, that baptism does somehow make the Christian? We meet it in various forms, in the anxiety which is felt about the unbaptised, in the refusal to recognise the Christian standing of those who have not observed the rite. But as for us we reject it as a superstition. Baptism, so we hold and preach, does not affect our relation to Christ, or touch the question of our salvation. The unbaptised believer when he dies is saved; the baptised unbeliever

if he dies is lost! "Neither circumcision availeth anything, nor uncircumcision, but a new creature." Brethren, let us hold fast the great gospel truth that we are saved through faith in Christ—not by rites, or church membership, or anything that is external to the soul. The message is not "Be baptised;" but "Believe in the Lord Jesus Christ and thou shalt be saved."

That is what the apostle meant when he said, "Christ sent me not to baptise, but to preach the gospel." He would not suffer baptism to be put in the place of Christ. And that is the doctrine of the Baptists. We are the consistent advocates—I won't say the *only* consistent advocates, but I may say the *most* consistent advocates—of spiritual religion. Our object is to make men and women and children Christians, not by bringing them to *the font*, but by bringing them to Christ Himself. It is His grace and spirit, not water, that can regenerate the soul and give to it eternal life. We refuse to interpose anything between the sinner and his Saviour. We preach unto men Jesus, as a present, loving, living Saviour, ready to save all them that believe. It is His touch which has sacramental efficacy and that is able to make us whole.

II. "Christ sent me not to baptise, but to preach the gospel"—then baptism confers no spiritual blessing which is not included in the gospel.

Even when pædo-baptists reject the error of baptismal regeneration they are not free from its influence. The idea lurks in the mind that somehow baptism has mystic virtue; that the baptised child stands in a different relation to God from the unbaptised child. What it precisely is which baptism confers is not clearly stated, but is left to *devout imagination*. Does God love a baptised child better than an unbaptised child? Does it in some way share, as the other does not, in the benefits of Christ's redeeming work? Is it more likely to become a Christian when it grows up, and if so *why?* Has it greater chances of eternal life, or is it exposed to less risk of being lost? To such questions no answer can be returned which will not involve either a disbelief of the Father's love, or some dishonour of His grace, or some underlying sacramentarian error.

If, on the other hand, baptism does impart some good to the unconscious infant, how is it the advocates of this opinion have not the courage of their convictions? Instead of restricting it, for example, to the children of Christian parents, according to the Presbyterian creed, why not administer it freely, under the dictate of Christian love, to all? Why should not the harlot's child receive the good which it, by supposition, bestows, as well as the children of minister

or elder? *It will need it more.* With none to teach it of God's love, and the way of life, surely it should not be deprived of the slight, mysterious compensation which baptism will give. With none to pray for it as it opens its eyes upon the sad vile life to which it has been begotten, it needs the blessing of some sacrament, or there is no hope for it at all. Why should it be left to the uncovenanted mercies of God when covenanted mercies might be procured by the sprinkling of a few drops of water upon its as yet pure, uncorrupted brow?

It is evident from the passage before us that the apostle viewed this subject from an altogether different stand-point than this. He did not go about baptising men and women and children in order that they might become participants in God's grace and Christ's redemption. No; he preached unto them the gospel—the gospel of the Father's universal love, of a grace that was ready to welcome the guiltiest, of an atonement which was efficacious for all, of a present Holy Spirit sent down from heaven to convince of sin, and to draw men unto Christ. He told them in Christ's name that God was not pleased with sacrifices or rites but with the broken heart, and the yearnings of faith. The suggestion that God's attitude toward young or old would be affected by the administration of an external rite would have been met by one of his emphatic God forbids. He would have exclaimed, the God who would reject an infant because it was unbaptised, or who would withhold from it for this reason, His grace, or who, on this account, would watch its opening life with less pity and interest, leaving it to struggle unaided with the terrible temptations of its environment, may be a God of human belief, but is not the Father of the Lord Jesus Christ.

Not long ago a minister assigned as his reason for being a pædo-baptist that Baptists *neglected* the children. If this charge were true it would not only be a monstrous sin, but a fatal error; for the children of to-day are the churches and denominations of the future. But in what respects do we either as parents or as churches neglect the children? Do we love them less tenderly? Do we care less for their spiritual interests? Do we read less to them out of the Scriptures, or pray less for them, or with them? Do we leave them at home on the Sabbath instead of bringing them with us to Church? Do we seek less their early conversion? Have we no Sunday Schools? Nay, in all these things we are not behind any of our fellow Christians. When we ask an explanation of the charge, it is reduced at last to this that we don't baptise them. But unless baptism either makes them Christians, or confers some mystical grace or benefit upon them, the omission of such a rite so far from being an

instance of neglect may be the means of salvation. It will, at least, preserve them from the delusion that they are in a sense already Christians, or of supposing that all is well with them apart from faith in the Lord Jesus Christ. It will prevent them from becoming church members before they have been truly converted unto God. The fact that they are unbaptised may help them to realise their need of God's grace, and to seek from Christ Himself pardon and eternal life.

This question, then, is not a trivial one, which concerns only the quantity of water, or the age of the subject of baptism, but it goes to the very roots of the Christian faith. Is the religion of Christ a spiritual or a sacramentarian system? Are we saved by Christ, or by a rite? Let us go back to the New Testament teaching and to New Testament times. The truths and rites of Christianity have been corrupted by man, and those corruptions have so entered into the beliefs and feelings of Christians that it is hard to throw them off, hard to get rid of the sacramentarianism which has saturated Christian thought and church life. But it is worth our while to try to breathe the air of apostolic times; to endeavour to realise the freedom of Christ's spirit and of gospel truth. We are saved by the grace of God in Jesus Christ, and that grace is unto all and upon all them that believe. The gospel received by faith bestows every privilege which it is possible to enjoy; and baptism is only a sign and symbol of it. The visible rite has no efficacy and no power of any sort; it does not alter our relation to God, but is simply an outward recognition of our new relation to Him through faith in Jesus Christ; "it stands for the gospel of the infinite love of God, and where it is answered by the appeal, the prayer of an honest heart, the water of baptism, like the water of the flood, separates the old world, with its sin, from the new with its rainbow of promise and the assurance of God's benediction."*

Baptism then "does not create a new relationship between Christ and the baptised person; it affirms a relationship which already exists. A child was not a Jew because he was circumcised; he was circumcised because he was a Jew."† We are not Christians because we are baptised; but we are baptised because we are Christians.

It was for these reasons that Paul wrote, "Christ sent me not to baptise, but to preach the Gospel." If baptism could have washed away sin; if it could have transformed its subject into a Christian; if it effected a change in the attitude of God to men, or in the relation of men to God; if it could have done any of the things which have been wrongly ascribed to it, Paul would never have penned the words before us. But if baptism is simply a rite by which he who already believes in Christ puts on Christ, if it symbolically represents death unto sin with Christ, and being raised unto newness of life in Him, then Paul might very naturally say—"My great commission is to preach the Gospel, not to administer rites; my object is to save

* "Manual of Congregational Principles," by R. W. Dale, LL.D., p. 141.

† *Ibid.*, p. 127.

men, and Christ alone is the power of God unto salvation to every one that believeth."

That is where I take my stand to-night as a Baptist minister. I would not ignore baptism; nor did Paul ignore it. But I would administer it according to the New Testament, refusing to tamper with the ordinance in any way, either to propitiate prejudice, or gratify the fancies of men; and Paul, in this matter—who can doubt?—would have been equally firm and rigid. Our great business is to preach the gospel, and it is because the gospel is obscured, and because men are kept from realising the necessity of accepting it in faith, by the false theories and practices which prevail on the subject of baptism, that we are compelled, not from sectarian bigotry, but from fidelity to Christ and His cross, to preach sometimes as we have done to-night in vindication of what we believe to be true Christian baptism.

Peden and Renwick.

*By the late Dr. John Ker.**

IN looking back upon the period of the second reformation in Scotland, the lives of Peden and Renwick call for special notice. These two names were once known to every child in Scotland, and traditions of them are floating all over the south-west; but we doubt whether in these days of newspapers and magazines, many know more of them than the mere names, or what is to be found in the "Scots Worthies"—a manual of which we would speak with all respect. There is something weird about the history of Alexander Peden. He was the John the Baptist of the Scottish Covenant. His lonely life for years, his wild hiding-places, his marvellous escapes, the timely descent of the mist, or "the lap of the Lord's cloak," as he called it, to screen him from his persecutors; the keen insight of his sayings, which amounted to foresight, his burial beneath the gallows at Cumnock, and the change of the place thereby to a God's acre, have thrown an air of mystery round his memory in the minds of the people. The sermons that remain are very fragmentary, like the panting words of a man in the intervals of flight, and are no doubt, besides, very imperfectly reported to us. There was no shorthand writer on the spot; and sometimes the more eccentric points would be best remembered. The stern Old Testament spirit comes out in Peden more than in any other of the time; and if the fierceness occasionally startles us, we must think of the old man with the bloody dragoons of Claverhouse on his trail, a tyrannical voluptuary on the throne, and the cause of God, for which he was very jealous, trampled in the mire. Charity is good; yet, with most men, it needs time for

* From "Scottish Nationality: and Other Papers." *Edinburgh:* Andrew Elliot.

reflection, and a little sunshine. But there is a homely picturesqueness about many of his sayings, a pithy proverbiality, and sometimes a deep tenderness. "I think God has a mind to search Jerusalem with lighted candles, and to go through the whole house to visit all your chambers, and there shall not be one pin within all your gates but God shall know whether it is crooked or even. He will never rest till He be at the bottom of men's hearts. He has turned out some folks' hearts already, and flitted others; it seems He has a mind to make the inside the outside. There was but a weak wind in former trials, and therefore much chaff was sheltered and hid among the corn; but God has now raised a strong wind, and yet Christ's own cannot be driven away. He will not lose one hair of His peoples' heads; He knows them all by head-mark. Oh, if our hearts and love were blazing after Him, we should rather choose to die believing than to sin by compliance!" Or again: "Death and destruction shall be written with broad letters on our Lord's standard; a look of Him shall be a dead stroke to any that runs in His gate. It is best for you to keep within the shadow of God's ways, to cast Christ's cloak over your head until you hear Him say, 'The brunt of the battle is over, and the shower is slacked.' And I am confident the fairest plan to check the way is to spiel (climb) out of God's gate, and to keep within the doors till the violence of the storm be gone, and begin to ebb, which is not yet full tide. Yet Christ deals tenderly with young plants, and waters them oft; but they go back. Be praiseful and love not life for the seeking." It is evident that God and eternity were intense realities to these men.

If Peden was the Baptist of the Covenant, Renwick was John the Evangelist. There is something so touching in his whole story—so young and fair, so gentle and full of poetry, so devoted in his few brief years, and so firm that, when a word of compliance would have saved his life, he could not be induced to speak it—the last of the Scottish martyrs falling on the threshold of deliverance, and feeling the air that came through the opening door. Dying at twenty-five, exhausted with work and suffering, among his last words were: "Death is to me as a bed to the weary!" and on the scaffold, in a pause of the beating of the drums, his voice rose clear to the sky: "I shall soon be above the clouds; then shall I enjoy Thee, and glorify Thee, O my Father! without interruption, and without intermission for ever!"

The letters of Renwick remind one not unfrequently of those of Rutherford, with a vein of melancholy in them, as if from a heart that felt the shadow of an early death. We shall close this paper with an extract from one addressed to a friend in Holland.

"Now, right honourable, as to news here, I know that the Lord is still increasing his people in numbers and spiritual strength; and many a sacrifice He is taking off their hands; for there are not many days wherein His truths are not sealed with blood, and that in all places, so that I think within a little there shall not be a moss or mountain in the West of Scotland which shall not be flowered with martyrs. Enemies think themselves satisfied that we are put to

wander in dark, stormy nights through mosses and mountains, but if they knew how we are feasted when others are sleeping, they would gnash their teeth with rage. Oh, I cannot express how sweet times I have had when the curtains of heaven have been drawn; when the quietness of all things in the night has brought to my mind the duty of admiring the deep, silent and inexpressible ocean of joy, wherein the whole family of the higher house are everlastingly drowned; each star leading me out to wonder what He must be who is the star of Jacob, the bright and morning star, who maketh all His own to shine as stars in the firmament! The greatest wrong enemies can do is to be instrumental in bringing a chariot to carry us to that higher house, and should we not think this the greatest favour?"

Children's Readings.

"THE QUEEN'S JUBILEE."

By Rev. F. H. Robarts, Glasgow.

"The King shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips—Psalm xxi. 1-2.

OU have all of you heard a great deal about the Queen's Jubilee, and have all of you, I hope, helped to keep it. You had a holiday, and saw the crowds in the streets, and the soldiers and volunteers marching with their bands, and the houses gay with flags, and the fireworks and the illuminations at night. Now, what is the reason of all this excitement and rejoicing? It is because our good Queen Victoria has reigned over us for the long term of fifty years. There are only three kings of England who have reigned so long I will not tell you their names, but you must hunt in your history books and find out who they were; and you may remember them by this, each was *the third* of his name. So as very few have reigned so long as fifty years the queen's jubilee is a memorable piece of history; and when you little people are grown to be old men and women, and perhaps have children and grand-children of your own, you will say to them, "I remember Queen Victoria's Jubilee."

Now, what a fine thing it would be if, in honour of the queen's jubilee, you would make the resolution which the Princess Victoria made when she was only twelve years old, and when she knew for the first time that she was likely some day to be queen. This was her resolution—"*I will be good.*"

Now, let me tell you how she came to make that good resolution. She had a governess called the Baroness Lehzen, and this lady has written a letter to the queen, telling her this story of her childhood. "I ask your majesty's leave to cite some remarkable words of your majesty's when only twelve years old. I then said to the Duchess of Kent (the Princess Victoria's mother), that now for the first time your majesty ought to know your place in the succession. She agreed with me, and I put the genealogical table into the historical book (that is the history book she was learning her lessons from. You must ask your father or mother to draw you a genealogical table of your family, and to show you how you stand related to your uncles and aunts and cousins). When the Princess Victoria opened the book again, she said, seeing the additional paper,

"I never saw that before."

"It was not thought necessary you should, princess."

"I see I am nearer the throne than I thought."

"So it is, madam, I said."

"After some moments the princess resumed."

"Now, many a child would boast, but they don't know the difficulty. There is much splendour, but there is more responsibility."

"The princess having lifted up the forefinger of her right hand while she spoke, gave me that little hand saying,

"*I will be good.* I understand now why you urged me so much to learn even Latin. My aunts Augusta and Mary never did; but you told me Latin is the foundation of English grammar, and of all the elegant expressions, and I learned it as you wished it, but I understand all better now,"—and the princess gave me her hand repeating, "*I will be good.*"

So you see young princesses have to learn hard lessons like other boys and girls; but if when they are children they make the resolution "*I will be good*," and determine to do each day's duty faithfully, they are likely to be very good and useful when they are grown up. Now as your way of keeping the queen's jubilee, who will make the queen's resolution, "*I will be good.*"

Let me tell you some stories about the queen when she was quite a little girl, long before she came to the throne; and how her governess taught her to be good.

They were playing in the hayfield, and "the princess, who was amusing herself by making a haycock, left off to begin something fresh, but the governess at once insisted on her finishing her self-imposed task, and was obeyed." Was not that a good lesson in perseverance?

Another day, she was very impatient for her lesson to be over—once or twice rather refractory. The Duchess of Kent (her mother) came in and asked how she had behaved. The governess said, "Oh, once she was rather troublesome." The princess touched her and

said, "No, *twice*, don't you remember." So you see she had learned to be truthful, even when it told against herself.

There is a story told of her visiting a bazaar at Tunbridge Wells to buy presents for her relations. She had spent all her money before a gift she wanted for another cousin had been purchased. She saw a box which would exactly do for this last present, and the bazaar people wished to send it to her with the other purchases, to be paid for afterwards, but her governess said "No! you see the princess has not the money, and so she cannot buy the box." The shop-keeper offered to lay the box by for the princess, and the offer was gladly accepted; the princess returning to pay for it and take it when her next allowance of pocket money was paid. That was a good lesson in economy. Children and grown up people should never buy more expensive things than they can afford to pay for.

And so you see the Princess Victoria was a good child, and I am sure she has made a good queen. Now, who will commemorate her jubilee by making her resolution, "*I will be good.*"

If with all your hearts you really wish to be good, and ask God to make you good, good you will be, for Jesus Christ has said, "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

And now, read the text which I put at the beginning, and I think you will see why I chose it.

Notes.

By a Rambling Observer.

ARE our preachers workmen? Yes, mostly, we thoroughly believe. Else why are they preachers and teachers in our Baptist Churches? Do we tempt them with money? Do we tempt them with honour? Even with quiet and peaceable lives? Surely it is because they *must* preach and teach; because they believe they bear the message of deliverance and peace to sin-burdened men. They come to us with more or less of the gifts of nature and of grace, with more or less of the discipline of college training, and of the subtle discipline that is caught in contact with their fellows. These are all of worth. They come in the eager vigour of youthful manhood, with a warm wealth of hope and enthusiasm, in spite of the chilling lack of pence, with which they also come. There they are, at the bench, all aglow for work, but without tools!

The thoughtful wisdom of kind hearts comes to the rescue. Two years ago a scheme was begun called "The Students' Book Fund." The object of this fund is to give to every student of the Union, on his settlement in his first charge, a substantial gift of books of worth. Eight students have already profited by this fund. Some other

students will probably be settling within the next few months; *but the cash-box is nearly empty.* May we remind the members of our churches, that every little helps, and a little given timely is more than a million late. Surely here, if anywhere, this will be found true: "Cast thy bread upon the waters, for thou shall find it after many days." The founder and treasurer of the fund is Mrs. Rose, 1 Belhaven Crescent, Kelvinside, Glasgow. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.

Our friends at Dumbarton have opened their new place of worship under encouraging circumstances. The place will seat comfortably about 500 people; and is airy and light. The arrangement entered into with the builders is a peculiarly advantageous one for the church, which is to have the right of worshipping there for a number of years at a small cost. The opening service on Saturday, June 4th, when Dr. Landels preached, was largely attended. Several of the town ministers were present, also the Revs. T. D. Landels, M.A., and J. W. Millar, of Glasgow, and G. Wilson, Helensburgh. It is very gratifying to see in what esteem Mr. Maclean is held by the ministers of the town, and also the unmistakeable signs of the good work he has been enabled to accomplish. We trust this new departure may, by the blessing of God, lead to still more extended usefulness. Mr. Maclean appears to be the right man in the right place, and is to be congratulated on the sound judgment he has shewn in resolving to remain where he is, notwithstanding attempts to draw him away to other spheres.

The Summer Session of the Theological Institution was closed by a service held at Dublin Street Chapel, Edinburgh, on the evening of June 23rd. There was a good attendance, and an excellent address was delivered by Dr. Macnair. A vote of thanks was moved by Rev. Forbes Jackson, M.A., of Leith, and seconded by R. Lockhart, Esq., Edinburgh. The number of students is not so great as it has been in former years; but the interest of friends in the Institution is evidently not diminished, and we trust will be greatly increased in years to come. We congratulate the committee on their growing determination to be actuated by a regard to quality rather than quantity in the admission of students. This determination will do much to commend to the denomination the educational work of the Union.

We are pleased to find that the following students have been engaged for the summer:—

The church at Airdrie have unanimously invited Mr. J. A. G. Robinson to assist our venerable brother, Rev. William Fulton, during summer months. Accepted.

Mr. John A. Clarke goes to Furnace for the summer; Mr. J. M. Houston to Millport; Mr. David Glass to Bunessan; Mr. David Arthur to assist the Rev. Alexander Grant, late of Glasgow, now pastor of the Westmoreland group of churches (Asby, Brough, Crosby-Garrett, and Winton), four in all.

Notices of Books.

Infant Baptism. By ANDREW A. BONAR. *Glasgow:* Charles Glass & Co.

A FRIEND has handed us the above with a desire that we should notice it. We can only say, if our readers would see to what straits a good, and learned, and devout man may be reduced, and what puerilities he may give expression to when he feels himself under the necessity of defending an indefensible practice, let them read this tractate. It is a good sign of the times when the need of writing such things is recognised. It is a dismal prospect for pedæo-baptists, a cheering one for Baptists, if, when written, they find readers. They can only facilitate the triumph of our cause. What do our readers think of such exposition as the following from the author of a *Commentary on Leviticus; Christ and His Church in the book of Psalms, &c.?*

"The passage Luke xii. 50. 'I have a baptism to be baptised with,' has no reference whatever to the mode of baptism. 'Christ there speaks to this effect I am to be given over to the Father's hands to be dealt with as He shall please, like a Levite or a Priest, washed and so set apart for God's work.'"

Motherly Counsels. Letters from a Swiss lady to former pupils. Translated from the French by KATHERINE KAY. *Edinburgh:* A. Elliot, 1887.

This book is well named. It is full of motherly counsels—the counsels of one possessed of a pious, affectionate, and sympathetic nature, and counsels which are much needed by young persons entering on the active duties of life. Among those which recur most frequently are the counsels to resignation under trials; attention to the little duties that constantly meet one in life, and on the proper discharge of which so much of its comfort and hapiness depend; and the manifestation of Christian love without looking for any return. The thing which one misses is a recognition and enforcement of the great motive power for carrying these counsels into effect. While there are frequent allusions to the life and example of our Lord, the references are vague and distant to His sacrifice on the cross. This is perhaps only what might have been expected when we find the religious stand-point of the writer, thus described by her son towards the close of the volume:—"Her simple evangelical piety had in it nothing of dogmatism; and although in communion with the Reformed Church, the spiritual Christianity she aimed at was mainly built up in her by study of the mystical writers of the Roman Catholic communion." It need only be added that there is a healthy moral tone pervading the whole volume.

Intelligence.

OUR SABBATH SCHOOL ASSOCIATION.—Our May Convention was a failure. That was a result that would not have been anticipated by anyone who saw the programme, for it lacked nothing to interest Sabbath school teachers. We had a paper full of human sympathy from Rev. P. J. Rollo, Glasgow, who took up "The Climate of the Class," and under that title spoke of the freshness, and sunshine, and naturalness that go so far to make a successful teacher. Rev. Forbes Jackson, of Leith, in "How to Safeguard the Young," emphasised the all-important subject of home influence; and Rev. T. D. Landels read a carefully studied paper on "The Model Superintendent." The Convention was rendered specially interesting by the presence of the Rev. Dr. Vincent, of New York, who spoke on "The Sabbath School." His very opening sentence led us to expect a speech of unusual power, and no one was disappointed. And yet the Conference was a failure, for the numbers present were at all times small, and the success of these meetings consists largely in a large attendance. It remains very much with the teachers, and especially the superintendents, of our Sabbath schools, to see that their new Association, which was officered at that Convention, does not prove a like failure through their want of interest in it. Let each superintendent at least recognise the new agency so far as to make himself familiar with its aims, and when he has done so, let him lay it before his band of teachers and see that its existence is kept before them. The office-bearers of this Association for the current year are as follows:—President, Rev. D. P. M'Pherson, B.D., Liverpool; President-elect, Mr. Howard Bowser; Vice-Presidents, Rev. Oliver Flett, D.D., and Mr. Robert Lockhart; Treasurer, Mr. Robt. Wilson, 24 George Square, Glasgow; Secretary, Mr. E. Denholm Young, W.S., 13 Frederick Street, Edinburgh.

ANSTRUTHER.—*Sunday School Bazaar.*—A jubilee bazaar, under the auspices of the children attending the Church Sunday School, was held in the schoolroom, East Green, on Friday afternoon last week. The bazaar was held for the purpose of paying off the debt on the harmonium used in the school, and for the raising of a fund to be devoted to charitable and missionary purposes. There were nine stalls, including refreshments, and flowers, while the walls of the school were prettily decorated with a large number of pictures lent for the occasion by friends in the district. The tables were laden with a very good variety of fancy and useful articles, the most valuable of which was a patched bed quilt, with something like 2,500 pieces in it, valued at 30*s.* There was a good attendance of the public during the afternoon and evening. Sales were frequent, and by ten o'clock almost every article had been cleared out. At intervals music was supplied by several of the ladies, and much amusement was occasioned by the exhibition of modern works of art, under the charge of Master Thomson. At the close, the usual votes of thanks were accorded the stall-keepers, Rev. Mr. M'Intosh, &c. The total amount drawn amounted to £31 17*s.*, a sum far exceeding the expectations of the committee of management.

KIRKCALDY.—WHYTE'S CAUSEWAY CHURCH.—In response to a unanimous invitation, Rev. William Stevenson, of Irvine, has accepted the pastorate of this church. He is expected to commence his work in Kirkcaldy in the beginning of July.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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AND OTHER SERMONS.

By Rev. J. COATS SHANKS.

"We have read these sermons with growing interest. The writer has a clear head and a ready pen. The product is neither a cloud of words nor sky-blue, but the pure milk of the word. Culture is present, without obtrusion; study is shown without dryness. There is all through sympathy with nature, with man, with literature, and with the Saviour. The Sermon Christ Crucified is above the average of its kind. If only this young preacher's tongue can keep pace with the run of his pen, he has the promise of a strong and useful ministry before him."—*Christian Leader.*

Rev. G. Duncan, D.D., says:—"These seventeen sermons, though brief, are beautiful, cultured, and picturesque. The author is a thinker, an exegete, and a painstaking teacher. He not only carefully and persuasively expounds the Word of God, but he fearlessly applies it to the life of to-day. Sermons of this high order deserve to be widely known. The volume is neatly got up, and would make a very acceptable prize or present."—*Oldham Chronicle.*

"Mr. Shanks's sermons possess what, we are afraid, is the rare merit of being short. In his case this is a merit, for the brevity has not led to obscurity. He is a brisk and lively thinker who looks at his subject all round, considers all its aspects and bearings, and expresses his thoughts in terse and pointed language. He possesses in an unusual degree the art of condensation. His volume is full of the promise and potency of life."—*Baptist Magazine.*

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SCOTTISH BAPTIST MAGAZINE.

Shewing Forth God's Praise.

EVERY man does this in one sense or another, voluntarily or involuntarily. To all peoples the prophet's words are applicable—"This people have I formed for myself; they shall shew forth my praise." In spite of their rebellion God's purpose in creating them will not be frustrated. It may not be promoted in the way He desires; but promoted it will be in one way or another. If His praise be not shewn forth in our acceptance of His mercy, and in our rendering Him loyal and grateful service, it will be shewn forth in the punishment with which he visits our transgressions. It is not necessarily a discredit to the ruler of a kingdom that he has a prison in his dominions. On the contrary, it may be greatly to his honour. Whether it be the one or the other depends on the use to which it is put, and the character of those who are imprisoned there. If he shuts up in it some of his noblest subjects, as despots have often done to their own eternal disgrace, then his prison represents a feature in his administration which covers his name with infamy. But if only criminals are confined there, whom no amount of leniency or kindness will win to well doing, and whose evil deeds, were they left at liberty, would endanger the interests of the law-loving members of the community,—and if there be among the criminals some near and dear to himself whom his personal feelings might have induced him to spare, then his prison as testifying to the rectitude of his government is a monument to his praise, and that praise is shewn forth less surely by the imprisonment of the incorrigible criminal than the pardon of the penitent offender. And so if in God's great prison-house, they are eternally shut up, who reject his proffered mercy, persist in their rebellion, thereby endangering the interests of the holy universe, and whom nevertheless He is reluctant to punish, then their confinement in prison, the punishment with which He visits them as testifying to the rectitude of His government, will shew forth surely to His praise than the grace with which He proffers pardon for their offences. Their acceptance of pardon and

gratitude would shew forth the praise of His mercy; their rejection of pardon and consequent punishment shews forth no less the praise of His holiness and rectitude.

It is not thus, however, that any one should be content to shew forth God's praise. There is an infinitely better way. He would have us do it voluntarily, and not by compulsion. He has created us what, in point of capacity, we are, in order that we might think and speak of Him, and feel and act towards Him as His infinite perfections deserve.

The first thing necessary to this is that we should sustain towards Him a right relation. We cannot commend Him to others while we regard Him with feelings of distrust and enmity. Availing ourselves of the provision He has made in Christ for our righteous restoration to favour, our enmity must give place to adoring love, our distrust and terror to holy confidence and joy. Thus reconciled to Him through the death of His Son, our attitude towards Him testifies to the estimate we have formed of His character and claims.

That estimate must inspire us to seek a growing acquaintance with Him so as to remove everything that is unworthy from our conception of what He is. Mean thoughts of Him are most unbecoming. Hard thoughts of Him are most unjust. To think of Him as acting a part for which apology is required is next to blasphemous. Anything inferior to the best thoughts, anything lower than the loftiest conceptions we are able to form are altogether unworthy of Him. For He is better than our best, loftier than our loftiest. When we have risen in thought to the greatest moral height which we are capable of reaching—when we have, as far as our finite mind can, thought of every excellent quality which we know, and regarded them all as possessed by the Infinite One in infinite degree, unmixed with diverse or conflicting quality, unmarred by any shadow of imperfection, then we have not attained to an adequate conception of God's holiness. "For no one by searching can find out God." "God is light." "God is love." Unsullied light—unqualified, unbounded love. *Light*, as free from error—as possessed of all wisdom and knowledge—as opposed to all darkness, impurity, and wrong. *Love*, as cherishing a benevolent regard for all sensitive beings. *Light and love* in infinite degree. These inspired definitions of the Divine nature, though we cannot comprehend them fully because the subject-matter of them is infinite, will yet satisfy all our loftiest desires and aspirations, and command the homage of every part of our nature. They will bring new depths of meaning in proportion as we dwell on them in the light, and find new illustrations of them in the history of

the Divine procedure, they will not cease to furnish matter for adoring wonder, moving our nature to its innermost depths with mingled feelings of fear and trust and love—feelings more profound and powerful than those awakened by the sight of the grandest objects in nature, or by the majestic sound of many waters, or the thunder which seems to shake the framework of the worlds.

Thinking of God and feeling towards Him thus, we must let our feelings find expression in word and deed. We must see to it that the representation we give of Him to others shall be in accordance with our own thoughts and feelings. We must try not only by what we say, but by our manner of saying it to give them the highest possible conception of His character, and to act towards Him in such manner as will shew how high He is in our own esteem. It is not enough to say, "Praise Him." We must shew that He is worthy of praise. Neither is it enough to say that He is worthy of praise. We must give such representations as will make men feel that He is worthy. Men may laud their God as much as they like; they may say that He is to be praised for everything He does, while at the same time they attribute to Him acts, which, to say the least, are of a very questionable character. But they will never by that means bring the worthiest souls to think well of Him. One of the purest minded, most serene tempered philosophers whom modern times have produced, thus gives expression to his feelings in view of the representations given of the Divine Being, and the claims put forward on His behalf—"If instead of the glad tidings that there exists a being in whom all the excellencies which the highest human mind can conceive, exist in a degree inconceivable to us, I am informed that the world is ruled by a being whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that the highest human morality which we are capable of conceiving does not sanction them; convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time, call this being by the names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a being may have over me, there is one thing which he shall not do: he shall not compel me to worship him. I will call no being good who is not what I mean when I apply that epithet to my fellow creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go." (J. S. Mill.) Such words from such a writer may shew how harm may be done by false representations, and make us careful how we think and speak of God. Let our manner be reverent as that of the seraphim who appear in

His presence with feet and faces veiled, crying one to another,
"Holy, Holy, Holy is the Lord God of hosts."

And let the substance of our testimony accord with the spirit in which it is borne. Let us attribute to Him no act which partakes of human imperfection or partiality—nothing which savours of passion, fickleness, or caprice—nothing which is vengeful, cruel, or unjust—nothing even which is morally little or narrow. If there be anything which can be justly said to partake of such qualities, we may be sure it belongs not to Him. Ascribe ye glory unto the Lord. "His name alone is excellent; His glory is above the earth and heaven."

And not with our lips only, but by our life must we shew forth His praise. Deeds, for this purpose, may be more significant and more convincing than words. There are men who speak of God in very exalted terms, and yet treat Him in the very meanest manner. As when they sing the hymn, "When I survey the wondrous cross." And then search in their purse for the smallest coin they can find, as if that represented the value they attach to their soul, their life, their all! As when they build a sanctuary for God, and speak in glowing terms of the favour He has shewn to such unworthy creatures in permitting them to do such work for Him. And then leave others to bear the cost, refusing even to give their own proper share! As when, in general terms, they speak of the goodness of God, loading them with His benefits and causing their cup to overflow. And then when any reverse of circumstances overtakes them, curtailing first of all not their expenditure on themselves, but their contributions to His cause; and at best giving to Him little more than men give to their dogs—the contents that fall from the well-furnished table of their selfish indulgence! In vain do *they* speak of shewing forth His praise by whom such things are done. If they would bring men to think of Him as they ought, they must act towards Him a different part. Time, talents, energy, property, life itself must be cheerfully laid on His altar. We can best show our estimate of His character by the services we render and the sacrifices we offer for His sake. Finally, we can best show forth His praise by seeking to resemble Him. Not only is imitation the highest eulogy; but the character of God reflected in the lives of men is the most convincing testimony to its excellence which men can bear. In order to this we must "be followers of God as dear children." We must copy the act and breath the spirit of Him who hath "left us an example, that we should follow in His steps."

If we do this—if our lives be such as to shew that fellowship with God purifies and beautifies and ennobles the character of men—

that it makes harsh men tender, and cruel men kind—proud men humble, and selfish men generous, and enlarges the heart which was generous before—that it invests the maiden of many graces and many virtues with a new and peculiar charm—that it makes those who have been long under its influence so spiritually pure and beautiful that whenever they move they shed around them the air and the fragrance of heaven, then the eloquence of the life will convince where the eloquence of the lips is unheard or unheeded. Men tracing the goodness they see in us to our fellowship with the Divine, will be led to glorify God on our account. The prophet's words will be verified in our experience, in their best and highest sense. "This people have I formed for myself; they shall shew forth my praise."

And this at last will be found to be the noblest purpose for which we could have lived, and by which we have secured for ourselves the highest honour. Of all the men who are to be envied when they come to die, surely he is the most so who has been most successful in shewing forth God's praise. He may not have achieved what the world calls success. As regards the acquisition of material wealth, his life may have proved a failure. He may have passed his days in comparative poverty, while he saw those not more gifted than himself amassing large fortunes, and grudging him perhaps the scanty pittance or the decent income which only placed him beyond the reach of want; but in the consciousness that he has brought men to think well of his Maker, he has a reward which they cannot share—a reward which a king might envy. Yea, we could fancy that even angels—if envy could have a place in their pure breasts—might envy him the opportunity he has had of bearing testimony for God in this revolted world, winning men back to faith in His righteousness and goodness, and inducing them to look up to Him with feelings of love and trust. Better than to have amassed the largest fortune—better than to have earned the most lofty and far sounding fame—better than to have achieved the conquest of a kingdom or even of a world, will it be to have brought just one human soul to think rightly of and feel rightly towards Him whose offspring it is. For in the arithmetic of heaven and of eternity one soul is of more value than a kingdom or a world; and the noblest, most profitable use which any creature of God can make of the powers with which his Creator has endowed him, is in shewing forth His worthy praise.

To stimulate feeling and do nothing in consequence is a short road to destroy the feeling.—*Dr. A. Maclaren.*

Cain and Abel.

By Rev. Robert Macnair, M.D.

"Abel was a keeper of sheep, but Cain was a tiller of the ground."—GEN. iv. 2

BY many Bible readers these words are passed over as devoid of interest, having to do with minor and unimportant details, the mere drapery of the sacred record; at best relating only to the outward life of two men who lived nearly six thousand years ago, but having no practical bearing on modern life and work. Others perhaps regard them as an early instance of what is called the *division of labour*, a principle which enters largely into the arrangements of modern society. Under its operation men limit and circumscribe the sphere of individual work, and, in the diminished and oft-repeated round of duties, the individual acquires greater ease, skill, and efficiency. And thus, while his own burden is lightened, he contributes something to the comfort and convenience of the community. Others still may see here an illustration of the wonderful *variety* that exists in the inclinations and aptitudes of the various members of the human family. This variety leads men, as much from choice as from necessity, to select different occupations, according to their natural dispositions, or physical organisation and mental proclivities. And sometimes, in the complex and multiform arrangements of civilised society, what is really repulsive to one has a positive charm for, and is eagerly pursued by, another, as his life work. And thus it may be said that these two brothers, by a sort of natural selection, found each his own proper sphere; the work which in the first instance was performed by their common father being shared between them, Cain taking the more active and laborious—the agricultural, Abel the more contemplative—the pastoral, department.

To these different ways of looking at the matter, there is one thought which is common. They all assume that the reference here is to what may be regarded as the secular callings, corresponding to what in modern language we would style the trades, occupations, or professions of two young men; that Abel was a keeper of sheep, and Cain a tiller of the ground, just as one man now is a mason, another a joiner, another a lawyer, and another a doctor.

This view is natural, and on the first blush presents itself as an almost necessary conclusion. Let us look at it a little more closely, and see if it will bear examination. When anyone selects an occupation in the sense referred to, he does it in the first instance with

the view of *making a living*. He may have a preference for one kind of work rather than another. He may follow it out after a time from sheer love of it, from the pleasure he finds in its pursuit. But in selecting it originally, unless possessed of independent means, he must have been influenced by this among other considerations, that he could live by it. Unless he could do this, while he might follow it out as a pastime, or perhaps even devote the greater portion of his time to its pursuit, he must have something else as a trade or profession to live by. And, in these primitive times, when there were no such things as private means, no money, no bank shares, no mineral or other treasures in such a condition as to avail for purchasing the fruit of other men's labours, this would be still more emphatically true. A man's occupation would have to be such as would furnish him with the necessaries of life, either directly as the fruit of his own labour, or by exchanging that for what was produced by another. On the supposition that the reference here is to the secular callings of Cain and Abel, how would it fare with these two young men? Cain might succeed in making a living. By the sweat of his brow he would earn his bread. The fruit of his tillage would furnish support for his maintenance. But what of Abel? His flock would not furnish him with a single meal. For it must be borne in mind that the antediluvians were vegetarians, that there was no grant of animal food to the human family till after the flood (Gen. i. 29 and ix. 3). He would have the wool to dispose of. But in a warm climate, where the slightest of clothing was sufficient, his brother could not be expected to give in exchange the fruits of the earth: while tallow and tanned hides were materials for which use could be found only in a more advanced stage of civilisation. Abel's flock therefore would scarcely afford a living. From this I infer that the expressions—keeper of sheep and tiller of the ground—do not point to, or find their explanation in, the worldly callings or secular occupations, as we might say, of the two young men. If Abel made a living at all, he must have made it, like his brother, by tilling the ground.

What then is meant when it is said that, Abel was a keeper of sheep? Let me answer the question by asking another. What did Able make of his flock? He selected and brought from it an offering to the Lord in process of time, or at the end of days, which the Lord was graciously pleased to accept. This was the one object, as far as the sacred record tells, which was served by his flock. Is it a far fetched inference that this was *the* object he had in view in becoming a keeper of sheep, viz.—at the end of days, either at a time specially

appointed by God, or on the sacred day, the last of the week, to be able to present a suitable offering to God? Could it be for this that he looked well to his flock, carefully tended it, kept it in good condition, so that the firstlings might not be altogether unworthy of being laid upon the altar?

To conclude that it was, is not inconsistent with the supposition that Abel, in point of his worldly occupation, like Cain, was a husbandman. But it implies that this worldly occupation was not with him, as with his brother, the first and principal concern in life, but only secondary and subordinate. And, if this be so, there is a peculiar appropriateness in the designations which are here given to the brothers respectively. For on this view there was a marked difference between the two, not in the occupation by which they earned their daily bread, but in the spirit in which they followed it, in their characters, in the great aims which they severally set before them in life. Cain was a worldling. Abel was a child of God. Cain was of the earth, earthy. With him the first questions were,—what shall I eat? what shall I drink? wherewithal shall I be clothed?—and to have an answer to these, he laboured to cultivate the ground, gave his best energies to this, so that it was no libel to say of him that he was a tiller of the ground. For this rounded off the activities of his being. It was this for which he lived. With Abel it was different. His first question was,—"wherewith shall I come before the Lord, and bow myself before the high God?"—and to have an answer to that he became a keeper of sheep. He recognised the fact of his guilt as a sinner, and the need of atonement, of the shedding of blood, to take away sin; and so, he not only brought a sacrifice, but planned his whole life so that he might have a fitting sacrifice when required, and not be left like Cain with nothing to bring but the fruits of the ground. While therefore both earned their bread by labour expended on the soil, the name tiller of the ground was a fitting description of the one, for he had no higher and loftier aim in life than to satisfy the wants of the body. But the other was fitly designated a keeper of sheep. For his aim was to be right with, and to serve, his God. And, in the dispensation then in force, this could only be through such offerings as could be presented by a keeper of sheep.

On this view, the fact of Abel's being a keeper of sheep is a clear evidence of the strength of his faith. It shows that that faith was not limited to isolated acts, but was the regulating principle of his life. His life was a life of faith, and the offering he presented was the outcome of that life, something which he had anticipated and prepared for in the past, the very object for which he had been providing

in the careful tending of his flock. He was thus eminently a believer, one whose name appropriately heads the long list of worthies recorded in the 11th of Hebrews. And as far as possible in the dim light of these early ages, his was a life of faith on the Son of God, the Saviour to come. His sacrifice was a type of the Lamb of God which was to take away the sin of the world. And as his life was planned and laid out for such sacrifices, his look must have been all the time directed to Him to whom they pointed, who was in the last days to appear, and to put away sin by the offering of Himself. For what was the whole spirit of his life but a carrying out in another form of our Lord's injunction, seek ye first the Kingdom of God, and His righteousness? He had his daily bread to earn as well as Cain, with all the rigours brought on by the primal curse. But he did not make that the first object of his life. He was essentially a keeper of sheep, gave the best of his thoughts, and the freshest of his energies to an occupation which, as far as this world was concerned, would yield him no return, would do nothing but furnish him with a victim to lay upon the altar.

And through this sacrifice "he being dead yet speaketh." What lesson has he for us in this nineteenth century of the Christian era?

This in the first place, that, if we would be acceptable worshippers, we must come through the same Saviour whose sacrifice was typified by the offering of Abel. If his sacrifice was more excellent in this that it was a figure of Him that was to come, and if he was accepted because he came looking to, and depending on this Saviour, our offerings must be presented in the same name, and our approaches, to be acceptable, must be through this atonement, the offering of our great High Priest on Calvary.

And in addition this other lesson, that strong faith, the faith which gives birth to the most excellent offering, is a deep-seated principle, regulating the whole life and conduct. Abel's offering was no mere spurt of devotional feeling. It had its roots deep down in his heart, and in his character, from the day that he began to be a keeper of sheep, to live not for self, but for God. And the most excellent offerings still are offerings which have their roots in the heart, and in the character of the worshipper. It is noble when, roused by some soul-stirring appeal, under a sense of personal responsibility, and personal indebtedness to the Saviour, or under a deep sense of the world's great need, offerings are poured into the treasury of the Lord. But it is more noble, and leads to more excellent sacrifices still, when the offerers first give their own selves to the Lord; and, as the fruit of lives thus consecrated, and without the need of any special appeal,

give of their means as God has prospered them, and of their services as He gives them ability.

Keeping this in mind, we can understand how a cup of cold water should sometimes be a more excellent sacrifice than a stalled ox, and how the widow's two mites which make a farthing should outweigh, in the estimation of her Lord, the much gold of many rich men poured into the treasury. For hers was a heart consecrated to the Master. And with that heart, though she gave but little, she gave her all, and she gave it in simple faith that it was what He required. But theirs were the offerings of purse-proud, self-righteous worshippers, whose hearts had never been humbled and yielded to God. And they gave their offerings, not believing in Him, but trusting in themselves that they were righteous.

Reader, have your offerings any such excellence as had Abel's? Be they great or small, few or many, what is their character? Are you a keeper of sheep in the sense in which our Lord called Peter to tend his flock? Are any efforts you put forth, whether among old or young, in the Sabbath school or mission hall or lane or close; or the kindly recognition or Christian greeting of a fellow disciple; or the sympathetic visit to a suffering brother or sister; or any contributions you may make for gospel ordinances or Christian missions—the fruit of love for the sheep and concern for the honour of the shepherd? Or are you still only a tiller of the ground, the first great object with you to possess this world's goods, or enjoy this world's pleasures? and any offerings you may present simply the overplus, something which has come to you in the course of business, but without any effort on your part to earn or to save it for the Lord's use? Seek first the Kingdom of God and His righteousness. Like Abel, lay out your life for Christian service, and your offerings will not be devoid of excellence, which God Himself will be the first to recognise.

INSEPARABLE.—For a time, those who refuse to acknowledge that Christ has redeemed us with "His precious blood," may still confess that He is "King of Glory" and "the Everlasting Son of the Father," may cling to Him with enthusiastic love, may adore His bright perfections, and, from the depths of their spiritual nature, may confess that in Christ are treasured up the immortal hopes of our race. While their faith lasts, their hearts will turn to Him, and in Him they will find "eternal life." But with the new generation this theology must either return to the ancient creed of the church or drift away into mortal heresy. For eighteen hundred years the Divinity of our Lord's person and the Expiation effected by His death for human sin have stood and fallen together; the rejection of either has been always followed by the rejection of both.—*Rev. R. W. Dale.*

Decision for Christ.

By the Rev. J. M'Lellan, Edinburgh.

HEN Saul of Tarsus beheld the glory of Christ he tells us that he counted all things but loss for the excellency of that knowledge. Primitive disciples were so enamoured of their Lord that they deemed it an honour to suffer shame for His name. Martyrs have gone to the fiery stake with a joy which laughed at death, because, beyond the passing anguish, they hoped to see the face of their Beloved. To-day there are thousands upon thousands who are prepared to aver that to them life would be all but intolerable were it not for what Christ is to them. And yet, notwithstanding all this, there are multitudes of gospel hearers who appear to find it hard to come to a decision as to how they ought to bear themselves towards the Son of God. From a prudential point of view, they may indeed be quite satisfied that they are acting foolishly in not accepting Him as their Saviour; but, then, they want to put off decision as long as they deem it consistent with safety. This means that the Christian life in itself is not to them desirable, and that were it not for ulterior consequences they could dispense with Christ altogether. He is in their esteem "as a root out of a dry ground: He hath no form nor comeliness." The beauty of His face has never yet been seen by them. They have heard the preacher descant with perfervid eloquence upon the matchless character of Emmanuel; but his glowing periods were to them mere words. They have read, and it may be sung, the poet's sweetest strains as he has attempted to weave into undying verse his conception of the Sinless One; but to them it was merely "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument"—very beautiful and moving, but nothing more. The Christ of Bethany, of Gethsemane, and of Calvary they have not beheld for themselves. The scales of ignorance and unbelief are yet on their eyes, and until these fall away the vision that has entranced apostles, confessors, and saints will never dawn upon them. Of them may be asserted what Paul says regarding unbelieving Israel: "a veil lieth upon their heart: but whensoever it shall turn to the Lord, the veil is taken away." To turn to the Lord is what is needed. That is the meaning of the familiar term "conversion." This change is illustrated for all time in the parable of the Prodigal Son. The decision expressed in the words: "I will arise

and go to my father," is the prelude to the future "music and dancing" in the father's house. There are tears indeed, and shame, and smitings upon the breast; but when the father's kiss is upon his lips, and the arms of forgiving love are encircling him, what tongue can tell forth the visions of beauty that fill his soul—the ecstasies of joy that thrill through every fibre of his being? Reader; if you are a stranger to this blessed experience, understand that you must begin where the Prodigal began—you must turn to the Lord.

This means in your case that you shall open the Bible, as presumably you have never hitherto done, with one paramount object in view, namely, that you may see God in Christ with your own eyes. Taking up the Old Testament it will be seen that its manifold promises, types, and prophecies all point forward to a great Messiah, or Anointed One, in whom the ideals of the Jewish economy are in due time to be fulfilled. Prophet, Priest, and King are to meet in His person, and to attain their ideal perfection. Apprehending in some measure the divine import of this unique historical movement, with what eagerness will you now turn to the pages of the New Testament? The Messiah has at length appeared, and here is the record of His earthly career. Many kings and righteous men desired to see His day, and the holy seers who foretold His coming searched "what time or what manner of time the Spirit of Christ, which was in them, did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." What manner of Being was He when He came? What did He speak in the ears of men? How did He comport Himself in their presence? What was His attitude towards the sin-laden, and the disconsolate? What had He to say touching human destiny? For answers to these and similar questions read the record—read it as if it were put into your hands for the first time. Wonders upon wonders are in store for you: glories upon glories will pass before your ravished gaze. His majesty, His wisdom, His spotless purity, His meekness, His immeasurable love, His serenity of heart, His triumphant hopefulness, His priceless words of grace and truth will so lay hold upon you that, like Mary of Bethany, you will sit with wonder, reverence, and love at His sacred feet, oblivious of all besides. And when at last you see the Holy One stooping to bear the burden of your sin and curse—giving His back to the smiters, and His ckeeks to them that plucked off the hair; hiding not his face from shame and spitting; submitting in meekness to all the woe of the sleepless night of the betrayal, and on the terrible day that followed, going forth to Calvary to put away your sin by the sacrifice of Himself—your decision will

surely be fixed forevermore. Thenceforth you will glory in Him as your Saviour, your King, and your everlasting Portion.

One question now remains to be answered—answered by *you. When is this decision to take place?* Do you make the vague reply: "Some time before I die?" If so, it must be said that your treatment of Jesus Christ is simply shameful. Were you to deal with an ordinary friend after this fashion you could not hold up your head in society. All right-minded people would regard you with irrepresible horror. But to trifle with the love of Christ! This is more than shameful—it is positively wicked. Indeed, it is the sin of sins. The Book speaks about "the wrath of the Lamb." Take you care lest by your persistent indecision you entail upon yourself that awful heritage. "If any man loveth not the Lord, let him be anathema" (1 Cor. xvi. 22).

By all that is precious; by all that is reasonable and right, decide for Christ *now.* Before you put away this paper, kneel in some secret place and give yourself up to Him forever. Say from the heart:

"'Tis done; the great transaction's done!
I am my Lord's, and He is mine."

DECIDE NOW.

Pilgrimage.

"He looked for a city which hath foundations."—Heb. xi. 10.

WE are travelling to Zion,
Our bright home above;
Where our hearts shall bathe for ever,
In God's love.

Scorching sunbeams, damps of midnight,
The fierce tempest's roar—
All will soon be left behind us,
Evermore.

Tears are never shed in Zion;
For no sin is there:
All the dwellers are immortal,
Young, and fair.

There the Lamb, that once was wounded,
Face to face, is seen;
And His own, with Him, for ever
Are shut in.

Homeward! Homeward! be our watchward;
Here we may not stay;
Gladsome cheer awaits us yonder—
Haste! away!

J. M'LELLAN

Not Baptism but the Gospel.*

By the Rev. S. G. Woodrow, Edinburgh.

II.

"For Christ sent me not to baptise, but to preach the Gospel."—1 Cor. i. 17.

IN speaking from this text on a recent occasion similar to the present I attempted to establish two propositions;—that Paul would not have penned these words first, if he had believed that baptism *made* the Christian; and secondly, if he had held that it conferred some privilege not included in the gospel. Passing from these topics it is my object to-night to discuss two questions—the nature of the baptism which Paul sanctioned by his teaching and practice, and the reason why in Corinth he refrained, except in a few cases, from the personal administration of the rite.

I. The baptism which Paul sanctioned by his teaching and practice.

While Paul declared that Christ had not sent him to baptise, but to preach the gospel, he yet recognised the obligation of baptism, clearly described its nature, and by his own example enforced its observance. From his own writings we can gather his views upon this ordinance, and they are marked by the positiveness, spirituality, and breadth which characterise all his doctrinal discussions.

1. He taught and practised *water-baptism.*

(This statement was introduced to show that Paul had no objection, from an extreme spiritualistic standpoint, to the external rite itself; that he did not regard it as a mere shell to be cast aside as soon as it had served a temporary purpose. And it was substantiated by an argument derived from the text and its connection, and from the fact mentioned elsewhere in this epistle that the Corinthian Christians had all been baptised into one body, and so with his approval).

2. Paul taught and practised *believers' baptism.*

In all that Paul wrote upon the subject he implies that the baptised were true believers and members of the body of Christ; and nowhere does he allude, even in the remotest way, to children as the subjects of baptism. This is acknowledged by the modern advocates of infant baptism. That Paul and all the apostles made faith the condition of baptism is at last conceded by those who formerly

* The substance of a sermon preached in Charlotte Chapel, on Lord's Day, April 3, 1887.

denounced this view and derided us who held it. This is partly the result of the sharp controversy which has prevailed and is partly due to the increased candour and catholicity which are the marks of our times. Let me read a quotation from a lecture delivered the other week in Holy Trinity Church, Cambridge, by the Rev. Dr. Perowne, Dean of Peterborough, and the author of valuable critical works on the Scriptures. His text was Acts ii. 38, "Repent and be baptised every one of you for the remission of sins." After remarking that "this was the first Christian baptism on the first great Whit-Sunday," he goes on to say,

"Now we observe of the first baptism several particulars. Repentance was required as necessary to it: *Repent and be baptised.* It admitted into a state of pardon, it was for the remission of sins. By it was to be received the Holy Ghost. It was the solemn act of incorporation into the Christian fellowship; for all these were added to the church, and *continued stedfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers.* As we follow the history of the Acts we find faith made the condition of baptism. Thus we are told of the Samaritans that when they believed they were baptised. . . . Saul was already converted when Ananias went to him and bid him be baptised and wash away his sins. Cornelius and they that were with him had received the Holy Ghost at the preaching of Peter before they were baptised, and it is the very ground on which Peter urges their claims to baptism: *Can any man forbid the water that these should not be baptised who have received the Holy Ghost as well as we.*"

Then, the Dean, having pointed out that this was the present practice of his church in the case of adults, he adds,

"And yet baptism has a meaning and a significance and a virtue of its own. St. Paul declares: *As many of us as were baptised, were baptised into Christ's death.* He tells the Colossians that they *were buried with Christ in baptism, wherein they were also raised through faith in the working of God who raised him from the dead.* To the Corinthians he says: *We were baptised into one body*, even the church which is the body of Christ."

Now every word which I have read is in accordance with the New Testament, and is endorsed by us Baptists. How then, it will be asked, does the Dean get rid of his own arguments so as to establish the divine authority of infant baptism? I will tell you. First by asserting "that in all these passages baptism is regarded *primarily* in its relation to the admission of adults to the church." "Primarily," says the Dean, by gentle insinuation. I should use the word exclusively instead of primarily, and I challenge him to point out any secondary allusion to children in connection with baptism. When we press this question the only answer which we obtain is—and it is

given by Dr. Perowne further on in his lecture—that our Lord ought to have *prohibited* the baptism of infants, and he clenches this puerile argument which the Romanist might use in defence of "the Confessional," "penance," &c., by the very strong assertion, "Here, unquestionably, not to prohibit was to allow." But while I would reject this argument as inapplicable to this controversy, and to all controversy where positive truths and institutions are concerned, I should like to ask the Dean two questions. First, if, as he affirms, repentance and faith are imposed by the apostles as the conditions of baptism, there is not here a virtual prohibition of infants since they are incapable of these graces? Secondly, if baptism, as he has declared in words already quoted, has a meaning and a significance and a virtue of its own, and if these are to be found in death unto sin, resurrection unto eternal life, and incorporation into the body of Christ, what becomes of these things when baptism is administered to infants? Does it signify their death unto sin, their resurrection with Christ, and their incorporation into the church? If he answer "Yes," his view corresponds with the full-blown Romish doctrine against which in his lecture he eloquently protests; and if he answer "No," then there are *two baptisms*, differing in their significance and value as well as in their subjects. I leave him his choice between these alternatives, this Scylla and Charybdis.

As to the Dean's other arguments I will simply mention them. They consist of two assertions, first, that no doubt children were baptised from the earliest times, and secondly, that in the baptism of Jewish proselytes the rite was administered also to their male children. We do not care to enter into this discussion, because it leads us into side issues away from the Scriptures, whose clear teachings and explicit descriptions of apostolic practice are not to be contravened by anything outside of themselves. Our appeal is simply to the New Testament, and we are determined to confine the controversy to its infallible authority and its plain and repeated testimony. If all were to do this, and were prepared with unprejudiced minds to ask, What saith the Scriptures? and with obedient hearts to abide by its decision, the question would soon be settled and a great step taken toward the re-union of Christendom.

When we turn from Paul's teaching to his practice, as indicated in the passage from which our text is selected, the same conclusion is reached, that he believed in the baptism of those who had repented, and accepted the gospel. "I baptised none of you save Crispus and Gaius. And I baptised also the household of Stephanas: besides, I know not whether I baptised any other." Here the apostle mentions

a household, the phrase which is seized with such avidity and made to do so much service by pædo-baptists. But it is a pity, if they are right, that Paul and the rest did not use a term which is plainer, that they so carefully avoided the word children. If children were baptised in apostolic times how is it that the fact is so uniformly concealed? Surely pædo-baptists may complain of the injustice which the apostles have done them in never supplying a single positive or explicit text in support of their views. But here is a household—a word of hope, if not of full assurance of hope. Let us look at this household; perhaps we shall find some further light upon it. If Paul baptised the household of Stephanas it was a great distinction, *he did not baptise the household of Crispus or Gaius*, and there must, we are convinced have been some reason for it; and it is possible that it may be mentioned somewhere in his writings, or elsewhere in the New Testament. These natural expectations are confirmed. In the last chapter of this epistle he refers to the household of Stephanas again where we read "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to minister unto the saints." What do we learn from this statement?—that the house of Stephanas were among the first to accept the gospel when preached by Paul in Achaia, and that they were well-known in Cornith for their service of love in the gospel. I should like to baptise such a household as that every month. Blessed is the church which contains many of them, they are the strength and beauty of God's sanctuary, the living stones of Christ's spiritual temple.

3. Paul taught and practised immersion in baptism.

(Here it was shown that the reason why Baptists adhered to this mode was not from any superstitious motive, or on ritualistic grounds, but because we desired to follow apostolic example, and because it is itself more impressive as a setting forth of death and resurrection with Christ).

II. The reason why Paul in Corinth did not himself administer the rite more frequently. "Lest any man should say that ye were baptised into my name."

A difficult task devolved upon the apostle in Corinth. Owing to their disposition to divide into parties, each with a leader at its head whom they followed either for the novelty of his doctrine or the fascination of his oratory, it was necessary that Paul should at once exalt the headship of Christ, and at the same time assert his own apostleship. How skillfully and with what courage and consistency he did this is proved by this epistle. No one could read his words without being convinced that he was a called apostle of Jesus

Christ, with authority to teach the gospel and to adminster the affairs of the church in His name. But he never so asserted his claims as to ignore or diminish the transcendent pre-eminence of Jesus Christ; and lest by his administering baptism the impression should be produced that he was himself the head of the church and the founder of a religion he left this duty to others with regard to whom no such mistake could be entertained. This was his reason, according to his own words for not baptising; it was not owing to any superstition which was spreading about the rite, or to any abuse of its meaning or value.

Now this is important in its bearing upon this controversy; for in the present day it is the rite itself which, as observed by pædo-baptists, has obscured the gospel, and become an occasion of stumbling—a fact which enforces the great truth that every departure from the teaching and example of the apostles tends to the growth of error, superstition, and various other evils.

Without going at length into this question I must content myself with pointing out two effects prejudicial to Christ and His gospel, which have followed the perversion of this rite.

1. Infant baptism has led to the substitution of a rite for faith in Christ. The Romish doctrine is plainly set forth in the articles of the Council of Trent. "If any man shall say that the sacraments of the new law do not *contain* the grace which they signify, or do not *confer* the grace itself on those not placing a bar, let him be anathema." "By baptism, putting on Christ, we are made a new creature in Him, obtaining plenary and entire remission of sins." Against this doctrine Dean Perowne inveighs with much energy, contending that it is materialism of the grossest kind; for by it grace is made a thing, a substance which can reside in water. But his own theory that "by baptism we are brought into the family of God, and so into covenant with Him," is almost equally open to the charge of materialism, and it ascribes to a rite that which the New Testament ascribes to faith alone. In the presence of such perversions of the gospel it would be well to remember the loyalty of Paul to Christ, and, under the influence of a similar conscientiousness, to abandon a practice which is associated with such errors and which leads to such abuses.

2. But again, infant baptism has tended to obscure the distinction between the church and the world, and in this way has inflicted a blow upon spiritual religion. In confirmation of this statement I shall simply quote, without comment, the words of Dr. Sawday an eminent theologian of the Presbyterian Church. Writing in *The Expositor*, he says, "The early generations of Christians were truly an

élite. They set themselves a standard of morality higher than that of the world around them, and it was essential to their very existence that they should live up to this standard. A vigilant watch was kept upon the members of the church by its officers, and discipline was strictly enforced. After a time, as the church increased in numbers, as infant baptism "—mark this—" became more general, and many were born Christians instead of embracing Christianity by a deliberate act, the primitive standard was relaxed."

Now it is undoubted that the best things are capable of being abused, that men in their perversity have turned even the grace of God into a cloak for lasciviousness ; but it is no less undoubted that the *tendency* of every Christian truth is to elevate and sanctify those that believe it, and to promote the strength and purity of the Church of Christ. Christian baptism as taught by the apostles, and as observed by us, bears this test. It symbolises great Christian truths, and reminds us of the passage from death unto life which marked our conversion unto God, and our reception of the gospel. It does not obscure but emphasises the believer's separation from the world. But infant baptism has led to error in doctrine and to laxity in church fellowship. Judge it by its fruits and it is found to be corrupt. It is not only contrary to the teachings of the New Testament, but it is also prejudicial to the cause of Christ.

How important is it, brethren, that we should be faithful to the simplicity of Christ. Even in a question like baptism, although it may appear trivial, the adoption of error sacrifices interests higher than itself. Not for the sake of the rite, but for the sake of Christ's honour, for the sake of the verities of the gospel lest the Cross of Christ should be made void, for the sake of the spirituality and purity of the church, we dare not tamper with the ordinance of baptism as it was instituted by Christ, and practised by his apostles.

UNSHED tears are never wiped away.

SPIRITUAL REST.—The sun shall no more go down on the believer's path. Why? Because his heart is consciously enlightened whatever may be the outward circumstances. This is the secret of his soul—rest. Pillowed upon the bosom of Jesus, yet mounting upward- up the steps of life toward the final goal—his rest even here is unbroken. And this sweet calm within is both the foretaste and pledge of that higher repose which "remaineth for the people of God." Bright land! so restful to the soul even in anticipation, thou art not very far away. When our feet, bruised here in many a rugged way, shall press thy soil—when eyes accustomed to tears shall feast upon thy ever-widening landscape—then, oh, then shall we know in fulness our Saviour's words, "I will give you rest."

Children's Readings.

"SUFFERING AS A CHRISTIAN."

By Rev. F. H. Robarts, Glasgow.

"If any man suffer as a Christian let him not be ashamed."—1 Peter iv. 16.

OU all know what nicknames are, and sometimes call one another nicknames at school. Some nicknames are good natured and full of fun; but some are ill-natured and used unkindly, and are intended to give pain. We should not be too thin skinned about being called names; but we should not call others names when we see that it gives them pain. We should do to others as we would be done by.

Now did you know that the name "Christian" was first given to the followers of Jesus as a sort of nickname. "The Disciples were called Christians first in Antioch" (Acts xi. 26). It is said that "the people of Antioch were notorious for inventing names of derision," and for laughing at people, and I am afraid that like many people at that time and since they despised Christ, and gave His followers the name of Christians only in mockery. As good people have sometimes been called "Saints" and "Methodists" and "Psalm Singers" only in mockery, so at Antioch the disciples were called "Christians." It was meant as a nickname.

Now for another occasion when the word was used as a nickname. Do you remember the story of the Apostle Paul being brought as a prisoner with chains upon his hands before King Agrippa? He spoke to the king so earnestly about Jesus Christ that Agrippa said unto Paul, "Almost thou persuadest me to be a Christian; to join the band of poor despised men whom they call Christians." Agrippa was half persuaded that Christ and the Christians were in the right; but half ashamed to connect himself with a set of people who were so much laughed at.

And now we come to our text—the third time that the word "Christian" is used in the Bible. Is it not curious that a name used so often by us should be used so seldom there? Each time, you see, it is used either by the enemies of Christians or in connection with the sufferings inflicted upon them by their enemies. When they speak of one another they are generally called "Saints" or "Believers" or "Brethren." It is their enemies who use the nickname. How

many good men we read of in the New Testament of whom it might be said that "He suffered as a Christian." Stephen, the first martyr, "suffered as a Christian" when he was stoned to death. James, the brother of John, "suffered as a Christian" when Herod killed him with his sword. Paul "suffered as a Christian." Do you remember the long list which he gives of his sufferings—"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, twice I suffered shipwreck, a night and a day I have been in the deep" (2 Cor. xi. 24-25). Let me give you a subject to hunt up in your Bibles. Take the Acts of the Apostles and see how many occasions you can find when Paul "suffered as a Christian," and then take the reign of Queen Mary in your English History and the times of the Covenanters in your Scottish History and write down the names of some of whom it might be said "He suffered as a Christian."

Now "to suffer as a Christian" is a thing to be proud of. If a soldier is punished for the crime of theft or drunkenness, he suffers as a criminal, and ought to be ashamed of himself; but if he loses his leg on the field of battle and has to walk with a wooden leg, he is not ashamed but rather proud of it, because it lets people see that he is a soldier and has been in the wars. And so Peter says, "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf." As a good soldier of Jesus Christ let him feel proud of being wounded in Christ's service.

Do any of you boys and girls know what it is to "suffer as a Christian." I have heard of boys at boarding schools being laughed at and bullied because they kneel down and say their prayers, and if a boy does not mind that—but goes on with his prayers like Daniel, because he loves Christ and means to serve Him, he "suffers as a Christian." And if some boys in a class are cheating, or copying, or using bad words, and another refuses to join with them and is laughed at, and teased in consequence, he suffers as a Christian. He might be called a "Martyr," for the word "Martyr" really means witness, and he bears his witness for Christ, and against the evil-doers, and makes them feel uncomfortable in their consciences because they know they are doing wrong.

Now, why should no one be ashamed to "suffer as a Christian?" because *Christ suffered for us.* Remember what He bore for us. Wicked men called Him all sorts of bad names. They insulted Him and blindfolded Him, and buffeted Him, and spat in His face, and

at last they crucified Him. They could not have done any of these cruel things without His permission, for He was the Mighty God, but He allowed them to be done because this was the way in which He was to suffer for us. He loved us and gave Himself for us.

Should we not love and serve Him, and always take His side, and feel proud of it rather than ashamed, if in the schoolroom or the play-ground or anywhere in the world we should have to "suffer as a Christian."

Divine Guidance.

"He led them on safely."—Psalms lxxviii. 53.

ALL through the wilderness,
Keep by our side;—
Leave us not comfortless;
Be Thou our Guide.

Make all our wand'rings here
Bright with Thy smile;
Bid every anxious tear
Cease to defile.

Shed on our thorny way,
Dew from above;
Manna from day to day,
Free as Thy love.

Be Thou our Polar Star,
When it is night;
Stream on our world afar,
Glimmerings bright.

Rock of this desert land,
Rearing on high;
Pour on the burning sand,
Streams never dry.

So, till our wand'rings cease,
In Thee we'll rest;
Safely, in *joy* and peace,
Lean on Thy breast.

E. B.

JESSICA'S SECRET.

JESSICA is the brightest tempered woman I know. "Why is it," I asked her the other day, "that one never finds you sulky or cross, or complaining? What charm have you against the petty ills of life, the small vexations, crosses, disappointments, losses, that of course must lie along your path as well as mine?"

"To answer your question," she said, softly, "I must take you into the sanctuary, where one's life is 'hid with Christ in God.' It is true that my trials come to me with the sting drawn; and it is because I have learned to look upon them as a means of grace. If it be a petty trouble, a disobedient servant, a careless accident, a sour loaf, a rainy day, I say to myself, 'Be thankful that you have some discomforts; lift up your eyes, and be reminded that this is not your true home, your eternal rest. Without these pin-pricks, you would be all too likely to forget your pilgrimage state.'

"If it be a heavier cross—if I am called to meet coldness, indifference, neglect, from those I love, the heart aches, but I say to myself, 'Ah, Jessica, if these fulfilled your every wish, if your loved ones all satisfied your heart's desire, what room would be left for the Friend of friends? Lift up your heart, and rejoice that His love is changeless, free, and knows no end.' And so, before the trial has a chance to spear me, I have laid hold of its weapon, and turned it against some besetting sin of wordliness, pride, selfishness, vain glory."

This secret of a happy life was not told with glib ease; the hesitating speech, the flushed brow, the averted eyes, told plainly that my friend would willingly have kept the curtain down. But I thanked God for the generous frankness which made me a sharer in its blessings.—*Congregationalist.*

Intelligence.

ADELAIDE PLACE CHURCH.

FAREWELL SOIREE.—A few days ago the members of Adelaide Place Church met together in a social manner to take farewell of the Rev. D. P. Macpherson, B.D., who has accepted a call to the pastorate of Myrtle Street Church, Liverpool, vacant through the death of the Rev. Hugh Stowell Brown. Mr. Howard Bowser occupied the chair, and he was supported by Dr. Stewart from America and several members of the church. After tea, the chairman delivered a short address, in which he stated that during the four years of his ministry in Glasgow Mr. Macpherson had manifested qualities of a very high order, and had endeared himself to all the members of the congregation. He had gone out and in among them in a most disinterested and kind manner, and had shown an industry and perseverance which all had appreciated. They were sorry to part with him, but could not let him go without telling him that he had done well, and that they were all the better for his sermons. Mr. David Lockhart, in the course of an address, referred to the fact that during the four years of Mr. Macpherson's pastorate 295 individuals had joined the church, 167 of these by baptism. During the same time 275 had left the church, so that there was a clear gain of 20 members. It was, however, as well to bear in mind that 43 of those who had left went to Hillhead

Church, and 26 to other Baptist churches in the city, so that their loss had been gain to others. He remarked that if a minister performed all the duties of the pastorate, and prepared two sermons each week, they could not expect him to do much in the way of visitation, unless in cases of sickness or occasionally in order to get acquainted with the members of the church. He expressed the hope that Mr. Macpherson might find his work in Liverpool pleasant and prosperous. Mr. W. J. Millar next addressed the meeting. He said he had been deputed by the ladies to say a word with reference to Mrs. Macpherson. They had learned to love and esteem that lady very highly, and they had resolved to give her before leaving some tangible token of that love. They had therefore asked him in their name to ask Mrs. Macpherson's acceptance of a silver tea service, and case of silver fruit knives and forks, with the wish that she might be long spared to use them, and to keep her in mind of the warm friends she had left behind in Clasgow. The articles bore the following inscription :—"Presented to Mrs. D. P. Macpherson by the ladies of Adelaide Place Church as a token of their affectionate regard and esteem.—Glasgow, 29th June, 1887." Mr. Macpherson said he had nothing more to add to what he had already stated at the Communion services on Wednesday evening and on last Sabbath afternoon. He was pleased to see such a large number present to bid him farewell. The innumerable letters which he had received, and the many warm words that had been spoken face to face, all went home to him and to Mrs. Macpherson with peculiar force and tenderness, and would, he trusted, long abide in their memories. He had to thank the ladies very heartily, in the name of Mrs. Macpherson, for the beautiful testimonial, and to say that she would ever regard them not only for their substantial intrinsic value, but for the kind feelings and good wishes of which they were the expression. He could assure them that had the call to Liverpool not been so urgent and so unanimous he would have undoubtedly remained here, because he felt that his work in Glasgow and in Scotland was by no means done. During the last year, and more especially during the last six or eight months, that had been borne in upon him. He was getting more used to Scottish ways, and he was beginning to find his work getting easier, and that was a strong argument for remaining in Glasgow, but when he came to consider the call and all the circumstances connected with it he felt that he was doing right to accept it. He could assure them that he could never forget Adelaide Place Church. Its future and his own were bound up together, and he cordially wished them all prosperity in the coming years. He rejoiced at the success that had been given to him in his ministry, especially amongst the young, and he earnestly entreated them to hold fast to the gospel of Christ. Addresses were also delivered by Dr. Stewart, James Wilson, Esq., Bantaskin, Dr. W. G. Dunn, and Mr. Ramsay.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Recreation and Work.

THE holidays are now drawing to a close. Many of our friends have enjoyed a season of rest, and change of scene; by some well-earned; by others greatly needed; by all, we hope, found to be beneficial. Rest and recreation are meant to qualify for work; and the return home should be followed by increased consecration to Christian service. This alone will compensate for the interference with the ordinary routine of church work, which the holidays involve. It is a fact of which we dare not complain, but may nevertheless regret, and should do our best to counterbalance, that the absence of members involves a practical suspension of church operations during a great part of the year. This necessary work cannot be done, that good cause cannot gain a hearing, money cannot be raised for such and such a purpose however much required, committee meetings cannot be held, Sabbath School work cannot be carried on, weeknight services are badly attended or entirely dispensed with, Sunday congregations dwindle until it is found expedient for two or three to unite and meet in their different places alternately, and to close some of them during part of the day, all because the members are out of town, "down the water," or "off to the Highlands," or making a tour through Norway or Switzerland, or elsewhere, as the case may be.

Unhappily, the result is not only a temporary suspension of church work, but also an interruption, and partial drying up, of the current of church life, which is still more to be deplored. A gracious revival, perhaps, is going on. The ordinary services of the church are unusually attractive, characterised by unusual solemnity, and awaken an unusual interest in all classes of hearers. Sinners are being converted, additions are being made to the church; believers are made glad in consequence, and breathe more than they are wont a spirit of prayer and consecration; the pastor is encouraged as he witnesses the promise and the first fruits of an abundant harvest. Then come the holidays when the most active members of the church are scattered, some of them to localities where religious privileges are few, and spiritual life scarcely

exists; for unhappily the health of the soul is not always considered when bodily health is sought. Thus the gracious work is checked. From the want of Christian intercourse and other means of grace, a degree of coldness supervenes. When the members come together again they shew a diminished degree of the ardour which preceded their dispersion. Some time elapses before it is rekindled; and the season of dispersion in some instances is so prolonged, and the season of active reunion in consequence so abbreviated, that it seems as if one part of the year scarcely sufficed for recovering the ground which has been lost during another, and the time for working scarcely begun before it is again interfered with.

This is not said in condemnation of holidays. Hard work, especially where there is mental strain, soon exhausts; and to many an anxious toiler change of scene is beneficial, and a season of rest absolutely necessary. It is matter for thankfulness, therefore, when to such toilers rest and change are possible; and only a cynic could object to their enjoying them to the utmost extent. By all means let those who are so favoured thankfully avail themselves of the good which God provides, and, relieving themselves as far as possible of all anxious care, and yielding themselves up to the healthful influences which surround them, make their holiday a season of innocent pleasure as well as of rest. It will be all the more efficacious as a restorative where it is thoroughly enjoyed. And he will profit most by it who most clearly recognises the goodness of God in making pleasure and duty go hand in hand.

There is room, no doubt, for questioning whether the necessity for a change of scene be so general as is supposed. It is not forbidden to ask how the health of the rich should require it so much more than the health of the poor? How those whose houses are situated in the most pleasant localities, and furnished with all sanitary appliances, and whose time, moreover, is very much at their own command, so that nothing conducive to health is omitted in their daily arrangements, should yet require changes which are beyond the reach of many who live in humble not to say squalid homes, and are compelled to toil from morning till night, day after day, whose fare is scanty as their work is hard, and who nevertheless retain a fair measure of health, and live to a good old age? We refrain, however, from pursuing such questions. We assume that the craving for change is natural and proper, and that its enjoyment is always beneficial even where the temporary residence is not to be compared either in situation or comfort with the ordinary home, but seems rather designed to make men more highly appreciate the advantages which they have voluntarily

resigned, as if men required every now and again to spend a short time in purgatory in order to their valuing the felicities of paradise.

Our sole object in writing is to prevent that interest we allow to be good in itself from becoming a source of harm to the churches. And in order to this what appears to us necessary is—*1st*, That those who seek rest and recreation should remember that their purpose is to qualify them for rendering better service to their Lord. Their spiritual life will not suffer from the change if it be borne in mind that this is its object, and if all their pursuits and diversions in their time of leisure, are such as may conduce to this end. Pleasure taken with an enlightened judgment, as well as a good conscience, is a healthful medicine for the soul ; and a Christian man may thus prove that in playing, and eating, and drinking, and working, it is possible to do all to the glory of God. *2nd*, That on their return home they should work for Christ with renewed consecration and zeal. The thought of so much time being spent away from the ordinary sphere of Christian duty should make them work the harder when they enter that sphere again. No trifling reason should lead them to absent themselves from their post. If a great part of their summer is lost to the church of which they are members, they should be the more careful to suffer no interruption of their service during the other parts of the year. When the summer's heat drives them away from home, and the winter's cold or rain confines them frequently to their own dwellings—when during the season of rest the church is altogether deprived of their services, and during their season of work worldly engagements are allowed to encroach on religious duties, time after time, of what value is their membership to the church of which they form part? If the strength derived from recreation be consecrated to the service of Christ, that recreation will prove an unmixed good, and increased opportunities for that purpose may be hailed by the church as an unqualified blessing. But if recreation is to interfere with Christian work, and deaden spiritual life, and be followed by no more devoted service to compensate for time which has been abstracted from religious work, the church will have to dread it as an unmitigated evil.

We would cordially welcome our friends from their various holiday haunts and occupations, trusting that the benefit they have derived from their leisure may be extended to their several churches; and we trust they will take in good part, even as they are intended, these few words suggested by, and penned during, our own time of rest. Have we enjoyed our rest? So much the better. Have we returned home with recruited health and strength? So much the

better. Let us thank God for His goodness, and show our gratitude by increased devotedness to His service. Let us endeavour through His grace to fill our place and act our part aright. The prosperity of our churches depends on the prayerfulness and activity of all their members. But the most zealous should be those whom God has most highly favoured. As He has liberally supplied them with the good things of this life, so should they liberally and zealously devote time and talents and energy to the furtherance of His cause in the earth.

Gloria in Excelsis.

I HEARD the mystic music of the spheres,
As 'neath the cloudless vault of night I stood;
And, lo! a voice went whispering thro' the years,
And told me, "God is good."

I heard the golden footsteps of the Spring,
And wheresoe'er they fell, the earth, renewed
And decked with flowers of loveliest hue, did sing
With gladness, "God is good."

I heard the wondrous symphony of light,
The golden fingers of the sunshine wooed
From out the cloud-strings stretched 'twixt day and night:
It whispered, "God is good."

I heard the rippling laughter of the waves,
As at the margin of the ocean-flood,
They kissed the sand, or lapped the hollow caves,
And murmured, "God is good."

I heard the low sweet singing of the breeze,
As wandering softly thro' the sunny wood,
It stirred the shadowy leafage of the trees,
And whispered, "God is good."

I heard a mother singing blithe and glad,
As bending o'er her babe to give it food;
She told it all the joys and griefs she had,
And murmured, "God is good."

I heard the warbling of each voiceful bird,—
The lark self-poised in the deep blue of heaven;
The bird of love and passion, only heard
In the still calm of even;

The swallow, with its laughter strange and low;
The sweet-voiced throstle, empress of the wood;
All birds that have the gift of song, and, lo!
They echoed, "God is good."

1887. "DURLEY."

The Rev. J. T. Comber.

THE death of the Rev. J. T. Comber is perhaps the severest blow which the Congo Mission has yet sustained. The removal of a man of his amiable disposition, earnest consecration, and quiet heroism, would be a sad loss to any mission. To the Congo, of which he was the pioneer, and the most experienced leader, it must be all but irreparable; and is more keenly felt, because we had come to look upon him as one who had escaped the dangers incident to new settlers, and was now acclimatised, and likely therefore to be spared for years of valuable service. We deeply sympathise with the surviving members of the Comber family, which has supplied so many martyrs to this cause, and also with the committee and officers of the Baptist Missionary Society in the difficult and trying position in which they are placed. Such losses, while they do not and ought not to suggest the relinquishment of the mission, do press home on the Society with terrible emphasis, the question to which we shall return before we close—whether its line of action has been entered upon with due deliberation, and is that on which it should still continue to advance.

The following account of Mr. Comber's history has appeared in the columns of the *Freeman*, and will be perused with much interest by our readers :—

Mr. Comber was born in 1852, being the son of Mr. Comber, of Peckham Rye, who with a noble disinterestedness, perhaps without a parallel, has surrendered no less than four of his children—three sons and one daughter—to the claims of God in Africa, one—Percy—alone remaining of the consecrated family. How Thomas was led first to give himself to the Saviour, and then to the Saviour's work on "the Dark Continent," may be told in his own words. At the memorable valedictory meeting held at Plymouth during the Autumnal Session of 1875, when the revered Dr. Brock, speaking as if conscious that he was about to be gathered to his fathers, addressed the departing missionaries, Mr. Comber stated "that he had no strange or startling account to give of his conversion. The chief influences," he said, "which led him to the Saviour were those of a loving and loved mother, and an earnest Sunday School teacher. When only about fifteen years of age he began to feel the powerful influence of his teacher, whose devotedness and earnestness in life were the grand secrets of his success amongst his pupils. His life," he declared, "was consecrated to the mission-field at the same time that it was set apart to the service of Christ." Some six years previously he

had read a book entitled "The Footsteps of St. Paul," which made him see the grandeur of a life full of a strong and unchanging purpose. Africa, he avowed, was his own choice, because that land had always seemed to him to have been the forgotten child of the mission family. Although he had heard a great deal about Africa's degradation and sin, yet he believed there was much depth of feeling which only required earnest affection to bring it out.

It was to the influence of the Sunday School connected with Denmark Place, Camberwell, that he alluded in the above remarks, and it was with the church meeting there, then under the pastoral care of Dr. Stanford, that he entered into fellowship. But for some while previous to his departure for Africa he was brought, through circumstances, into association with the Christian friends at Camden Road Chapel, where he and John Hartland, like two brothers, laboured together for the spiritual welfare of the children of that congregation, for whose sakes they conducted special services. The memory of those happy meetings will be cherished by many for years to come, and ever and anon testimony is being borne to their real and abiding usefulness. With the most determined resolution to go to Africa—should the way be made possible—he entered Regent's Park College, having previously attended evening classes at the Metropolitan Tabernacle.

It was in April, 1875, that Mr. Comber was accepted by the committee of the Missionary Society, towards the end of which year, in company with the Rev. Q. W. Thompson, he reached the shores of Africa. For nearly three years he continued his labours at Cameroons and Victoria, during which time he made important incursions, visiting especially the Bukundu region, in which for some time now a mission station has been established. But God had work elsewhere for Mr. Comber.

The explorations of Mr. Stanley resulting in the discovery of the Lualaba and Congo Rivers, and an immense extent of clear waterway reaching across the continent a thousand miles, at once attracted wide attention, and that not alone of geographers, but as well of the friends of Christian missions. To Mr. Arthington, of Leeds, will ever belong the honour of first urging the claims of the Congo country upon the consideration of the Baptist Missionary Society, and eventually, as the result of that gentleman's suggestion and generous assistance, our brethren Comber and Grenfell proceeded on a preliminary expedition to San Salvador, the capital of the kingdom of the Congo.

It is fitting that we reproduce here the letter in which Mr. Comber concurred with the wishes of the Home Committee, showing as it does the fine spirit with which he entered upon the mission ever after to be identified with his name :—

Together with my brother, Mr. Grenfell, I read your important letter yesterday, and hasten to answer it.

So long as the earnest and long-cherished desire of my heart (to labour for Christ among the "real heathen" of the interior) can be carried out, I do not mind whether it be on the Congo or interior of Cameroons.

I must confess that I am a little bit sorry for Bukundu, having had my thoughts and sympathies centred on that place lately, fully expecting to go there, having chosen ground for house and schools, and made all

arrangements with the people for my settlement amongst them ; and I most earnestly hope that that district, about sixty miles overland from the sea-coast, will receive attention in the future.

But now I throw my whole heart and soul into the Congo Mission, and earnestly pray for health and strength of body to enable me to do the work there.

I am very glad that San Salvador will be the understood basis of operations, and not the sea-coast ; and after a year's residence there we shall soon see what the prospects of extension inland are.

The committee has kindly and courteously left the matter in our hands, as far as our own actions are concerned ; but had the committee expressed its wish for the immediate carrying out of its proposed arrangements, Mr. Grenfell and I would both have been ready at once to go down south and make the preliminary reconnoitre, so saving the delay of writing home. However, I feel grateful for the kind consideration with which they have treated us.

I am not my own, nor am I out here for my own purposes and ends ; and in all my movements, especially in such a deeply-important one as I feel this one to be, I look up to the gracious Master to fulfil His promise : "I will guide thee with Mine eye," and to make all things work together for the everlasting good of souls and His own eternal glory.

The preliminary expedition proving full of promise, Mr. Comber returned to this country for reinforcements, and Messrs. Bentley, Hartland, and Crudgington volunteered their services. The enthusiasm of the Cannon Street Missionary Breakfast, when leave was taken of the four young brethren, will not readily fade from the recollection of those who were present.

. . . . . .

Very soon after his arrival with the new missionaries at San Salvador a bitter trial befell Mr. Comber. His dearly-loved wife—but a few weeks previously a bride—was removed by death. She was the daughter of Mr. Rickards. The loss was almost paralysing, but communion, to use his own words, with the Master drove away the dead, blank despair from his heart ; and as soon as possible we find him making an attempt to reach Stanley Pool by the Makutu route—an attempt which nearly cost him his life.

It will be impracticable here to follow step by step the subsequent history of the Congo Mission, though that were needful to estimate rightly the character and services of our lamented brother, so closely and prominently has he been associated with it in its every development. Whilst we so write we are not unmindful of the invaluable labours of brethren who have been his colleagues, particularly would we venture to mention his two comrades Grenfell and Bentley ; but these would be the very first to acknowledge the almost irreparable loss the mission has sustained, and none perhaps more than they demand the prayerful sympathy of Christian friends.

What the Congo Mission is to-day is, under God, largely owing to the peculiar capabilities with which Mr. Comber was so conspicuously endowed. He had great administrative skill ; a gentle, amiable spirit, which irresistably won the confidence of all who shared his toils, an indomitable courage which never flinched in the presence of difficulty and danger ; a literary ability which rendered his letters charmingly

interesting; and, above all, and more than all, he possessed a Christ-like sympathy with the degraded and the suffering, together with a simplicity of Christian consecration which helped to make him the missionary hero he was. Most sincerely would we be thankful to the great Lord who thus qualified His servant, and most fervently would we glorify God in him.

And now what effect is the removal of such a man likely to produce upon our churches? Whilst we are assured this bereavement will lead those who have the management of the mission resting upon them to continue in their endeavour to adopt all possible means for the preservation of the health and lives of our missionaries, we cannot for a moment suppose they will be less zealous in their efforts to evangelise Africa. The painful experiences which have attended the origin and establishment of our Congo Mission have been endured by most new missions. To abandon the work now were indeed to sacrifice the lives of those who have willingly laid them down for Africa and for their Master's sake. These repeated deaths cannot but bring forth fruit unto eternal life. The marvellous progress which has been made since Comber and Grenfell first visited San Salvador may well encourage faith and patience; not only are schools being established and congregations being gathered, but many individuals, casting away their fetishes, are now with us worshipping the one true and living God, and trusting in Jesus Christ, His Son.

We cannot quite endorse what appears to us to be the logic of, or the meaning which may be attached to, this closing paragraph. We cannot regard the lives which have been lost as a reason why the mission should be continued; nor can we see how its continuance will prove that those lives have not been sacrificed. Whether they have been so or not must be determined, not by what may be done in the future, but by what has been done in the past. The above argument, if unqualified and carried out to its legitimate extent, would imply that the greater the loss of life already incurred the more are we under obligation to add to the loss—a principle which only needs to be stated that its absurdity may be seen.

There is no one, however, so far as we are aware, who proposes that the mission should be given up. But there are not a few whose minds are exercised with the question—Should it be continued on the lines hitherto pursued? Are we under obligation to plant stations simultaneously wherever a suitable spot can be found, as far as our agents can penetrate? Should so small a body attempt to spread its work nearly over the breadth of a continent? Considering our limited resources, both as regards men and means, is it wise or incumbent that we should open stations far apart, which require so large a staff of European labourers to whom the climate has proved so fatal, rather than work gradually from one two

centres, where we can train native labourers who will carry the gospel into regions beyond? Is it apostolic to push forward among peoples whose language we know not, when we have already access to thousands to whom we have scarcely begun to present the gospel? Is it not concentration that is required of us at present rather than extension? Is nothing to be learned from God's providence? When He peoples tropical regions with coloured men, is not that a sign that coloured men must be the chief agents in conveying the gospel to their brethren in those regions; and that if white men are required to originate and superintend the work, it should be done under conditions least injurious to health, and with provision for their speedy return home to recruit? For the heroic spirit of the men who have gone out, and for the missionary spirit it has kindled in the churches, we have reason to be devoutly thankful; but it is not forbidden us to inquire whether we should not seek to husband such precious lives for valuable service rather than sacrifice so many of them before their work is begun. A dead missionary, as Stanley has said—and this is especially true when the people have had no time to become acquainted with him—is of very little use as an evangelising agent. And it becomes a question whether we are right in urging men, by appeals to their noble nature, to go forth to what is almost certain death. If they are propelled by a burning enthusiasm to offer themselves for the work, we may not be at liberty to restrain or discourage, although we ought judiciously to advise and influence as far as possible. But it is hardly for us who remain at home in safety, to plead for others going out to die. Our object is the evangelisation of Africa, not to run up a long list of martyrs. We are to go into all the world, not to die, but to preach the gospel to every creature. And though life must be sacrificed to that end should such sacrifice be required, it is not forbidden to inquire whether the end might not be more effectually promoted were methods adopted by which such valuable lives as those that have been sacrificed might be spared for future service.

The foregoing questions we are not competent to answer, but we know they are in many minds, and we venture thus to give voice to them, and submit them with all due respect and affection to the most serious and prayerful consideration of those on whom the conduct of the mission devolves. They must be considered and dealt with before our Congo mission will be placed on a permanent footing. The romance of exploration and discovery will soon die away. The sensational will lose its power to excite. The interest of many will flag when there is nothing to foster it but the record of quiet, plod-

ding, uneventful work. And if the mission is to maintain its ground it must not depend on a popular cry, or on assertions as to the healthfulness of the climate, which are contradicted by lamentable facts, but by its supporters being able to show unmistakably that, having a continent to evangelise, their method, notwithstanding the deplorable loss of life which it entails, is that which commends itself to an enlightened judgment as the best adapted to the great end in view.

The Symbolism of the Cross.

By Rev. T. W. Lister, Leslie.

WHEN anyone now takes into his lips the utterance of Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ," the language, bold as it is, is not understood to mean more than a strong avowal of attachment to Jesus Christ and His gospel. It was otherwise at the first. The phrase, "the cross of Christ," has been so long in common use that it has almost ceased to call up the ideas with which it was first associated. To glory in the cross was to glory in a symbol of shame. "As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected with the ideas of pain, of guilt, and of ignominy (*Smith's Dict. Bibl.*). Heathen writers scorned the Christians for their attachment to a crucified malefactor. Lucian, in the 2nd century says, "The Christians are still worshipping that great man who was gibbetted in Palestine;" and again, "They have taken to the adoration of that impaled sophist of theirs." "The heathen" observes Lactantius, a Christian, "throw in our teeth the passion of Christ; they say that we worship a Man, and a Man too who was put to death by men under circumstances of ignominy and torture." The judges received the confessions of the martyrs with blank amazement. It was incredible to them that men should be willing to suffer excruciating torture for the name of One who was long dead, and who had died the shameful death of the cross. They were ready to say with Festus, "Thou art beside thyself."

Crucifixion being thus the symbol of the deepest shame, it would have been very natural for the Christians to attempt to hide and to forget the fact that their Lord had been crucified. But they never

did. They gloried in Jesus in spite of His crucifixion; yea, they gloried in His cross. The deepest interest of His mission centred in His death. His sufferings were their emancipation. His cross was their crown.

It required great boldness indeed to take up this position, and only those could do so who had a deep appreciation of the mysterious meaning of Christ's death. That meaning was not at once understood. While yet the enlightening Spirit had not descended and the Master still lay in the grave, the disciples felt His death to be a terrible calamity and could only look upon it as the shattering of all their ardent hopes. "The chief priests and our rulers delivered Him to be condemned to death and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and beside all this to-day is the third day since these things were done." By and by they could say, "God hath made that same Jesus whom ye crucified both Lord and Christ." "His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye are healed." They came to regard the cross as a symbol not of shame but of all the glory and blessedness of the New Covenant. Scripture everywhere magnifies the cross. All the writers agree in seeing in it the clear mirror of the Divine perfections and the full picture of the privileges of the saints.

The Cross is the grand symbol of the *Divine righteousness.* It is a symbol more striking than the flaming sword of the cherubim at the gate of Eden, more glorious than the lightning and thunder that rolled about the summit of Sinai while the law was being written on tables of stone; more instructive than the accumulated types and emblems of the Levitical ordinances. "God hath set forth Jesus to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the justifier of Him that believeth in Jesus." "The whole law" says a recent writer, "the authority of its precepts, the justice of its penalties, must be asserted in the Divine acts, or else the Divine will cannot be perfectly identified with the eternal law of righteousness. If God does not assert the principle that sin deserves punishment by punishing it, He must assert that principle in some other way. Some Divine act is required which shall have all the moral worth and significance of the act by which the penalties of sin would have been inflicted on the sinner. The Christian Atonement is the fulfilment of that necessity." What a testimony to the eternal righteousness of God that it must be vindicated by the painful and shameful death of

His only-begotten Son. Ere He can consistently justify the ungodly, a sacrifice must be offered, costlier than all the thousands of bullocks and rams whose blood has been shed at Jewish altars, costlier than all the human sacrifices of idolatrous nations, costlier than if the whole angelic host had given themselves for the life of the world, the death of His only-begotten and well-beloved Son. Is it possible that the Divine righteousness could be more grandly symbolised than in the Cross? As we can give no better testimony to our principles than by sealing them with our blood, so the Son of God could give no higher testimony to the eternal Law of Righteousness than by submitting to death, the death of the Cross.

Again, the Cross is the symbol of the *Divine love*. This noblest of all moral qualities finds its fullest expression in self-sacrifice. True love shows itself not in word, nor in tongue, but in deed, and in truth, and greater love hath no man than this that a man lay down his life for his friends. "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." A father whose stalwart son has been suddenly stricken down by a deadly disease, or has been slain on the battlefield, knows something of the pain of giving a son ; and the purer the lives of both, the tenderer will be the bond subsisting between them, and the severer the pang of separation. But who shall estimate the tenderness of affection subsisting between the Divinely holy Father and the Divinely holy Son, or the acuteness of the pain endured in giving up that Son to the shameful death of the Cross. All the agonies of Gethsemane, all the vile treatment in the judgment hall, all the bodily and mental pains of the Cross were known ere the Son was given. Not till we can know all the bitterness of that cup which he would fain have passed from Him, and all the agony expressed by the terrible cry of desertion on the Cross, shall we understand the depth of the Son's love for the world, or the Father's love in permitting Him to endure such sufferings. We can never fully know either the nature or the intensity of those sufferings which brake the bravest heart that ever beat, but we shall ever regard the Cross, that awful climax of the life of the Man of Sorrows, as the symbol of a limitless love.

"Stronger His love than death or hell,
Its riches are unsearchable,
The firstborn Sons of Light,
Desire in vain its depths to see,
They cannot reach the mystery,
The length, the breadth, the height."

Again the Cross is the symbol of our *redemption privileges.* It is the ground of our assurance of pardon. "Who is he that condemneth. It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." The Cross of Christ is the sign by which our sins are cancelled in the Book of God's remembrance. Nor is this all. The Cross is the symbol of numberless blessings. "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him also freely give us all things." Whatever is required to maintain our spiritual life and to insure our perseverance in the heavenly course is guaranteed to us by the Cross of Christ.

"The Cross it takes our guilt away,
It holds the fainting spirit up,
It cheers with hope the gloomy day
And sweetens every bitter cup."

The Cross is also the symbol of our *Christian life.* "As many of us as have been baptised into Jesus Christ have been baptised into His death." "Our old man is crucified with Him that the body of sin might be destroyed." This, which is perhaps the most neglected side of the teaching of the Cross, is certainly not the least prominent in Scripture. The moral influence of the Cross on the lives of Christians is what Paul is constantly insisting on, and our Lord Himself proclaimed the same truth in language which must have been rather vaguely understood at the time. Taking up one's cross may have been a phrase in common use, but it acquired a new meaning in the light of His crucifixion. By embracing Jesus Christ we bring ourselves into a new relationship towards the world. We take up His attitude towards it. We hate its deeds as He hated them. We discountenance its practices as He did. We walk not according to the course of this world. We are also willing that the world should take up the same attitude towards us as it did towards Him. We covet not its applause or favour, we gladly accept its hate. The crucifixion expressed the world's verdict on the work and character of Christ, and that verdict the world as such has never repented of. Individuals of the world have repented, we among the rest, and have shown their repentance by espousing the cause of the crucified One; but the mass of the world approves the crucifixion and would to-day repeat it. By embracing Christ we challenge the world to repeat the crucifixion in us if it will; yea, we reckon ourselves crucified to the world and the world crucified to us. The Cross stands between us as the symbol of our relation towards each other. As the crucifixion was no accident, but the natural outcome

of the enmity of the carnal mind towards God, we must not hope for a time when we can occupy any other attitude towards the world than that symbolised by the Cross. The Cross is the badge of the Christian. "Crucified with Christ" should be his daily motto. "If any man love the world the love of the Father is not in him."

Let no one think such teaching too stern to draw from the symbol of the Cross. The pain of separation from the world is light compared with the blessedness of participation in the privileges of the Kingdom of Heaven.

"Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasure
None but Zion's children know."

Association with Christ even in crucifixion is an unspeakable honour, and if we suffer we shall also reign with Him! It is encouraging to know that He who bids us take up this attitude will also sustain us in it. We can do all things through Him that strengtheneth us.

If then, as has been argued, the Cross is the fit symbol of all that is most noble in the character of Christ, and of all that is most blessed and wonderful in the Divine scheme of redemption, is it strange that a man of the enthusiastic temperament of Paul should break out into the strong language already quoted, "God forbid that I should glory save in the cross of our Lord Jesus Christ." As we gaze into the deep and mysterious truth wrapped up in the sacred symbol do not the same words come rushing to our own lips?

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

Subjectivity.

"The mind creates its own World."

I.

My heart is glad, O golden day!
And wraps thee in its gladness.
By these old hills and mountains grey,
I find no place for sadness.

Fairer than waking Eve thy dawn,
Thy breath is paradisean;
In zephyrs all thy winds are drawn,
O'er fields and streams elysian.

Soft sunbeams of a thousand charms
Gleam down the blue abysses;
They wrap me round in their soft arms,
And bathe my brow with kisses.

Why is it that man's heart grows dull,
That eyes are blind with weeping,
When earth is all so beautiful,
Perpetual feast-day keeping?

God's goodness girds both night and noon,
Abounding all unheeded;
Nature could scarcely ask a boon
Which love hath not conceded.

His love festoons from bough to bough,
Lies in each flowery chalice,
It murmurs in the river's flow,
But makes man's breast its palace.

O mighty Love! for love of thee
Our souls do bend and quiver,
All tremulous with ecstacy,
Like shadows in the river.

Almighty Love! touch thou our lips
With fire from off thine altar:
Too oft our love lies in eclipse,
Often our praises falter.

No gift of life in nature stirs,
Whose praises may not shame us,
And all her feathery orchestras
Have their *Te Deum Laudamus.*

In earth and air is melody,
And grand old ocean chiming,
Their voices three wake symphony,
Such as no poet's rhyming.

II.

Heart-sick and sorrowing I seek
Some solace from great nature;
But she is cold, and will not speak,
Sullen in every feature.

Like winding-sheets her clouds unfold;
Stars burn like funeral tapers;
And breezes blown across the wold
Are dank as charnel vapours.

She mocks us with her promises,
  Her cloud-erected cities ;
Then breathes them down as vanities,
  Nor spares our hopes, nor pities.

Things fairest, foulest, she conforms,
  To one cold goal beguiling.
Her brows are black with angry storms,
  The while her lips are smiling.

Me and my offering she spurns,—
  Of tears a full oblation :
And desolate my spirit turns
  From nature's desolation.

E. B.

The Climate of the Class.*

By the Rev. P. J. Rollo, Glasgow.

HOW great is the influence of climate. In a good climate everything flourishes ; in a bad climate, do as you like, nothing gets on. And equally great is the influence of climate in the class. "But what kind of climate?" some one may inquire who hails from some *lower* room, or back hall, of which in summer the climate is almost tropical, and the light dim, and *ir*religious,—a question which we cannot pass by without a reiteration of the hope that, like our brethren in England and America, our Scottish Churches will increasingly realise the importance of making our Sunday schools what some one has said our churches ought to be, viz., "good places to see in, to hear in, and to breathe in." Next to the grace of God in a church, nothing, in Mr. Spurgeon's opinion, was so important as a good supply of oxygen ; and as children are physically more sensitive than adults, such a remark applies with greater emphasis to the Sunday school.

It is not, however, physical climate which we are now to consider, but that moral climate which is generated in the class by the diffusion of the spirit of the teacher. "Thou *savourest* not the things that be of God," said Christ to Peter. Every teacher has a kind of spiritual

* Paper read at Sabbath School Convention in connection with the Baptist Sabbath School Union of Scotland.

savour, which issues from him as constantly and unconsciously as his breath, and is imbibed as constantly and unconsciously by his class. That savour constitutes the climate of the class.

The influence of this moral atmosphere is the most powerful influence which the teacher puts forth. "It is a great thing," said Professor J. D. Steele, speaking in relation to the public school teacher, "when a teacher learns that the lessons he teaches may make no permanent impression, that the knowledge he imparts his pupils may fail to recall when the occasion arrives for its use; but the spirit he exercises, the motives which impel him, the truths which inspire him, the atmosphere which enshrouds him, the climate, as it were, of his schoolroom,—in the spiritual development his pupils make these things stand for ever." If it is an epoch in the history of a secular teacher when he realises *that*, much more should it be so with the teacher of religion.

But what is the best climate for the class, and how may it be produced?

(1) *Freshness.* What a blessing is fresh air—how refreshing, how enlivening! On the other hand, how depressing and enervating is a stagnant or polluted atmosphere. And how delightful is the climate produced by the spirit of a teacher, who, free from all affectation and formality, is as natural in his manner, as he is genuine in his character. How well I remember a meeting I attended when nine years old, in which we poor children were forced into painful spasms of misconduct by the suffocating speeches of some good, sallow, somewhat sad-looking men. When, however, our stagnant atmosphere was occasionally visited by one fresh, breezy soul, I can compare the sensation which thrilled our hearts to nothing better than the infusion into a stifling room of a flood of fresh mountain air, redolent of the breath of birch-wood and heather. Many a time have I thought since then that whoever wishes to do anything with the young must see to it that his soul is kept full of fresh life, through fresh reading, thinking, praying, self-consecration, and ever-renewed application to *himself* of the lessons he teaches.

Above all must he conserve the fresh child-heart. Some time ago a sad sonnet appeared in a well-known publication, suggested by the clambering on the poet's knee of a "four-summered little maid:"—

> "There is no little child within me now
> To sing back to the thrushes; to leap up
> When pure winds kiss me, when an apple bough
> Laughs into blossom, or a buttercup

Plays with the sunshine, or a violet
Dances on the glad dew. Alas, alas!
The meaning of the daisies in the grass
I have forgotten; and, if my cheeks are wet,
It is not with the blytheness of the child,
But with the bitter sorrow of sad years."

But he must not have to mourn a dead childhood who will delight in children, and in whom children will rejoice; he must still retain within him something of the radiant, buoyant freshness of the boy.

(2) *Brightness.* Children love sunshine. It is as necessary to them, and good for them, as for the flowers of the field. And in the morning of their life we should give them as much of it as we can. "O sunshine of youth, let it shine on!" wrote Norman M'Leod in his *Highland Parish.* "Let love flow out fresh and full, unchecked by any rules but what love creates, and pour itself without stint into the young heart. Make the days of childhood happy; for other days of labour and sorrow must come, when the blessing of those dear eyes, and clasping hands, and sweet caressings will, next to the love of God from which they flow, save the man from losing faith in the human heart, help to deliver him from the curse of selfishness, and be an Eden in the memory when he is driven forth into the wilderness of life." In the spirit of these words, should it not be the constant endeavour of the teacher by look, and word, and tone to fill his class with that sunshine of the love of God and the hopes of the gospel, which warms and gladdens his own heart? "Our Sunday schools," said Henry Ward Beecher, "ought to be so conducted that all associations of children with the church shall be pleasant. Religion is not a gaunt skeleton; it is not a chain, nor a shackle; it is the brightness, the beauty, the joy, the triumph of sunshine. . . . I cannot preach to little children the clouded brow. I must preach Him who said, 'Suffer them to come unto Me,' and said it with such sweetness that children rushed spontaneously to His arms." It is those gifted by nature and grace to impart most of this kind of sunshine to the class who will most attract and impress the young. "I enjoy everything," said Dr. Guthrie, "that brings a sunlight smile to children's faces;" and that was why children delighted in his presence. "If I value myself on anything," said Nathaniel Hawthorne, "it is in having a smile that children love;" and children loved his smile because it was bright with sympathy. The ablest man in Britain is not fit to be the superintendent of a Sunday school if he has not this sunshine in his soul: and to a large extent

the success of every teacher will depend upon the amount of it he possesses.

(3) For this sunshine is necessary to produce *warmth* as well as brightness in the class—the warmth which is so essential to the development of the buds of early piety. If the climate of the class is spring-like there will be spring in the hearts of the children; but if the temperature sinks below the necessary level, or never rises to it, there will be no promise of summer in the class. "The thermometer has been in my greenhouse," said a lover of flowers, "a few degrees below the vital line of growth of some choice tropicals. The mistake occurred but once, and the degree marked was only a little below the right point; but the foliage immediately loosened, and the buds fell." How often has *that* been so in classes, as well as in churches. The temperature is allowed to fall a little below the vital line, and the buds of promise fall off, and perish. Oh, that we might bask more constantly in the light of the Sun of Righteousness, if it were only to keep up the temperature for the sake of the children!

For it is only by the freshness, and brightness, and warmth of our own piety that we can produce the proper climate in the class. You cannot warm yourself up for the occasion, as you would kindle a fire in a room which is only used at stated times; the fire must be constantly burning within you. And it must be kindled from above, and fed by divine grace. You can no more sustain such a temperature by your own labours, or cleverness, than the toil and skill of the farmer can ensure to him the climate that will cause his corn to spring and ripen. You must continue to receive it from heaven in fellowship with the Father, through Christ, by the Spirit.

IT is not the "flesh," nor the "eye," nor the "life" which are forbidden but it is the lust of the flesh, and the lust of the eyes, and the pride of life. It is not this earth, nor the men who inhabit it, nor the sphere of our legitimate activity that we love, but the way in which the love is given, which constitutes worldliness.—*F. W. Robertson.*

FOR the heart grows rich in giving
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

The Signing of the Covenant.*

THE reading and signing of the Covenant presented a spectacle which, from the significance of the act, and the enthusiasm with which it was performed, finds scarcely a parallel in history. The accessories were worthy of the scene. It was in the Greyfriars' Church, Edinburgh—almost under the shadow of the Castle, where so many important events had transpired; within sight of the church where John Knox had denounced the errors of Popery, and rebuked the wickedness of a bigoted and licentious Court—that strong, stern men from all parts of the country met in the early dawn of the 28th of February 1638. Church and churchyard were crowded with men deeply moved; but nothing was done rashly; they were too much in earnest for that. Henderson, with a fervour bordering on inspiration, led the prayers of the assembly. Warriston, with clear, firm voice, read the Covenant amid deathlike silence, every ear strained to catch its import. Then a solemn pause ensued, as if they felt themselves exposed to the eye of the Invisible One, whose presence they had invoked as a witness of their deeds, and with whom they were entering into solemn covenant. The Earl of Sutherland was the first who approached, and, with much emotion, signed the document. Then, as name followed name in quick succession, the pent-up feelings of the people found relief in tears. Strong, bearded men wept, and sobbed aloud; they raised their hands, and adjured the God of heaven; they wounded themselves, that with their own blood they might write their names. They were terribly in earnest. Alive to the importance of the interests at stake, and the grandeur of the work which they had to do, they towered above their ordinary stature into the proportions and the attitude of the morally sublime. Loving their liberties, dreading the dangers which threatened them, stirred by their own stern resolution to defend them to the utmost, cleaving to each other, and trusting in God, resolute yet trembling, their conflicting emotions burst through all restraint. Petty proprieties and conventional formalities gave way before the mighty rush of feeling in which all hearts were blended. And with breasts heaving, and lips quivering, and eyes flashing, and hand clasped in hand, they stood, a united resolute people, ready to do or die in defence of their country's rights.

It is scarcely necessary for us to tell how rapidly the movement spread—how when all in the church had signed, the document was spread on a tombstone to receive the signature of the crowds in the churchyard—how, when borne in triumph through the city next day, it was hailed with rapture by all classes—"opulent citizens, women, young people, servant maidens, all did swear and hold up their hands to the covenant"—how the surrounding districts caught the enthusi-

* From a Lecture by Dr. Landels.

asm, how copies in the north and west and south were signed by thousands and tens of thousands, until the great body of the Scottish people, in imitation of their leaders who met in the Greyfriars, stood sword in hand, sublimely defiant, trusting to the strength of their own right arm and to the succour of the Lord of Hosts, ready to hurl back the encroachment of despotic power, and at the sacrifice of life, if necessary, to guard the land and the liberties and the religion which they loved.

. . . . .

Such times are epochs in a nation's history, when through the pangs and throes of travail, she emerges into noble life. By one stride she exceeds the progress she would have made during a century of sluggish uneventful existence. By one mighty effort she is lifted into a higher region, and henceforth moves on a more elevated plain. By some of her sons there may be an open abandonment of the standard she has raised, secret defection on the part of others; but withal she is higher for that one effort thoughout all coming time. The memory of that is cherished by all that is worthiest in the nation. It cannot die. It remains to restrain her downward tendencies—to rally her from her deepest depression—to rouse her from her lethargy—to make her shake off the corruptions which cleave to her, and assume the attitude, and cultivate the character, of these earlier times. And the vitality which still distinguishes the Scottish nation, and the stirring events, ecclesiastical and political, which have marked her history during the last two centuries, and the vigour with which she now conducts her temperance movement and other measures of social reform—measures which promise to rid her before long of the evils which confessedly exist, and have existed for some time, as blots on her fair fame;—this vigour, I say, this vitality, may be traced in great measure to the influence of the year 1638, when she rose up nobly in defence of a holy cause, resolved to fight, ready to die, for Christ's crown and covenant.

Children's Readings.

"PATIENCE."

By the Rev. F. H. Robarts, Glasgow.

"Let Patience have her perfect work."—James i. 4.

I WONDER how many of the boys and girls who will read this address are patient boys and girls! Have not mothers sometimes to say, "Now, children, do be patient, there is plenty of time; don't be in such a hurry; don't be so impatient?" Impatience is a very common fault with all of us. We all need to "let patience have her perfect work."

Now, what does patience mean? In the first place, *patience means waiting:* and that is just the thing which many of us do

not like at all. Waiting is sometimes very hard work and very tiresome. When you are hungry and want your dinner you are apt to say quite crossly, "Whenever will dinner be ready?" "A hungry man is an angry man," and hungry children are not always well-behaved. It is rude to crowd and push and ask to be served first. "Let patience have her perfect work."

Perhaps it is a wet day, and you want to go out for an excursion, but still the rain comes pouring, pouring down. You go to the window every few minutes and say, "When will this tiresome rain come to an end?" Patience! Patience! Don't be impatient with the rain, it is good for the seeds and the flowers, and God sends it. "Let patience have her perfect work."

Children who have gardens sometimes like to sow mustard and cress for a salad. The reason why these young gardeners like mustard and cress is because those seeds come up the quickest. But even these do not come up quick enough for some impatient little people, and I have heard of children removing the earth from the roots to see how the seeds were getting on, and then of course they were spoiled. What a pity to be impatient! Not only plants but copy-books, and drawings, and needle-work may all be spoiled by being in too great a hurry.

There is a story in "Pilgrim's Progress" about two little children called Passion and Patience. Each sat in his chair. Passion seemed to be much discontented, but Patience was very quiet. Passion wanted to have all his good things directly; but Patience was willing to wait. Then there came one to Passion and brought him a bag of treasure and poured it down at his feet. He took it up and rejoiced over it, and laughed Patience to scorn. But soon he had lavished all away and had nothing left him but rags. Find that story in "Pilgrim's Progress" and try to make out the meaning of it.

Besides waiting *patience means bearing or suffering.* When you are ill and the doctor is sent for he comes into the room bright and cheery, and says, "Well, and how is my little patient to-day?" Little patient means little sufferer. I wonder whether you are all patient patients when you are ill—whether you bear pain bravely, and take your medicine, though very disagreeable, without making a fuss. As we get older in life we have to do and to bear many things which are disagreeable, but we must "let patience have her perfect work."

Who was the most patient man who ever lived? "You have heard of the patience of Job." Poor Job had a great many troubles. First came the Sabeans, who stole his oxen and killed his servants. Then the fire from heaven burned up his sheep. Then the Chaldeans carried off his camels. Then the wind blew down the house and killed his sons and daughters. And then he had a horrible attack of boils. But "in all this Job sinned not nor charged God foolishly." He did not grumble or complain or say that God had been unkind to him; but he "let patience have her perfect work." I said that Job was the most patient of men, and that is true. But there once lived one who was even more patient than Job. One who was more than man. Job was only a man, and not a perfect

man. Jesus Christ was truly man, and perfect man, and God as well.

Job, although he was very patient, did murmur now and then, and you will find a few complaining words even in the book of Job. But not one murmuring or complaining word can you ever find falling from the lips of Jesus. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." No one could have been treated more cruelly than Jesus was, but He bore it all with perfect patience, and prayed for His hard-hearted enemies, "Father forgive them, they know not what they do."

How sadly impatient we have often been!—grumbling and complaining and trying to pay out those who have hurt us. Let us pray for the forgiveness of our sins of impatience, and ask for the patient spirit of the holy child Jesus.

Intelligence.

ARBROATH.—The church here has greatly prospered under the ministry of the Rev. J. Coats Shanks. Mr. Shanks has baptised thirty within the last six months; and whilst there is a spirit of unity and harmony amongst the members, the congregations have been well sustained on the Lord's Day.

FORFAR.—Mr. Thom, superintendent of the Sunday School, on his removal to another locality, has been presented by the teachers with a handsome testimonial.

FORFAR.—Mr. Mitchell, evangelist, who was baptised by Dr. Landels last year, and has since been labouring at Bo'ness, has accepted a unanimous call to the pastorate of the church at Forfar, and will commence his labours early in this month.

GLASGOW.—Miss Crewdson, a member of Queen's Park Church, has been accepted for work in connection with the China Inland Mission.

GREENOCK.—Two members of Orangefield Baptist Church, Mr. Dugard Lawson, and Miss Jean Arthur have been accepted for work in connection with the China Inland Mission.

WESTMORELAND.—Mr. David Arthur has been unanimously invited to the co-pastorate (with the Rev. Alex. Grant, late of Glasgow), of the Westmoreland group of churches—Asby, Brough, Crosby-Garrett, and Winton.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of September, 1887.

Alva Baptist Church.

The Members of the above Church have resolved to hold a

SALE OF WORK & FANCY ARTICLES

IN THE TOWN HALL, ALVA,

On 7th and 8th OCTOBER NEXT,

At 12 o'clock noon each day,

TO CLEAR OFF THE DEBT ON THE BUILDING.

THE CHURCH was formed four years ago, and immediately on its formation a fund was started with the view of securing a suitable place of worship. Last year there came into the market, by public roup, the old Parish School Buildings, which they bought and fitted up into a very neat and comfortable Chapel.

Though the members of the Church have done their utmost, and been aided largely by contributions from friends outside, a debt of £270 still remains upon the building, which it is desired to have liquidated.

Christian friends who know how well this young church has struggled to maintain its ground, and do the work of our blessed Redeemer, will, we hope, come willingly forward and render their assistance.

The following Ladies have kindly consented to become receivers of work :—

Edinburgh—North Side—Mrs. MENZIES, China Merchant, 16 North-West Circus Place; House—39 George Street.
,, *South Side*—Mrs. RUSSEL, Bristo Place Chapel; House—9 Brighton Street.
Glasgow—Mrs. MAITLAND, 2 Wellesley Place, Sandyford Street.
Stirling—Miss DOW, 26 Port Street.
Alloa—Mrs. GIBSON, The Day Home.
Tillicoultry—Mrs. FAICHNEY, 40 High Street.
Alva—Mrs. LAING, 35 Johnstone Street; Mrs. JAMIESON, 74 Beauclerc Street; Mrs. WRIGHT, Green Square; Mrs. FYFE, 140 Stirling Street; Mrs. WALKER, 1 Cobden Street.

Contributions in Money and in Useful and Fancy Articles will be gladly acknowledged by the above-mentioned Ladies, and by

D. W. LAING, PASTOR.

ALVA, 17*th May* 1887.

DAVID A. CROMBIE,

ARCHITECT.

34 ST. ANDREW SQUARE, EDINBURGH.

SCOTTISH
BAPTIST MAGAZINE.

Church Fellowship.*

By Dr. Landels.

THE fellowship in which the early Christians continued (Acts ii. 42) is not called the apostle's fellowship as in our version, but *the fellowship*—και τη κοινωνια. We understand it to mean the society, or community, or brotherhood of believers; and to denote the closeness of their union, their oneness of feeling, when "the multitude of them that believed were of one heart, and of one soul" (Acts iv. 32), their free confiding intercourse, their identity of interest—of which the community of goods was only one manifestation—their common share in all that the word embraces. Its application by Paul to the contribution sent to the poor saints in Jerusalem (Rom. xv. 26) does not mean that it has an exclusive pecuniary reference. Rather is it so applied, because that is one expression—the most striking, perhaps, in the world's estimation—of the infinitely more comprehensive spiritual oneness or partnership in which all believers share. There is no pecuniary reference in such passages as Eph. iii. 9: "To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." Phil. ii. 1: "If there be therefore any consolation in Christ, if any fellowship of the Spirit." Phil. iii. 10: "That I may know the fellowship of his sufferings." 1 John i. 13: "That ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ." And yet the same word is used which is applied to the provision made for the poor. Such passages shew that although thus applied, it rises far above all such provision, and denotes mutual sharing or participation in all that pertains to the Christian community—the partnership of Christians with each other, by virtue of their oneness with Christ, and with the Father through Him. Fellowship in the proper sense is thus seen to be a most exalted thing; nothing less than the oneness, not of this society or that, but of the whole body of the faithful, in state, in privilege, in suffering, in obligation. It is the oneness of a family of which God is the Father; Jesus Christ the elder brother, and all believers sons and daughters—of a body of which Jesus Christ is the Head, and all believers members.

* The substance of a Paper read at the Autumnal Session of the Baptist Union of Great Britain and Ireland.

Although we may not expatiate on the higher relations of this fellowship, it is important that they should be recognised as underlying our church membership, and supplying the motives by which the mutual duties of church members are enforced. They embrace the marvellous fact that the Infinite One makes His sinful creatures partners with Himself—that as a child inherits his father's wealth, and profits by his father's capabilities, and as a wife is endowed with her husband's possessions to share them with him while they live, and raised to her husband's estate, so does God give us an interest in all His infinite possessions and attributes. And there is oneness of feeling as well as of interest. Christians are one, or are yet to be one with the Father and the Son in desire and purpose. *To be*, we say, because their oneness is not complete until Christian character is perfected, and all in themselves that interferes in any degree with their communion with God is removed. They are already in sympathy with God, but their sympathy is to become more deep and quick and responsive. They have communion with God. Having access to His presence they breathe the desires of their heart into His ear, and receive in direct communication intimations of His will. His life moves in them, regulating their desires, prompting their words and deeds, bringing their wills into harmony with his own. So that they can all say in part, and will yet be able to say in the fullest sense of the words—"I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." Such, briefly and very imperfectly represented, is what we understand by fellowship in its higher relations. It is oneness in state and feeling with the Father and the Son, a oneness into which every member of the church universal is introduced, and is privileged to share.

The coupling of the word fellowship with the word church in common use—although we have no example of it in Scripture—is not much to be objected to, perhaps; for although it is too comprehensive in meaning for that to which it is applied, it bears testimony to what ought to be. It means, or it ought to mean, the mutual recognition of a body of men, whose authority to act is derived from the revealed will of Christ, as participators in this high spiritual partnership—participators in the state, privileges, and obligations of those who are partners with each other, with the Father, and with Jesus Christ. In this recognition they virtually say, "Yes, we own them and we promise to treat them as regenerated men, partakers of the Divine nature, as belonging to the family of God, members of the body of Christ, sharers in our hopes and joys and privileges and prospects, as being altogether one with ourselves." Unless all this is a farce—unless our Christianity itself is a mere pretence—church fellowship is a most significant and important thing, conferring great privileges on him who is admitted to it, imposing great obligations on those by whom he is received.

When it is thus understood, two things are obvious. First, that wherever the relation exists and is realised, it must be influential in determining the intercourse and action of Christians with and towards each other, not merely as joined in separate local societies, although

there especially, but as belonging to the great body of the faithful. Second, that in the practical manifestation of this fellowship churches, as a whole, are yet far from being all that they ought to become.

Such fellowship means that *every member of the church cherishes a genuine regard for the welfare of his brother.* Partnership with each other and with Christ—community of feeling and interest—cannot exist where one Christian is indifferent to anything that affects in the smallest degree the welfare of another. If I am one with him, what touches him touches me. His sorrows are my sorrows. His dangers are my dangers. His duties are my duties. His joys are my joys. His prosperity is my prosperity. As in the natural body, "whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it;" so is it with the body of Christ. No isolation, no independence, no mutual disregard is permissible among those who are so related. And the member of the church who takes no interest in the welfare of his fellow members, is guilty of violating the partnership in which all Christians are embraced.

In this we are giving utterance to a mere commonplace, or platitude, if you will. Be it so. All the more reason is there for its being recognised and applied. And it is its recognition and application at which we now aim. We plead that on which we are agreed as a reason for seeking after that which is lacking. We cannot find in the action of churches generally, any adequate expression of that which is generally acknowledged. What Christian who has a proper conception of church fellowship can be satisfied with a state of things —by no means uncommon among us—which admits of members of the church taking so little interest in the welfare of their fellow-members, that they not only have no knowledge of their circumstances or condition, but do not even know them by face or by name, and that not because they are so numerous as to render such knowledge impossible or difficult of attainment, but because they have no desire to know? With such a state of things no one can rest content who knows what a church ought to be.

Fellowship finds expression also in *free and confiding intercourse*—the interchange of thought, especially on all matters pertaining to spiritual experience, not merely among those who are united in the same societies, although primarily and chiefly among them as best acquainted, and most frequently brought into contact with each other, but among all who are members of "the household of faith." Not as in the protracted conferences of our day, which are beyond the reach of those who have to toil for their daily bread, and from which after great professions of brotherly love, men come forth to ignore their fellow Christians whose social status is inferior to their own. Not as in meetings now held to promote brotherly love, in which important subjects are tabooed because of differing opinions, as if the bond which unites Christians were not sufficiently strong to admit of their freely expressing their differences even with a view to bringing about a greater oneness of belief. But in the various meetings of the churches, and in the ordinary intercourse of the members. When the

churches are what they ought and are intended to be, a man's membership will be a sufficient passport to the recognition and confidence of his fellow members; and more than equality of rank or wealth or worldly station will furnish a basis of mutual intercourse. The tie which binds them is stronger, closer, more vital than that which exists in any earthly relation, and will be deemed a better reason for companionship than the greatest intellectual attainments, or the highest worldly rank. Christians wherever they meet and their Christianity becomes known, will feel themselves drawn to each other, as they are to none besides; and though belonging to different ranks of life, will, notwithstanding their earthly distinctions, enter into loving converse as those who "are all one in Christ Jesus."

The greatest importance, in regard both to the realisation and manifestation of fellowship, attaches to Church meetings pure and simple—meetings confined to members of the Church only, where the time is spent in devotion and free fraternal intercourse; perhaps, as a means of breaking down restraint, accompanied by a plain, social meal, something like the love-feasts of former days. In these meetings there should be a free outpouring of the heart, rehearsals of experience spontaneously given, accounts of difficulties, trials, temptations, help received, enlightenment, sources of consolation, &c.; questions freely asked on such subjects by those who want guidance, judiciously answered by those who, having passed through such experiences, are qualified to counsel and to guide. The timid should be encouraged to speak freely, and the too loquacious, who encroach on other's time, gently but firmly restrained. Such meetings, we fear, have fallen greatly into disuse among us. The worldly spirit has crept into the Churches, gendering a feeling of distance among the members. So many hours are necessarily spent in business that there is little time to spare for mutual intercourse. Listening to the preacher is more attractive to many than the conversation of fellow members. From these and other causes Church meetings are held not more than once a month, frequently for only a few minutes after some more public service, and not even regularly. And the manner in which you too often hear them spoken of shows in what low estimate they are held, and how sadly they fail of their proper purpose. By many they are regarded as synonymous with scenes of contention, and you may even hear quoted with approval the saying of a venerable minister, that, "whoever may be absent from Church meetings, the devil is always present." If this be so, it betokens a most lamentable state of things—a sad want of, and an outrage upon, anything that deserves the name of Church fellowship. This is a matter on which the present writer is not competent to speak. He has had no such experience. The Church meetings he has attended, whatever they may have lacked, were never scenes of contention. And where they are so it is partly owing to their being made too exclusively business meetings. Questions are introduced for settlement on which there is almost sure to be difference of opinion; and unless the discussion be judiciously directed, and unless some degree of self-restraint be exercised, and unless they are approached in a devout and loving

frame of mind, such as devotional exercises would foster, some degree of friction is very likely to be generated. This, however, says nothing against such meetings of the Church as we plead for: it is rather an argument for all Church meetings being more of the character we suggest. They would soon be differently reported of if their principal object were devotion and fraternal intercourse, and especially if the ordinance of the Lord's Supper were to form part of the exercises. After the writer, on the suggestion and after the example of the late beloved and lamented Charles Vince, introduced the custom of "breaking bread" into the Church meetings of his former charge, he does not remember that a single angry word was ever spoken. Perhaps the very presence of the sacred elements exerted a subduing, hallowing influence. It might well do so, for who could cherish angry feelings in view of those touching memorials of a Saviour's dying love? There would be little strife in our Church meetings, if it could be said of us as of the Apostolic Church, "And they continued steadfastly in the apostle's doctrine, and in the fellowship, and in breaking of bread, and in prayers."

In the early days of the Church, when she best fulfilled her mission, no earthly distinctions were allowed to interfere with the intercourse of her members. Anyone who reads the Acts can see that in the Church at Jerusalem there was no haughty holding aloof from intercourse with a Christian brother because of his poverty! And what a sad falling off it is even from the manifestation of fellowship here given when the intercourse of Christians is regulated by miserable worldly distinctions! Think of a wealthy office-bearer, who unites with a poor brother in observing that ordinance which is the communion of the body and blood of Christ, and gives him a cordial welcome into the Christian brotherhood; and who when that poor brother puts forth his hand in friendly greeting, haughtily draws himself up and refuses the proffered hand, and intimates, if not in words, yet in manner which cuts that poor brother to the quick, that such familiarity cannot be allowed! Or who meets with a fellow member, say on a public highway, or a railway platform, or any other place where proud worldlings are present, and either does not deign to notice, or vouchsafes to him only the slightest nod of recognition, but goes off and enters into close and familiar conversation with a godless, worldly man of his own social status! In the one case there is equality of social position, and that is deemed a sufficient ground for friendly intercourse. In the other there is only the partnership of brethren in Christ, and that, of course, is no sufficient reason for his laying aside his haughty reserve as free converse requires! How, in such a case, can we help concluding that his social position is more important in his estimation than his relation to Christ and to those who are his? One wonders how the Lord looks on such conduct in the members of His body—whether it is pleasing to Him to see those who belong to the family of God holding aloof from all social intercourse with their own brethren, and associating on familiar and friendly terms with those who are children of the devil, and enemies of God?

Where Church fellowship exists and is recognised these wretched worldly distinctions are doomed to disappear. The bond which unites the Church is not equality of rank, or station, or property, but common Christianity. It is not a society of wealthy men, or fashionable men, or influential men, or respectable men, but of men who love Christ and are faithful to Him. That we have been made partakers of a divine life—that we are possessed of a character which is more to be prized than earthly distinctions—that we are allied to the King of kings—that we are the heirs of a heavenly inheritance —*that* is the bond that unites us. Between the members of such a society exclusiveness is out of place. What are our earthly distinctions compared with the bond which makes us one? And shall we introduce the haughtiness and distance of the world into the house of God? Is that our love for our poor brother? Remember it is only in his church relations he can forget the disadvantages of his poverty. Everything in the world reminds him painfully of these. All our social customs are of such a nature as to make him feel of how little consideration is the man who happens to be poor. Their influence is so depressing to one in his position, that mental debasement is the natural result of poverty. He sees constantly around him those with whom he can never hope to associate on a footing of equality. His hard hand may not clasp, in friendly greeting, the jewelled fingers which toil has never stained. If he would speak to the rich, he must do so hat in hand, and be satisfied with the most curt or patronising reply. Only in his church relations can he hope to escape such humbling distinctions. There, and there only, may he stand up with modest dignity, a man among men, a child of God among God's children, forgetting his social inferiority in his spiritual status, knowing that in the sight of God prince and peasant are one, recognising but one Master, even Christ, and greeting all as brethren. And shall we invade with our worldly exclusiveness that last asylum of the poor—the one refuge where he may escape from the persecution of poverty? Let worldly customs be maintained in the world if it must be so—let the rich man treat his poor brother as if he belonged to an inferior race—let wealth be made the standard of respectability by a mammon-worshipping generation—let the rich be flattered and the poor dispised and trampled on,—we look for nothing better there; but mar not the fellowship of saints by such base distinctions. Such a spirit should have no place among the disciples of Christ. Partakers of the same spiritual life, there should be no restraint in the intercourse of rich and poor, but each should associate with the other freely, as if they felt themselves linked together by the closest and strongest ties—remembering that rich One who became poor on their account, and sacrificed Himself that He might ransom them both, and who to all His followers hath said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Many questions may be started here which we are not very careful to answer, having no very lively apprehension of the dangers to which

they relate. We are not very much afraid of the poor assuming an unbecoming familiarity, or taking an undue advantage of the condescension of their richer brethren, obtruding themselves into their society at unsuitable times, and into positions where they ought not to appear. Occasionally it might be done, for the poor are not always, any more than the rich, gifted with a fine discernment, and some slight inconvenience might arise in consequence; but all experience shows that that is easily remedied. A poor brother will not be ready to clasp your arm and walk with you along the public street because you speak to him in friendly and courteous manner. And even if you were to shake hands with him there, you would not necessarily be lowering yourself. What would the world think if you did? Well, it does not matter very much what the world would think. The world needs to be taught that spiritual life is a greater thing than wealth or rank. And besides it is just possible that the world would think better of you than it does, if in this way you gave it better evidence that your Christianity is real, and that you value it more than all earthly distinctions. An Edinburgh advocate, pastor of one of our Scotch Baptist Churches, is reported to have left the side of a brother advocate with whom he was walking, to go and shake hands and speak with a poor member of the church whom he saw passing along on the other side. When he returned his companion asked him why he went and spoke to a man like that? "Have you anything against the man?" "No, but see how shabby his coat is." "I was speaking to the man," was the reply, "not to his coat." Just so; the man is better than his dress. That coat, if the man were really a Christian, covered the divine image. That shabby coat was worn by a man who was a partner with Christ in all his possessions and honours. And in the eyes of the angels, Queen Victoria would not demean herself did she descend from her carriage to shake hands with such a man. Ask your questions as much as you like as to the inconvenient results which will follow, as between rich and poor, between Christian employers and workmen, Christian masters and servants, if this principle—as it is yet very far from being—were pushed to an extreme. Our object is gained if you think it necessary, by asking such questions, to apologise for your action. The rest may be safely left to the working of the Christian conscience.

In the current use of the word in our northern churches there is a dim and partial recognition of the fact that one expression of the fellowship is *the rendering of temporal help when required.* It was evidently so understood in the Jerusalem Church in her early days, and the understanding was magnificently manifested in the community of goods to which we have already referred. In that community, however, we can see no countenance given to the modern socialism which seeks to secure by legal enactment equality of position. The right of every man to retain or dispose of his own as he saw meet was recognised even in Jerusalem; and the Apostolic writings testify to the existence of master and servant, rich and poor. The community of goods was not enforced by legislative authority, and did not imply any man's right to appropriate to his own use whatever he

deemed his proper share. The rights of the individual were not transferred to other individuals. But the Church took the place of the original proprietor, and by its appointed agents distribution was made to every man as, in their judgment, he had need. Nor did the termination of this state of things necessarily imply a decrease of spiritual life. It might be accounted for by experience and reflection, not indeed restraining, but wisely regulating their exuberant generosity.

To insist on this, however, is practically needless. The Church is not much disposed to practice a Utopian liberality; and there is still much more need that her desire for possession should be regulated than her tendency to distribution restrained.

Accordingly it needs to be said that while Church fellowship does not require a community of goods, it does mean that Christians are not to hold their possessions and use them for their own gratification merely, but for the good of their brethren. Whatever they have they hold in trust for great ends, and he who has committed to them the stewardship will call them to account for the manner in which its duties are discharged, and will not give his approval when the property which belongs to him has been spent in selfish gratification, while his members are allowed to be in want. For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But it is not in gifts only that the partnership of Christians may be shewn. To the Christian of means and position many opportunities of rendering help to his fellows will present themselves readily enough, if only he interests himself in the welfare of his brethren as their fellowship with him requires that he should.

And even if the rendering of help did not always prove a paying performance, but entailed some little sacrifice, the true spirit of fellowship would render it notwithstanding, after the example of Him who though He was rich for our sakes became poor, that we through His poverty might be rich, and has taught us both by precept and example, to "bear one another's burdens;" and to "look not every man on his own things, but every man also on the things of others."

Such manifestations of fellowship are not absolutely wanting in the Church. We should be unjust to our brethren did we not acknowledge that we have met with them many a time. We have known and do still know those who take a lively interest in the temporal affairs of their fellow Christians, not only of the same Church, but whatever their Church connections, and are ready to render them help, when required, to the best of their ability. This to an extent which has led us to magnify the grace of God in them. But we have also known instances in which not only was such regard for others lacking, but a selfish indifference shown, such as we could scarcely have believed possible even in a man of the world, as where Christians have refused to trade with their fellow Christians who needed thus to be helped, not because they *knew*, but simply because they *feared* that they would not be so well served by them as by

others; or where a Christian merchant or an employer of labour has declined, when solicited, to give a trial to a young Christian just starting in business, not because he would not serve him so well, but because he was quite satisfied with those whom he already employed, forgetting, as one was reminded, that if others had treated him as he was treating his young brother, he would never have risen to the position he now occupies. These violations of fellowship are as painful as the performance of its duties by others are gratifying to witness. And the fact that they are frequently to be met with shows that the Church, as a whole, is yet far from having reached that state for which our Saviour prays—"that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us."

In conclusion, the great thing necessary to our realising what Church fellowship means, and the removal of all hindrances to its manifestation, is our living in greater nearness to our living Lord, and thus imbibing more of His spirit. In proportion as the life of the head shall fill and actuate all the members of the body, "in proportion shall we realise and make manifest our oneness with each other. There may not be exact agreement of thought on all questions; for even fulness of spiritual life does not destroy our individuality. Our fellowship implies no monotonous order. It leads not to any dead level of uniformity, but acts with the freedom which is life's characteristic, and develops into harmonious variety; just as the life in nature runs out into grass, and flower, and tree; and makes neither blade of grass, nor flower petal, nor tree leaf exactly the counterpart of its neighbour; and yet amid all the variety preserves the unity of life. Diversity in unity—such is the order of spiritual life. Saints may be distinct as the billow yet one as the sea." They are like a body whose various members, although differing in appearance, have but one life in them; and each performing its own functions co-operates harmoniously with all the others for the general good, while all in turn interest themselves in the welfare of each, insomuch that, as a quaint writer says, "If there be but a thorn in the foot the back bends, the head stoops, the eyes look, and the hands are stretched out to relieve it." "For the body is not one member, but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say to the hand, I have no need of thee: nor again the hand to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary."

Among those who are so closely related, how appropriate is the apostle's appeal and exhortation:—"If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the spirit, if any tender mercies and compassions, fulfil ye my joy that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus."

A Sermon to Children.

By the Rev. Richard Glover, Bristol.

"He that sent Me is with Me: the Father hath not left Me alone; for I DO ALWAYS THE THINGS THAT PLEASE HIM."—JOHN viii. 29.

ERE, in one sentence, we have the secret of Christ's life. Everything sweet, calm, and useful in that life—everything glorifying to God and gladdening to man came from this quality, that *Christ did always the things which pleased God.* Some have copied Him in this quality, and been able to say, "We do those things that are well-pleasing in His sight." Every child here must feel there is something strange and beautiful in the life that can be thus described.

Let me tell you a story that will perhaps help you to understand what sort of life is meant and the bliss of living it.

Once upon a time a little pilgrim was resting and reading his Bible and came to this verse. He was *not in a good temper*, for he had been vexing his father and mother, and had quarrelled with his companions and himself. And when he came to this verse he said, "It is of no use trying to please one's friends, or anybody else—I WILL PLEASE MYSELF." He thought himself brave and rather clever for so deciding. When *the Good Fairy*—her name is Truth—that still lives and takes care of children, suddenly appeared and said to him, "*Shut your eyes for a quarter of an hour, and I'll take you to* THE LAND OF 'THE PLEASE-THEMSELVES.'"

He had learned geography, but had never heard of that nation. He at once thought it would be a fine place to go to, especially for a long summer holiday. He began to wonder what he would see, and expected that all the houses would be palaces, and all the people kings and queens. That there would be plenty of song, and money, and sweetmeats; and no masters, no lessons, no school, and no obedience required of one. He asked very eagerly of the Good Fairy whether he would be allowed to stay there when he got there. And she told him, "*If he wished to stay there he would be allowed to do so.*" So he shut his eyes tight. He thought the quarter of an hour would never pass. He felt gliding swiftly as in a boat. At last the clock struck, and—before he knew—he was stepping ashore on *the land of "The Please-Themselves."*

The first look rather disappointed him. For the land was neither sunshiny nor beautiful. It was sandy, treeless, and thick with thistles. A drizzling rain was falling, caught and driven by a strong wind. A number were on the beach where the dream-boat had landed and left him; *but none took any notice of him or gave him welcome.* There was but little speech, and no gladness. He observed that many were chained, and many diseased, and most of them were poor. He found, on asking, that the weather was usually dull. Sunshine was a thing they did remember but had almost forgotten. "It did not always rain," they said, in answer to his question, "it sometimes snowed." He had not been long there before a great quarrel rose up amongst some near him, and he shuddered as he saw the fierceness of their strife.

Their houses were poor, and their hospitality poorer still. They all cursed the land of their adoption. Yet he found each had come to it of his own accord. One had ran away from home when a boy to please himself and enjoy his liberty. Some of those in chains had, in order to "*please themselves*," stolen what was not theirs. Many of *the diseased* told him that their troubles rose from indulging their tastes, from taking drink, and "*pleasing themselves.*"

It seemed strange to him that *all carried weapons. It was a land of Ishmaelites.* In all that land there was hardly one found that had a friend. This was their hardest trial. They yearned for a friend. Often each had thought he was going to get one. But *pleasing themselves* in some act or other they were always sure *to displease their friend.* Lovers quarrelled and never made it up. A great number could not get anybody to marry them. So that it was a land where friendship was not; where children did not play and birds did not sing; where homes were cold and angry places; where thieves abounded. There were no churches, nor Sunday schools, nor hospitals there; no kindly women nor pitiful men lived there—for each *pleased himself*, and took no thought of his neighbour. He found himself cheated and robbed on every hand, and fancied he had got into a world of people born without hearts.

After he had been a week there—like Noah's dove seeking rest but not able to find it—he prayed to God to prevent his becoming a self-pleaser. Then his Good Fairy came to him and asked him "*If he would like to stay there?*" But chilled, crushed, hungry-hearted, he begged to be taken back. She told him to shut his eyes, when the sea seemed to reach to where he stood, the boat that carried them there appeared, and carried him back again.

The looks and voices of the people of his own place, at which he

had grumbled, now seemed almost those of angels, and he felt like a *boy coming home.*

"*You seem disappointed*," said the Fairy, "*with what you have seen there.*" "I am," said he. "I thought it was to be the land of happiness and found it the land of misery. But tell me," said he, "*why are the Please-Themselves so wretched?*" The Good Fairy said, "You ask a little question that takes a large answer, but I will tell you some of the reasons why.

"*It takes a great deal to please a man.*

"*You cannot please yourself*, having neither rule, riches, nor wisdom.

"Besides 'pleasing self' is selfishness, and selfishness is the shadow of death.

"Pleasing self destroys love, sympathy, delight in others, and with these *Peace* dies, and joy, and hope.

"Besides we live in a world made by One who 'pleased not Himself,' and everything is arranged to gladden the good and to rebuke the selfish.

"Besides the self-pleasers have no *usefulness;* they receive no gratitude from others; they feel no self-respect; they have no likeness to God and enjoyment of Him.

"So that of all lands of misery, the land of the self-pleasers is the worst."

Disappointed in this expedition, the Good Fairy proposed another excursion into THE LAND OF THE "PLEASE-THEIR-NEIGHBOURS." He was glad out of curiosity to go. But, saying nothing, he *expected little*, for there seemed something mean in the idea of living to please others. Bondage, humiliation, loss of all delights seemed so inevitable. Yet after the surprise of the previous experience he said nothing. When the Fairy told him to do so, he closed his eyes again, and after a brief quarter of an hour found himself on another beach, in a pleasanter place than he had ever seen. It was lively, thronged, bright. The sunshine was brilliant and the landscape was lovely. The fields waved with plenty, and the flowers bloomed luxuriantly. He felt at once that he had got into the land of happiness. Every eye was bright. Great restfulness and peace marked the whole land. There was friendship between the men and finest frolic amongst the children. Mothers were all happy and sons strong and brave. They gladly welcomed him, and each vied with each other in doing something to gladden him. Every home was open to him and happy. There was abundance everywhere. All sorrows were sweetened there; all churches were like heaven; all schools happy places.

The previous place seemed a mixture of workhouse and prison. But this was a land of comfort, where everything was happy. There was no question of life being worth living. All walked in the light of the Lord. All loved, and so were honest; never needed to deceive, sought no advantage, played no tricks. Mutual trust reigned with love. The place was full of poetry and song. He found that the land of the "Please-their-Neighbours" was a perfect fairy-land of happiness.

After staying there some time, the Good Fairy came to him and found him wondering why it was that people that tried to please themselves failed so utterly, and those who never thought of pleasing themselves succeeded. She soon enlightened him. These were some of her explanations :—

That God so made the world as to give richest happiness to the kindly-hearted.
That kindliness was contented, free from envy, enjoying all God gives.
That mutual kindness and sympathy increased all joys.
That no strife came where love lives.
That God smiled on and blessed those that pleased their brethren.
That, therefore, while the land of self-pleasers was the home of misery, the land of the pleasers-of-others was the land of gladness.

The little pilgrim thought he would like to stay in that land, and take the road to happiness, which, *though hard, was evidently sure*, and prayed to be unselfish. So the Good Fairy was sent again. "But," said she, "you have not seen all that you ought to see yet. There is another land yet which you would do well to visit—THE LAND OF "THOSE WHO PLEASE THEIR GOD."

He was a nice boy, but had not thought much of religion. He had been afraid that it was impossible to please God; that He was a hard Master; that whoever tried would soon weary in his effort and be disappointed; that pleasing God, in short, must be hard, hopeless, and of little use when done. Still he had been so interested in his fairy journeys before he thought he would like to see this land also. He closed his eyes, therefore, and the Good Fairy seemed to conduct him a longer way than ever; and when he opened his eyes he was in *The land of the God-pleasers.*

There was a great deal of the same look about this land that there was about the land he had just visited. But it was still brighter than the other. The inhabitants were still more stately and more loving. There were brighter skies and a fairer country. They also pleased their neighbours perfectly. Pure joys and all sympathies with men marked them. There was something sacred and noble in their looks and life. They walked in the light of the Lord; sang great songs of heavenly hope. They worshipped the Lord with great faith and gratitude. Each was strong and stalwart, as one that had wrought great things in the earth. All had large blessings and shed large blessings.

There was no remorse, no alarm. Angels were there: the Son of Man walked with them.

When the little pilgrim asked them of their bliss they told him: "*The Father is with us; He hath not left us alone, for we do the things that please Him.*"

He observed that, looking away to the westward, this land of the God-pleasers grew brighter till it melted into heaven, and all that dwelt in that land moved gradually upward.

When the Good Fairy came back to him he had many questions why the land of the God-pleasers should be the land of Bliss? Some of the reasons she gave him were solemn:—

Because God is so easily pleased, and delights so much in any good we do.

Because He is so wise that what pleases Him is best for us.

Because He loves us and all men, so much that when we please Him we bless ourselves and others.

Because He employs those pleasing Him in working His great mercy.

Because His rewards are great, and He saves from all mistakes.

Because He saves them, walks with them, blesses them.

The little pilgrim asked permission to stay in that land. They allowed him, perceiving he meant to please God.

I thought I would tell you what I overheard the Fairy say, and what the boy saw. And I urge you—*To ask God always what He would like you to do;* and then, *from this day, resolve to do always these things that please Him. It will be very hard—but it will be very blessed to do so.*

"Faithful that hath Promised."

Tho' fraught with many cares, and dark and drear
The path of life;
With Thee to guide me, Lord, I cannot fear
The toil and strife.

Compassion, Thou and love and mercy hast
For sinners all;
Those, Thou wilt not despise, nor from Thee cast,
Who on Thee call.

My worthiness, O Christ, I cannot plead,
Nor love to Thee,
Only that Thou on Calv'ry's cross did'st bleed,
And die for me.

The riches of Thy grace and mercy, Lord,
Upon me shower;
O, let me rest my trust upon Thy word,
And cleansing power!

Help me to calmly lay before Thy cross
My sorrows down;
Teach me to know that I thro' pain and loss
May win a crown.

Revive my spirit weak, Thy succour give,
Bid doubtings cease;
And grant that I thro' earthly years may live
With Thee in peace.

O may Thy love surround me, and its light
My path illume;
Until I reach that Home, celestial, bright,
Beyond the tomb.

A. W. WALKER.

Children's Readings.

"EARLY SEEKING."

By the Rev. F. H. Robarts, Glasgow.

"Those that seek me early shall find me."—Proverbs viii. 17.

HO says this? "Wisdom." And what is meant by "Wisdom?" Do you know who is called "the Power of God and the Wisdom of God?" Look at 1 Corinth i. 24, and see if you can find out. Then read the verses in Proverbs viii. that follow our text, and I think you will come to the conclusion that "Wisdom" can mean no less than our Lord Jesus Christ; and that it is He who says to you boys and girls—"Those that seek me early shall find me." There are two ways in which we should seek Jesus early.

First: Seek Jesus early in life.

Early seeking means easy seeking. The longer we put it off, the harder we shall find it. "'Tis easier work if we begin to serve the Lord betimes."

Mr. Spurgeon tells a story about a certain wonderful bottle which had an apple inside. The neck of the bottle was narrow, and the wonder was how ever the apple got into the bottle! Can you guess? When the apple was very very small, just set from the blossom, some one slipped the neck of the bottle over it, and tied the bottle to the twig upon which the apple was growing; so the apple

was got inside, and then it grew larger and larger till it almost filled the bottle up. And that teaches us that, what is more difficult as we grow older may be quite easy when we are young; and this is certainly the case in the matter of seeking the Lord.

Don't you remember the names of some who sought the Lord early and found Him? There was *Samuel* who was only a little boy when he said "Speak Lord for thy servant heareth;" and there was the little girl who waited on Naaman's wife; and there was little king *Josiah* who was only eight years old when he began to reign, and "in the eighth year of his reign while he was yet young, he began to seek after the God of David his father;" and then there was *Timothy* of whom Paul wrote, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

So, as it is really easier for children to find the Lord than for grown up people, I want you to begin to seek Him at once. I want to see plenty of boy and girl Christians, as well as men and women Christians. If you are old enough to sin against God you need to be forgiven; and if you can trust and love your dear father and mother, as you know you can, cannot you trust and love the Heavenly Father, and the kind Saviour who loved you and gave Himself for you? Will you not begin to-day? The sooner the better, for "those that seek Me early shall find Me."

And then, seek the Lord early in the morning.

"The morning hours have gold in their mouth." The early hours are the best time to eat fruit, to learn lessons, to read the Bible, and to seek the Lord. Many of the best people who ever lived have been early risers, and the Bible often begins a story by saying that somebody got up early in the morning. Ask your father to lend you his Concordance, and see how many instances of this sort you can find.

If you want to see the sun rise in the summer time, you must get up very early in the morning. A few weeks ago I was staying with some friends near Pitlochry. Some of us wished to see the sun rise from the top of Ben Vrackie, the big mountain which looks down upon the little village. So what do you think we did? At one o'clock in the morning, while the rest of the household were asleep, we stole out of the Manse of Moulin, where we were staying, a party of seven of us, and began the ascent. There was a boy in the party. Would not you like to have been of the party too? It was a beautiful warm night. The harvest moon was at the full, and shining so brightly that it was as easy to find the way as in the daylight.

Through the heather we marched, soaking wet with the morning dew, and the moon became more pale, and the sky gathered light in the east. Presently we reached the top, and ate our sandwiches, and waited for the sunrise. The eastern sky was very glorious with long, broad bands of rainbow colours, but no sun appeared as yet. At last some one cried out, "There he is!" and there, sure enough, was the dazzling crescent of light, just above the mountain ridge, which rapidly rose till it became a perfect globe, and flooded the landscape with glory. It was a sight which none of us will forget as long as we live; but we could not have seen it without rising very early.

Do you remember who is called "The Sun of Righteousness?" The best way to see the Sun of Righteousness in his glory, is to rise early in the morning and to climb the mountain of prayer. Sometimes you may find it a steep climb and hard work; but never mind, you will be well repaid.

Do you remember the story of a good woman in the gospels who rose very early and saw a wonderful sight? Mary Magdalene "very early in the morning came unto the sepulchre at the rising of the Sun"—and that morning there was another Sunrise—for "when Jesus was risen early, He appeared first to Mary Magdalene." Mary Magdalene, the early riser, was the first who saw the risen Saviour.

Yes! "Those that seek me early shall find me."

Reviews.

What are we to Believe? By Rev. John Urquhart.

We have much pleasure in commending this little book to our readers. Within the compass of about two hundred pages it contains a comprehensive survey of the argument in support of the divine authorship of the Scriptures derived from the testimony of fulfilled prophecy. Writing for inquirers and sceptics, Mr. Urquhart is careful to avoid all disputes about the dates of the Old Testament books, and confines himself to the verification of prophecies which belong to the Christian era. His object is to show that the predictions which have been fulfilled in regard to Tyre and Sidon, Egypt, Babylon, &c., and in the history of the Jews, are of a character which proves to demonstration that they were given by One who could see the end from the beginning. Unlike the vague and equivocal utterances of the Delphic oracle, these predictions, as he points out, are very definite, and extend even to minute and obscure details; and they are so full and numerous, and in some instances cover so many

centuries, as to preclude the idea that they were mere sagacious guesses. The argument is not new, but Mr. Urquhart has made it thoroughly his own by his mastery of the subject. He has stated it with a force which cannot fail to make a deep impression upon every candid reader, and he has invested it with so much charm that we have sometimes forgotten the argument in the fascination of the story. The imagination is stirred by the pictures which he calls up of ruined cities, wasted lands, deserted harbours, fishing nets strewing rocks, caravans of pilgrims, Jerusalem's deserted shrine; and, while they lose none of their historic interest, they also, through the light in which he presents them, bear solemn witness to the mercy and justice of the God who foretold all these things, and who Himself brought them to pass. This book, then, has our very hearty approval. It is able and very readable. It is written in a spirit of fairness which is adapted to win confidence. But there are two criticisms which we have to offer upon it. We think its title is misleading. It does not answer the question, "What are we to believe?" but simply gives some cogent reasons, derived from one department of Christian evidences, for believing that the Bible is an inspired book. In the next place, it does not seem to us that the argument which it contains is of the sort to convince the class to which it is specially addressed. In his introductory chapter he gives what he calls photographs from life of the unbelief which is to-day so wide-spread and so earnest in spirit. But the modern unbelief of which he speaks, which repudiates miracles and sets aside historical Christianity, is not likely to be convinced by an argument from prophecy, and will hardly be induced even to pay it a passing attention. The questions which agitate our times go deeper, and are less reachable, than in former days by this kind of appeal. We agree with the profound thinker Coleridge when he wrote :—"Evidences of Christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you may safely trust it to its own evidence,—remembering only the express declaration of Christ Himself: 'No man cometh to Me unless the Father leadeth him.'" When a man rejects the Christ of the Gospels, he will not be won by the argument from prophecy. When a man resists the strivings of the Spirit in his own heart, he will not obey the voice of the same Spirit when it speaks through Isaiah and Ezekiel. But to others this book will be eminently serviceable :—to the waverer, showing that there is something for him to explain before he gives up the grand old Bible of his fathers; and for the Christian, opening up new revelations of the methods of the divine administration, and illustrating by most striking historic events both the severity and the goodness of God.

The Rev. Walter J. Mathams, Falkirk, has in the press a little volume entitled *Talks with Bread-winners*. It consists of lectures to working men, delivered on Sunday evenings after the usual services. They were acceptable and useful when delivered, and are likely to furnish interesting reading.

Notes.

By a Rambling Observer.

THE subject of Ministerial Education is still receiving attention. At last meeting of our Educational Committee a member gave notice that at next meeting of Council he would move that Mr. M'Lellan be requested to devote himself entirely to tutorial work. We have not reached a state of perfection at which we ought to be content. No fault need be found with our Educational programme. The contemplated curriculum, with its clause as to exceptional cases, is all that can be desired. It is only in the practical carrying out of the programme that we can indicate defect. It is not desirable that young men, on a recommendation from their respective churches, whose impartiality and judgment is not very much to be relied on, and after examination by the Committee, which is generally hurried and always superficial—the test being answers to a series of printed questions, and the preparation of a sermon and an essay which are often only partially heard—should be placed in a position in which they are practically sure of being carried through their educational course, at the expense or under the auspices of the Union, until they settle in some church which may be induced to invite them to the pastorate. It is not desirable that they should be left without supervision during the whole of their Arts course —when, in fact, supervision is most needed—and that nothing should be "officially" known of how they are progressing with their studies until the close of the sessions, when their class certificates tell of diligence and improvement or the reverse. It is not even wise to assume that progress in Art studies means a corresponding advance in fitness for the ministry of the Word, or that men should be sent to such studies while their English may be sadly defective. It is not advisable that all should be expected to pass through precisely the same curriculum, without regard to their attainments and capabilities, and that for those who might be profitably helped to prolong their course and attain to a higher culture no provision should be made. We may congratulate ourselves that, notwithstanding these drawbacks, a number of our students have acquitted themselves so well —as they doubtless would have done under still more unfavourable conditions. But our object should be to provide for those who need superintendence and stimulus, as well as those who do not. We cannot attempt here to suggest all that might be done in the way of improvement. But the resolution to which the Union came years ago, and to which it is now proposed to give practical effect, as to the appointment of at least one man whose time shall be entirely devoted to tutorial work, must commend itself, we imagine, to every intelligent friend of education. The appointment of such a man, suitable and well qualified, would be attended with manifest advantages. He could exercise, and should be required to exercise, the supervision which is necessary, keeping himself constantly in touch

with the students, acquainting himself with their habits, progress, capability, so as to be able intelligently to advise the committee, or a sub-committee appointed to co-operate with him, as to the direction their studies should take. He could supply a stimulus to the sluggish, a curb to those whose zeal outruns discretion, guidance to those who are in danger of erring concerning the faith. He could use his influence to prevent their absorption in Art studies chilling their spiritual life. He could press upon them the importance of all their studies being made subservient to their future work. He could supply the brotherly or fatherly counsel of which from time to time they feel the need. He could take in hand promising young men who have had few advantages, and who, by a little preparatory training, would be better qualified for profiting by their University course. He would be able to carry the students through a prolonged theological course in a manner not now provided for, or to suggest where they should be sent. In a word, his appointment would furnish some guarantee, such as we have not now, for our educational work being intelligently and efficiently done. If the Union can find the funds for such an object, we are convinced that they could not be better employed.

THE UNION'S APPEAL.—A circular dated Sept. 1, 1887, and bearing the signatures of the Treasurer and Secretary of the Baptist Union of Scotland, is now before the churches, urgently pleading on behalf of its various funds. The circular is in some parts difficult to understand, and one paragraph at least is greatly fitted to mislead. There is no mistake as to the Treasurer's part. The funds we are informed are unquestionably low, and need replenishment. But there is a most unaccountable inaccuracy in statements relating to the Union's work. Of the Educational Fund the circular says—"Last year there were 20 students on the roll, of these 4 have been settled in pastorates in Scotland, and one has died. One student has since been accepted, and another provisionally, making the present number 17." These statements are all incorrect. The Union's Report for 1885-6 shows that last year there were only 13 students on the roll, exclusive of Mr. Moir Duncan, who had been before that accepted by the Baptist Missionary Society, and is now completing his course of medical studies under that society's auspices, before leaving for mission work in China. Of these 2 have settled in pastorates in Scotland and one in England; no one has died. At the date of the circular no one had been accepted. The actual number, therefore, at that time was not 17, but 10. Since then 1 has been accepted, and 3 others provisionally. But these ought not to appear on the roll until their acceptance is final. Without these, the present number is 11. But of these one has finished his course, and now purposes devoting himself to missionary work. Another is supplying churches with a view to the pastorate. Other statements ought not to pass unnoticed. The church extension sub-committee is said to have resulted in the formation of a church in Kirkintilloch, and to have other localities under consideration, and should its work extend it will call for enlarged

contributions. "In the meantime the General Fund must be drawn upon to the extent required." To let this statement pass without remark would be unfair to the friends in Kirkintilloch, of whom it should in justice be said, that in a manner most creditable to themselves they have borne all the expenses of the movement from its commencement. We call attention to these facts because we know that mischief has been wrought before now by appeals for money backed up by exaggerated statements. The Union funds are low enough in all conscience; and it is earnestly to be hoped that no one, on perceiving the inaccuracies of the circular, will thereby be led to conclude that the need for an increase of contributions is not urgent.

THE UNION BOOK FUND still urgently needs help. During the past two years eight students of the Union, on settlement in their first charge, have received from "The Book Fund" 158 volumes, or about 20 volumes each. These books are all valuable, and the cost of them amounts to £75, leaving the fund £3 in debt. Mrs. Rose has issued the following circular:—

Dear Sir.—I have again the pleasure of bringing before your notice the Students' Book Fund of the Baptist Union of Scotland, and respectively ask for it your kind sympathy and support. Since the issue of my last circular, four grants of Standard Theological Works have been made to young ministers, making eight in all since the formation of the Fund, about two years ago. These grants have been made principally to students who have settled in our small country churches, and have been much appreciated by both pastors and people. I had hoped that such a Fund, from the favourable way in which it has been spoken of by many friends, would by this time have received the hearty support of the Denomination, but such, I am sorry to say, has not been the case. The annexed report shows a very limited number of subscribers, and a balance due the Treasurer of £3 4*s.* 6*d.* As such a state of matters is very disappointing to all who have the prosperity of the Fund and the welfare of our students at heart, I sincerely hope you will show your practical sympathy, and favour me with a subscription at your earliest convenience. To the kind friends who have helped me in past years I return my best thanks.—Yours sincerely,

MARIA LE B. ROSE.

1 Belhaven Crescent, Glasgow.

HERESY IN THE CHURCHES.—Mr. Spurgeon has sounded a note of alarm which some of the religious newspapers have taken up, and are now soliciting and printing communications on the subject. No one can doubt the sincerity of Mr. Spurgeon. But it does not seem to us that the evidence on which he founds his case is very conclusive. Two or three quotations are given. "An earnest preacher, who is only one of a class, says:—The old truths are unpopular here. I am told that I have preached the doctrines of grace to my cost—that is, in a pecuniary aspect; and I know that it is so. I cannot find anything to rest upon in the modern theories, but this places me in antagonism to the supporters of the chapel. They find fault, not with the style of my preaching, but with the subjects of it." In another place the witness is—"Our minister is an able and gracious man, but there are those in the church who are determined that no

one shall remain here unless he is in favour of advanced opinions." Not much importance, we venture to think, can be attached to testimonies like these. It is not long since a paragraph appeared in a religious paper, setting forth that a minister was leaving a church well known to us, because "some of the young people did not like his way of setting forth the old doctrines;" and it is not too much to say that the statement was a pure invention. Neither do we think the following statement of Dr. Sinclair Paterson at all in harmony with the facts :—"Let any man, especially if he belongs to an evangelical church, denounce or deny any part of the creed he has solemnly vowed to defend, and at once his fortune is made." So far as we know this is exactly the reverse of the truth. The men who preach the gospel most faithfully and earnestly draw the largest numbers. With few exceptions, those who depart from the truth can with difficulty draw or keep a congregation, and where they succeed it is owing to exceptional qualities in the men. Mr. Spurgeon, although he quotes Dr. Paterson, with approval, takes the same view. In his first article he writes.

"Have these advanced thinkers filled their own chapels? Have they after all prospered through discarding the old methods? Possibly, in a few cases genius and tact have carried these gentry over the destructive results of their ministry; but in many cases their pretty new theology has scattered their congregations. In meeting houses holding a thousand, or twelve hundred, or fifteen hundred, places once packed to the ceiling with ardent hearers, how small are the numbers now! We would mention instances, but we forbear. The places which the gospel filled, the new nonsense has emptied, and will keep them empty."

This witness, we rejoice to believe, is true. But what becomes then of the directly contradictory evidence which Mr. Spurgeon quotes in support of his case? Do not such contradictions detract from the value of the evidence on which he relies? Is there not a call for more dispassionate and thorough enquiry before a conclusion is formed? Is it wise or just to awaken suspicions as to the ministry of two denominations by scattering charges which may be supposed to apply anywhere, because they are not attached to the parties concerned? Let heresy be stamped out wherever it exists, as far as that is possible. But why make an onslaught which may affect alike the innocent and the guilty? We deplore Mr. Spurgeon's resolution to keep aloof from the meetings of his brethren. No man could do more than himself to strengthen their loyalty to the truths he loves; and his appearance among them would be greeted with an enthusiasm which would shew how few of them are tainted as he fears they are. The most curious thing connected with the matter is the course taken by the papers referred to. They have written to various prominent men asking for their opinion, apparently quite oblivious of the fact that among these are some whose soundness others question or deny. As the result the correspondence, as may be supposed, is very edifying. One of the longest communications is from an esteemed brother, who, with strong disapproval, is named by another in the same paper as one of the leaders in the heretical movement, and whose theology is most pernicious in its influence. The brother who is thus assailed admits that there is a considerable

departure from the faith, and attributes it, among other things, to Mr. Spurgeon's dogmatic and unreasoning manner of dealing with great questions. This is a specimen of the flood of conflicting utterances which has been let loose upon the churches by the, no doubt, well-meant interference of two guardians of their orthodoxy, who simultaneously have seized an opportunity of letting their voice be heard. We are doubtful if the truth will be much benefitted thereby, but are glad to be able to believe that it will not be much injured; and we take the correspondence as a pretty sure indication that the orthodox is, after all, the winning side.

Intelligence.

BUNESSAN, MULL.—The children of the Sabbath School to the number of about 80, accompanied by their teachers and friends held their annual pic-nic on the 29th August at a bay about three miles from the village, to which they were conveyed in boats. The weather was beautiful, and the pleasure of the children was much enhanced by the kindness of Mr. and Mrs. M'Quarrie and Mr. M'Niven, who provided a plentiful supply of buns and milk. The church here has a good field for usefulness, but it is sadly hampered by the want of a chapel nearer the village. This they are endeavouring to secure; and contributions in aid will be thankfully received by Mr. Charles M'Quarrie, Bunessan, Mull.

FORFAR.—Induction services in connection with the settlement of Mr. Mitchell as pastor, were held on the 11th September, and were conducted by the Revs. W. J. Mathams, Falkirk; J. C. Shanks, Arbroath; W. Grant, Edinburgh, and Messrs. Anderson and Carter, Dundee. The attendance at all the services was very satisfactory.

GALASHIELS.—Mr. J. Bell Johnston, M.A., student of the Union, has accepted a cordial invitation to the pastorate of the church, Stirling Street, Galashiels, and intends commencing his labours early in November.

GREENOCK.—ORANGEFIELD CHURCH.—*Acceptance of Call.*—The vacancy which took place in the pastorate of this church, when Dr. Macnair resigned fifteen months ago, has now been filled up by a unanimous call having been given to and accepted by Mr. Alexander Corbet, student, from Mr. Spurgeon's College. Mr. Corbet is a young man of whom his tutors speak with pleasure and predict for him a useful career. He is eminently qualified for good work, and has already received many tokens of blessing upon his ministry in other places. He enters upon his duties here on the first Sunday of October.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of October, 1887.

ANNUAL SESSION

OF THE

Baptist Union & Home Mission of Scotland.

THE ANNUAL MEETINGS OF THE DENOMINATION WILL BE HELD AT

EDINBURGH,

On TUESDAY, WEDNESDAY, and THURSDAY,

25th, 26th, and 27th October, 1887, as follows:—

TUESDAY, 25th October,

Meetings of Committees in the Rooms of Dublin Street Chapel from 4 o'clock p.m.

Tea provided for Members of Committees.

Divine Service conducted in the Chapel by Rev. JAS. CULROSS, D.D., Bristol, at 8 p.m.

Collection in aid of the Funds of the Union.

WEDNESDAY, 26th October,

Prayer Meeting in Bristo Place Chapel at 10 o'clock, a.m.

Annual Meeting of Members of Home Missionary Society in Bristo Place Chapel at 11 o'clock.

INTERVAL.

Council of the Union in Dublin Street Chapel at 2 o'clock p.m.

Annual Meeting of Total Abstinence Society in the Hall of Dublin Street Chapel.

Tea at 5 o'clock p.m. Tickets, 6d. each.

Public Meeting of the Home Mission Society in Dublin Street Chapel at 7.30 p.m.—JAS. WILSON, Esq., Bantaskin, in the Chair.

Speakers—Rev. JAS. DUNCAN, M.A., Grantown; Rev. JOHN M'LEAN, Dumbarton; and Mr. DONALD ROSS, Islay.

THURSDAY, 27th October,

Prayer Meeting in Dublin Street Chapel at 9.30 a.m.

Council of the Union resumes at 10 o'clock.

Public Session of the Union in Dublin Street Chapel at 1.30 o'clock

J. C. GRAHAM, Esq., the new President, will deliver his Inaugural Address. The usual Reports will be presented.

Dinner at 4.15 p.m. in the New Waverley Hotel, Waterloo Place.

Members and Friends (including Ladies) supplied with Tickets, price 2s. 6d. at the Meetings on Wednesday and Thursday Forenoon.

Public Meeting of the Union in Marshall Street Chapel at 7 p.m. —The PRESIDENT in the Chair.

Speakers—Mr. E. DENHOLM YOUNG, W.S., Edinburgh; Rev. JAS. CULROSS, D.D. (President of English Baptist Union); and Rev. D. WITTON JENKINS, Glasgow.

GEO. YUILLE, *Secy. Baptist Union.*
GEO. W. ELMSLIE, *Secy. Baptist Home Mission*

Pastors and Delegates requiring accommodation are requested to send their names to Mr. G. W. ELMSLIE, *5 St. Andrew Square, Edinburgh*, NOT LATER *than Tuesday 18th inst.*

SCOTTISH
BAPTIST MAGAZINE.

Dost thou Believe on the Son of God?*

By Rev. James Culross, M.A., D.D., Bristol.

FAITH is one of the fundamental conditions of human life. It is not something unheard of till Christ taught it; nor something peculiar to the domain of religion. Society would not hold together, nor could the business of the world be carried on twenty-four hours, without it. When you have penetrated to a man's heart-beliefs you understand him; you know what in his inmost and deepest self he is, and what he will do; you have got to the very foundations and ultimate supports of his being.

"Dost thou believe on the Son of God?" That question goes to the core of things. Christian faith is the greatest of all faith. It implies that God has spoken, and that we have heard and recognised His voice. It comprehends the assent of the understanding and the consent of the heart to what He says; and is at once the energy of the soul and the soul's entrance into rest. In a case where only the intellect is addressed, faith is the *Yea* of the intellect only; but the testimony of God in His Son is greater than all other, higher in its substance, appealing to "all that is within us;" and Christian faith is the *Yea* of the whole inner man to the divine testimony of truth and grace incarnated in Jesus Christ, the Saviour.

There are deep, speculative questions connected with this subject to which I cannot even allude this morning, involving God's way of manifesting Himself to the human spirit, the province of reason, the ground of certitude, and other kindred matters. I would only say that these questions deserve the earnest private study of Christian teachers, not that we may talk as philosophers, but that our teaching may be the simpler and the fuller of saving truth.

Faith is the root-grace of the gospel. Everything Christian lies in and grows out of it. Mere law fails to subdue or control the tend-

* From an Address delivered at the Autumn Assembly of the Baptist Union, at Sheffield, on Wednesday, October 5th, 1887.

encies of the flesh, as experience testifies. The more clear and unflinching the law, the deeper is the feeling of dismay and helplessness. Faith is the beginning and first condition of victory. No reader can fail to notice the paramount stress laid on it all through Scripture. By faith I am justified and take my place as a son of God. By faith I cease to be the bondsman of sense and the natural understanding, and am "as seeing Him who is invisible." By faith I realise the ineffable power of the redeeming Christ to attach hearts to Himself. By faith my creaturely weakness lays hold upon the infinite and eternal Strength. Were there time, one might show from history that faith is the secret of the greatest deeds and noblest lives of the past. It carries in it potentially all the sublimities of holiness, as blossom and fruit are contained in the seed, or as the lily-root implies the perfect flower. He who wavers, who enters into compromise, who palters with conviction, who "sells the truth to serve the hour," is weak, and will work no deliverance for his fellow-men: "*This* is the victory that overcomes (beats—vanquishes) the world, even our faith."

Now, it is loudly and confidently asserted, right and left, that to-day faith is everywhere decaying. The ancient fires, we are told, have burned themselves out, and the ashes are cold; Christianity is a creed outworn; even Christian teachers are giving up Christ; if we do preach Him, it is largely in an apologetic fashion, equivalent to a retreat, if not to a surrender; we acknowledge His morality impracticable, and round off the sharp edges of those texts that would make worldly men uncomfortable; and finally, general society is fast breaking away from its old moorings, and has ceased to concern itself about what happened in Galilee in the reign of Tiberius. Not only have the "old Jew stars" gone out, but the light, we are told, is paling and fading from the face of Jesus Christ. With some, this alleged decay of faith is almost an article of faith. Others refer to it with a kind of triumphant chuckle, as if glad that the world is at length awakening from its hideous nightmare, and is shaking off God. Others speak in bewildered sorrow, like the disciples when their Master was torn from them and crucified. Others simply shut their eyes.

. . . . . .

I am not going to make light of the danger that exists—danger not for the gospel (*that* is as secure as God's throne), but for our fellow-men; nor am I going to preach *Peace, Peace*, when there is no peace; nor to plead that we should be charitable with error because it is so clever; but there is another side to the case which we have no right to overlook.

For one thing, the very opposition to Christ that exists to-day is better than the old, stolid, serene indifference; better than the dead, passionless lip-assent with no heart behind it, that passed itself off for Christian faith. As to doubt, it is certainly to be deplored. But it may be—in many cases it is—only transitional. As a permanent condition in a world over which sin and death have cast their awful shadow it is for men of serious purpose intolerable; ultimately it must come to a *yea* or a *nay*. Life cannot be built on doubt; and *nay* is a better sign than indifference. I cannot help thinking that the very confusion and strife around us show that a Mightier than man is in the field. We suffer no agitation of mind for the claims of Buddha or Confucius; but, from the very nature of the case, the claims of Jesus Christ at once arouse attention, compel inquiry, and evoke opposition. And what is going on now is just what He has warned us to expect: "Think not that I am come to send peace on the earth: I am not come to send peace, but a sword." The conflict and confusion are tokens of His living power. He came to kindle a fire on earth, and the fire is burning.

For another thing, remember how many true followers Christ has —men and women who, notwithstanding all their imperfections and stumblings, keep Him in view, and can say in godly sincerity "The life which I live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." There are types of character among us to-day unconsciously as beautiful and as heroic as in any past age, and as meekly beneficent—lives moulded and fashioned from within by the power of faith. Livy tells how, when Rome helped Greece against Philip, of Macedon, the Athenians could only contribute to the common cause declamations and despatches. It were a very sorry thing to contribute only books and lectures on the evidences of Christianity when evidential lives are wanted. This last is the "demonstration of the spirit and of power" that clinches the preaching of the Word. And there is more of it than perhaps we think. Let the past teach us. Remember the experience of Elijah when he "went for his life" to Horeb, the Mount of God. The terrible excitement of Carmel was past; the re-action had set in, as when, the morning after victory, a general surveys a battle-field strewn with stiffened corpses that turn ghastly faces to the sky; and the prophet sank into a mood of exhaustion. "The children of Israel," he said, "have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left." What was God's answer? "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth

which hath not kissed him." Even so now, on all sides of us, and in number more than we can count, are men and women who confess that they have not attained, neither are already perfect, but who see the white-robed Christ before them, and meekly say, "I follow after." A faith which can produce such lives has a seed of immortality in it.

Once more, something at least which seems to be decay of faith is really the enlarging and deepening of it. Take a case like this for illustration. Some young soul, gently drawn to the Saviour's side in early boyhood, grows up year after year amid the quiet, sweet, balmy influences of a Christian home, where prayer is taught and devout fears are instilled, and the melody of joy and health is never silent. He receives without question the views of divine truth set before him by his parents. Being only a child, he fails to see in their just proportions and their true relations those truths which nevertheless sway his life, as one may be awed beneath the star-lit sky, though he has no just knowledge of astronomy. By and by he launches from his sheltered home into the perilous world, and there his faith is put to the test. It is a strange and bitter experience. Things that he never doubted have to be given up—misconceptions, brain-phantoms, ancient, sacred phrases, which seemed at one time to be of the very substance of the truth. Reading, thinking, conversing with men, entering into deeper life-experience, he seems to be losing his early faith. And yet it is not so. I can speak only for myself; but I say frankly that I believe fewer things than at one time I did—or thought I did; but then these fewer things are bigger, grander, more influential, in all ways more to the soul. And so it comes about that the removing of those things that are shaken only reveals in bolder relief the grandeur of those things which cannot be shaken and which remain. Do not set that down for decay of faith, which is really the enlarging and deepening of it. Opinions, phrases, formulæ, crude statements of doctrine, may have to be given up, and, after all—with loyalty in heart to Jesus Christ—it may be only like a boy losing his first set of teeth by getting his second.

There are many other things of a hopeful nature that might be mentioned if time permitted. But the greatest thing of all remains.

Place in array all the influences adverse to faith that are at work around us; let them be seen in their variety and force and subtlety: *there*, on the other hand, is JESUS CHRIST. He is Himself the grand answer to all fears. This is not the time for more than the briefest statement, and I can only indicate convictions that have deepened with years: that the scattered rays of light which shone in former ages of the world are focussed in Him; that a thousand prophetic

fingers pointed onward to Him ; that He is the Desire of all nations, meeting the questions and yearnings of the universal conscience and heart ; that He is the culmination of those ever-brightening disclosures of the divine character and attributes that had preceded, and the substance of those inextinguishable hopes that had been kindled ; that without Him the strange sad history of man would be an inexplicable riddle ; and that His coming marks the fulness of the time, and is the new-beginning of the ages. Spelling out the story of man through dim centuries from its dawn, it seems like getting into the next chapter when one opens the Gospel record and reads of that compassionate One who came in among sinners with a pure heart sensitive to evil as the eye is to touch, who lived a life so meekly heroic, so beautiful, so full of beneficence, who bound up broken hearts so tenderly, who invited all weary souls to come to Him for rest, who suffered for sins, the Just for the unjust, to bring us to God, who died for us, and rose again, and ascended to heaven, where He is to-day in glory unimaginable, and is our Friend still. In the light which His coming sheds, every page of history becomes luminous. He gives unity to all that I know otherwise of true and good and divine ; and through Him I can see a heavenly purpose, moving on without fail to its goal in spite of human weakness and human sin and resistance.

With these convictions I point to Jesus Christ as the true answer to all fears. There He stands, in serene majesty, calm amid the strife of ages, the same yesterday and to-day and for ever. We do not need to prove Him ; somehow He proves Himself. I do not know how the proof can be propositionally-worded to satisfy the logician ; but somehow, to face Him in spirit is to know Him for Divine. As simple matter of fact, He is the mightiest power in England to-day, or indeed in the world. The Holy Spirit is still glorifying Him. The "Lives of Christ," which are a feature of this age, the discussions concerning Him, the attempted explanations of Him, aye, and the very ignoring of Him on occasion—all testify to the impress of His personality ; and witness is borne to His power even by those who would dethrone Him. The world cannot get rid of Him. He is Himself the best answer to all fears of the victory of unbelief.

If this be so, let us make full and fearless use of the story told in the sacred page. It is the revelation, not of mere almightiness, but of the God of compassion and sorrowing love and sacrifice. Relating to the mighty problems of Godhead and manhood, life and death, reconciliation, judgment immortality, it goes down to humanly

unfathomable depths and up to humanly unreachable altitudes of thought, and yet, at the same time, is intelligible to the simplest and lowliest. It touches our whole moral and spiritual being, our fears and our hopes, and all our profoundest principles of action. It melts and conquers hearts wherever it is told. It proves itself the power of God unto salvation to every one that believes. Its fruits are righteousness and peace and joy in the Holy Ghost. It gives the world men —I would name reverently one who has just left us to join the eternal triumph, leaving a memory with the glow of immortality upon it—men like Thomas Comber, and others whom we ourselves have known. Can it be that the story which produces such lives is but a Galilæan fable? Did that Christ never live? Is this Gospel of God so loving the world a mere delusion of the mind? The impossibility of either accounting for it on natural principles or making it out to be a fraud was never so severely felt as now, and the work undertaken by infidelity was never so manifestly tremendous.

I am not arguing against infidelity—that were out of place here and now—but only speaking to men who know Jesus Christ as a personal Friend. And the drift of all is this: that we should go on with our Christian living and Christian labour in our various spheres, unmoved by the clamour around us, undismayed by hostility, possessing our souls in peace. I do not undervalue written or spoken defences of the gospel; but I am persuaded that the best defence is, in the name of Christ and the power of His Spirit, to take the offensive against the world's ungodliness. The first Napoleon laid it down as a military maxim that the army which remains in its entrenchments is beaten. *Our* safety lies in our aggression on the empire of darkness. Paul shows us the divine method—"by manifestation of the truth commending ourselves to every man's conscience in the sight of God." After all, it may be that our gospel shall remain "hid" in the case of some. If a man is resolved not to believe, you cannot compel him by remorseless logic, as one is compelled to accept a demonstration in Euclid; the disputer of this world may have the last word if he will. What then? Let these words stand as a full answer: "Then opened He their understanding that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved the Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

Growth and Work.

Presidential Address at the Autumnal Session of the Baptist Union of Scotland, by J. C. GRAHAM, Esq.

"I WANT to work; give me something to do." So said a bright-eyed boy, as he looked with pleading earnestness into his mother's face. The mother wisely complied with the boy's request, and in doing so met his craving for work, and helped to develop that spirit of earnestness which he had thus displayed. She did more; she drew her son more closely to herself, and deepened in him that faith in her willingness and her power to help him.

This spirit of earnestness, and the desire for work, are characteristic of the age. They permeate every class, and are to some extent influencing the thought of the day.

This is the natural outcome of life—healthy life—a life that has in it an impelling force to development and growth.

Growth is natural to life; for there can be no growth and no development where there is no life. The wax figure, however well-proportioned and life-like it may appear, must ever remain the same—it lacks life; whilst the babe that lies helpless on its mother's lap has in it that vital force which, if continued, will, under ordinary circumstances, develop into strong and vigorous life.

The development of the physical and mental powers is essential to the true enjoyment of life. The more these powers are cultivated the greater will be the opportunities for enjoyment. To further this development, then, is a duty incumbent upon all, and that duty is best performed when nature's laws are most closely followed.

We grow. But whilst in that growth air and food are necessary, it is essential for the development of strength that all the powers should be kept in constant and active exercise. Growth and development must therefore ever be united in the uprearing of strong and vigorous life.

In the process of building up the human frame work is a necessary agent. It is the channel through which the life forces flow, with ever increasing strength, and which is continually widening and deepening by the surging power within. This channel must ever be kept free and open, for, if blocked, the stream will become feeble or impure, or it will burst its banks and spread ruin and death in its track.

In the mental growth there is a continual upward striving. Each attempt, successfully made, leaves the mind stronger than before the effort was put forth. Thus the mind grows, and in the growth new powers are developed. We grow in knowledge—in knowledge of ourselves and of the laws which regulate and control our lives—what to conserve and what to avoid. We become better acquainted with the laws of nature, and by that knowledge we are able to wrest from it some of those secrets which go to increase the sum of human happiness. In this laborious struggle the mind is strengthened and purified.

Whilst this holds true with respect to the physical and mental life of man, we trace the same principle running through that of the spiritual.

The new birth is the beginning—the dawn of the spiritual life. Its growth is slow and imperceptible, but is intended to be continuous in its course, until it reaches the stature of the perfect man in Christ Jesus. That life is at first weak and feeble, but with nourishment and care it grows in grace and in knowledge. Its food is the "Bread of Life," its drink the "Water of Life," and its work "to do the will of the Father," and with these the spiritual life is deepened and matured.

The ripened experience and the sanctified life are not the growth of a day, but are the outcome of trials endured, of temptations overcome, of a patient continuance in well-doing, and of an ever-growing trustfulness in Him "Who was in all points tempted like as we are, yet without sin," "Who was made perfect through suffering," "Who is a pattern to us in all things," and on whose strength the Christian has learnt to rely. The goodness and the mercy of God are looked upon through the experiences of the past, and thus the spiritual life is deepened and built up. This deepening of the spiritual life and the building up of the Christian character are therefore all-important; and here, I think, we find the church's special work.

The church lives through her members; her true strength is in their character and lives. She is powerful only as the life in them is strong and vigorous. She shines just as the light within them pierces through every thought and action of their lives, and they become as "cities set upon hills that cannot be hid;" and thus her life and theirs are so interwoven that they are really one.

The building up of the Christian life is a trust which specially belongs to the church. That trust she dare not neglect; nor can she relegate it to others without suffering loss. The importance of that trust must be fully realised, because there are elements at work outside the church which are exercising a powerful influence upon it.

The working of our Educational Acts, and the general diffusion of knowledge, are exercising a powerful influence on the thought of the day. There is a wider intellectual range, and a keener insight into that which pertains to life and work than formerly; thus the cultivation of the intellect is developing powers of observation and a mental activity that cannot but be productive of far-reaching results. The church has to recognise this fact, and, by wise and judicious counsel, so help and guide those over whom she has an influence as to secure and retain their confidence.

Then there is the press, from which there is a continuous flow of literature of every kind. Its influence is also very marked and distinct. Whilst its general tendency is of a healthy and helpful character, is there not an undercurrent of lightness running through it that is far from being conducive to sobriety of thought and life, or to consecutive and continuous study? It is so far true that the church has recognised the value of this powerful agent, and to a certain extent made use of it; but might she not profitably do so in much larger measure than she has yet done?

There are also the social habits and amusements of the age to be considered. These are exercising no mean influence in shaping the Christian life of the day, and it is a fair question to ask—Is their general effect such as is calculated to foster healthy Christian life and growth in grace? It should be the duty of every Christian to cultivate the social side of life, and to create a healthy and cheerful atmosphere around him—to do all he possibly can to shed brightness wherever he may be. But are the amusements to which so many devote themselves calculated either to comfort, strengthen, or brighten the life of man?

Let us go in most heartily for healthy outdoor and indoor amusements, for they help to develop that manliness of character which spurns with scorn everything mean and contemptible; but let us keep more thoroughly in view in all such recreations, not merely the development of the physical and mental powers, but also the deepening and strengthening within of the spiritual life.

Then there is the everyday work in which we are all engaged. It has a power of its own in forming Christian life. To the working man the struggle is sometimes hard and severe—uncertain employment, pinched means, and often indifferent health in himself or those dear to him—

these all have a tendency to worry and depress the mind, and so to lower its moral tone. No wonder, then, that he is more disposed to think of his material surroundings than of those things that tend to his growth in grace. Then there is the man of business with his pressing and manifold cares—bad times, bad debts, tricks of trade, keenness in competition, and the dishonesty of those in whom he trusts—which have all an evil effect on his mind, and tend to keep the spirit from rising into fellowship with Him who is his strength and support.

There is something to be said also about the multiplicity of meetings. To have one's time taken up night after night with meetings is, I venture to say, far from conducive to spiritual growth. Let there be work, and abundance of it, for the development of the Christian life; but let there also be time for quiet reading and thinking, that the mind may be strengthened and invigorated.

Whilst all these are having a direct or indirect influence in the development and strengthening of the intellectual life, they are also helping in no mean degree to shape that of the spiritual. This intellectual activity must be taken into account by the church.

The spirit of the boy to which I referred at the outset is, I believe, that of many young people as they enter the church. They want to work, and they ask of the church something to do. This desire is the natural outcome of life within. Where there is no life there can be no such desire.

It is necessary for the developing of the spiritual life that such desires should be fostered and encouraged in every possible way. This is the church's duty; and as she is faithful in doing so will she secure and retain the confidence of her members. They want something to do, and they come to the church for it. If the church fails to respond to their request, they will either become discouraged or they will find work for themselves. It is within the church's power to give them work, and that of such a kind as will be helpful in the development of the life within as well as for fitting them for higher and nobler service. In so doing she attaches them more closely to herself, and they are thus mutually strengthened.

But it is necessary that the church should do more. She must interest herself in all that concerns the wellbeing of her members. Not only must she lead them into green pastures and by still waters, so that they may be nourished and grow up in knowledge and in grace, but she must help them in the development of their physical and mental as well as of their spiritual powers.

May we not with advantage take a hint from the *Roman Catholic Church* in this matter? She finds within her own halls much that tends to the physical and mental culture of her members. Her priests take an active and keen interest in all that concerns their welfare, and endeavour to find out such work and amusements for them as will keep them attached to the church.

The church has a place for all her members to fill, and a work in which they may all engage. The field is, as of old, wide and extensive and ready to harvest, and therefore there is no room for cold indifference or neglect. The need is as great as ever for labourers—men and women whose hearts are ablaze with a holy enthusiasm for the good of their fellow-mortals, and who have the knowledge and the power to direct them to the living Christ. The work which lies to the church's hand may be found in the Sunday School, the Bible-Class, or the Mission service.

It is said that the Sunday School is the nursery of the church, where the foundation of Christian life is frequently laid. If this be granted, then too much attention or care cannot possibly be given to it. The best that the church has should be at its disposal. It should have its recognised place in the services of the church, and everything should be

done to create a bright and cheerful atmosphere in its midst. The hour of meeting should be that best suited to the children, the schoolrooms in which they meet should be adapted for the purpose, and the utmost care should be taken in the selection of teachers.

It is to be feared, however, that in too many cases there is little or no opportunity for making such a selection of teachers, and that superintendents have sometimes considerable difficulty in finding a sufficient staff to keep the school going. Their difficulties are still further increased by the not unfrequent absence of teachers, whose hearts do not appear to be in the work. This, I know, is the experience of many of those who have charge of our Sunday Schools. But I am hopeful that the Sunday School Association now formed will do much to create a healthier and more direct interest in Sunday School work than has hitherto been taken in it.

There is also the Bible class—the missing link between the school and the church—What of it? Has it yet found its right place in the church? We must recognise the fact that young people, when they reach a certain age, dislike the idea of going to the school. Are the hours and places of meeting so arranged as to meet that objection? and is there sufficient care taken in drafting members into the class?

The class, when rightly conducted, is invaluable for drawing its members into close and intimate contact with the church, for training them as workers, and for deepening and strengthening in them the spiritual life. May I ask—"Are these opportunities taken advantage of to the extent they might and ought to be?"

The question has been sometimes asked—"Why is the class closed at the end of spring and not again taken up until the beginning of winter?" and it has not unfrequently been pointed out that the influences gained in the class are often considerably weakened by this long interval. But that is a point on which we need not now enter.

I put in an earnest plea for the Bible class, and for a systematic study of God's Word. I believe that such a study is much needed at the present time, and that this class forms an admirable means for the purpose. We must remember that seed can be sown there, and a kind of work done, that cannot be overtaken by the ordinary services of the church. In the class an opportunity is given to lay hold on the members at a very critical period of their lives, and of drawing them into close and intimate sympathy with the church's work. I believe that too much stress cannot be laid on the work done in such a class, and also in the Sunday School. I therefore venture to put in this plea on their behalf.

We now come to look at the church mission services. This is also a most important and valuable work—to the church, to those who carry it on, and to those who attend such services. Do all our churches engage in such work, and has it that assistance which it requires? Are the services conducted and the work done on the most efficient lines? and are those who conduct them encouraged and sympathised with, or are they simply tolerated? It is satisfactory to know that there is a general recognition of the importance and value of such work; but that value would be greatly enhanced were the church generally to take a more active interest therein.

The question has sometimes suggested itself—"Why is there so much Christian work done outside the church, and what are the causes that have led to it?"

That there is a great deal of independent work done is undoubted; that it is carried on with great energy and zeal, and with a large measure of success, is equally true; that those who are engaged in that work are men whose Christian life and conduct are unimpeachable is beyond dispute, and yet the church is not stronger but practically weaker by that work.

Then there is another and most startling fact which it is well not to overlook, and that is that many of those who are engaged in that work have no interest in the church, nor have they the slightest sympathy with its work.

What are the causes that have led to this? I gather from the history of some of our evangelistic associations that they are the outcome of a felt need—a need, which, if recognised by the church, she failed to meet, or left it to individual members to deal with.

The bitter cry of the outcast poor entered into the spirits of the men and women who took it up, and they responded to it as best they could. The cry was at first for material help, but the greater need of the soul was at once recognised, and they made an honest and earnest effort to supply it. Did the church lend a helping hand to further that good work, or did she, as a rule, look upon it with cold indifference?

The fact that there are so many evangelistic associations outside the church, and that those who carry them on have in many cases lost all interest in the church, and are out of sympathy with it, is as striking as it is significant. We need not be surprised at the result of such independent working, as it has developed an interest in these associations which is acting like a drain upon the life of the church.

The services that are carried on in these associations are of a very attractive character, and rightly so; but is a constant attendance upon them conducive to growth in grace and in the knowledge of our Lord and Saviour Jesus Christ?

I quote a paragraph from a last year's report of one of these associations, and commend it to your careful consideration:—

"We hesitate to speak of results, but we may say that rarely, if ever, has a meeting been held without inquirers, and many have professed to accept the Saviour. We have not the means of following these up at their homes as we would wish, and while we advise them to connect themselves with churches, we fear that this is only rarely accomplished. The prevailing selfishness of professing Christians in our churches prevents the same open door and welcome being extended to the poor as is done in the hall, and till a radical alteration is made in this respect we cannot hope to entice them to join the churches. Many desire to be much in the hall, from its having been their spiritual birthplace, and they frequently offer themselves as workers."

Need we wonder then at some of the young members of our churches who have been so drawn away, saying, "They have no belief in the church; that they think its day is past; that the power of the pulpit is gone; that it is an effete institution, fit only to be relegated to the Antiquarian Museum."

Such statements we might expect from those who have no faith in Christianity, but surely not from professing Christians. They indicate a feeling we are bound to recognise.

But, after all, is the church's day past? Has it lost touch with the common people?—is it out of sympathy with them?—does it fail to meet their needs, or to extend a helping hand when they seem pressed almost to the ground? Has the pulpit lost all power for good, and does it fail to influence the thought of the day? Has it been unsuccessful in its endeavour to meet the intellectual cravings of the more highly cultivated of its hearers, or failed to grapple with those problems that are now and again cropping up through scientific, philosophic, or historical research? Has it lost that spirit of self-sacrifice and devotion of which its past history is so full? To all such assertions we have but the simple and emphatic answer—No.

But there must be failure somewhere, and it is our duty to try and find

that out, and, having found it, to do all we can to seek a remedy for it. I venture to suggest that it may arise mainly from two causes. The first—*in the church failing to recognise the strength of the spiritual life within her borders;* and second—*in neglecting to provide channels through which that life-force might surge and gather strength.* Let the church recognise the life-forces that are surging within her, and do all she can to develop them and increase their power; let her become the leader in every Christian enterprise and endeavour to take her members along with her; let her draw her members more closely to herself, and deepen in them that faith in her willingness and her power to help them, and she will become strong and powerful to carry out the commission of her Lord, "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," and she will realise the full force of that promise, "Lo, I am with you always, even unto the end of the world."

Abundant Pardon.

By Rev. Walter J. Mathams, Falkirk.

My heart I brought unto the Lord,
Broken, and full of sin;
He healed me by His touch of love,
Washed me, and made me clean;
He gave me gladness for my pain,
For blindness gave me sight;
I came with sighs and sorrows filled—
I left Him with delight.

I brought Him sickness and disease,
He quickly gave me health;
I came in poverty and rags,
I went away with wealth;
I was a beggar at His door,
Deserving not His aid;
But when He saw my lost estate,
A rich man I was made.

I came a rebel to my King,
Worthy of direst doom;
I feared a prison was my lot,
Instead He gave a home;
I thought to hear His angry voice,
To see His righteous frown;
But loving-kindness smiled on me,
And blessed me with a crown.

In galling chains of slavery,
I fell before His feet,
And bowed my face into the dust,
Lest I His look should meet.

He saw my sad confusion then ;
He gently raised me ;
He smote my fetters to the ground,
And made me more than free.

I came with trembling and despair,
Dreading the griefs of hell ;
But heaven rose before my view,
In light ineffable.
I heard the angels sing for joy
Over a lost lamb found,
And then the peace of love divine
Thrilled through me at the sound.

Such goodness drew and won my soul—
It made me wholly His—
I could not for such wondrous grace
Dare give Him less than this—
My time, my strength, my purest thought,
I lay before His throne,
And know from kindness in the past
He will my service own.

In Memoriam.

THE LATE EX-BAILIE GREIG OF PERTH.

IN South Street Chapel on Sunday morning, October 16th, the Rev. C. Chambers thus referred to the death of this venerable servant of God :—"Death has come to an aged brother, one whose familiar form and face went in and out among us from the beginning. A veteran officer has died, having fallen asleep in Jesus, at the ripe age of ninety-one. More than forty years did he serve this church of Christ as a deacon, often occupying the pulpit, and ministering in word and doctrine. Always stedfast to the principles he had learned from the Word of God, he continued stedfastly in the apostle's doctrine. About two years ago, when urged to retire from the active duties of the office of deacon, the pastor and deacons expressed their hope that he would continue as an honoured and honorary deacon to the end ; and the church passed a unanimous vote tendering their warmest thanks for past services, extending over so long a period, and closing with the following :—'We pray that you may continue to enjoy the blessing of God in health, peace, and fellowship with the church, till the close of your earthly pilgrimage.' The end of that pilgrimage has now come, and the familiar form has passed on, the face has changed, the sands of time have run out, and the hour glass stands empty and still. He is gone from the militant or fighting host to the triumphant and glorified company—

'One army of the living God,
To His command we bow,
Part of the host have crossed the flood,
And part are crossing now.'

And not only to us as a congregation, but as a citizen he was respected and honoured. Many years a teacher of youth, his academy was the resort of the rising generation of this city. His pupils are found far and near. Many have risen to prominence, and fill stations of high position in commerce and trade. Those who attended his school may be found in many large cities of Scotland and England, the United States, and the Colonies. When they shall hear of the death of our friend, they will feel, too, that they have lost a friend. No doubt his good counsel and teaching was a more valuable fortune to these young men, when they entered upon life, than any amount of gold and silver. 'Wisdom is more precious than rubies, and all the things that may be desired are not to be compared unto her.' As a citizen of Perth, our friend and brother was for many years a councillor, and rose to sit among the bailies. Thus he did not ignore or overlook the responsibilities of citizenship, but helped to bear their burden, and seek the good of the city. As a Christian philanthropist he was a director of the Perth City Mission, the Bible Society, and the Evangelistic Association. His sympathies, too, were always towards and in favour of the temperance reformation. But for medical advice to the contrary, he would have heartily joined in that movement. Even to the last his faculties have been vigorous and sound. On his death-bed he felt a desire to be spared a year or two longer that he might do some good work for God. But the Lord's time had come to call him home to rest. In that call he acquiesced. So sensitive was his conscience as to the divine will, that he asked if it was wrong to desire to depart. When reminded of Paul's word, 'having a desire to depart and be with Christ which is far better,' he repeated and emphasized the last words, 'far better.' Our brother's closing days were not without clouds. Like the sun that often sets in darkness, but lightens the very clouds with his glory, so our aged brother's faith in Jesus and in God gilded the gloom of his soul and shone through. Said he to one, 'I have come to Jesus again just like a little child.' To the nurse, who was reading 'Jesus, lover of my soul,' he said eagerly, 'Read the whole hymn—read it all.' To the speaker, at my last visit, he said, 'I'll not see you often now;' but then, as if correcting himself, 'but all subject to our Father's will.' On Wednesday night we prayed for him that he might have patience, peace, and rest; and on Thursday morning he passed away from all earthly cares, duties, sorrows, and scenes to enter upon a new stage of existence. Where does a shock of corn go? Into the husbandman's garner—into the society of the ripened grain, surrounded by the messengers who, in obedience to the Great Master, have brought them in—among the multitude who are gathering one by one, to the praise of the glory of His grace, who had washed their robes and made them white in the blood of the Lamb. May we be found among them to sing, 'Harvest Home, all gathered into His garner.' Amen."

Children's Readings.

"LINE UPON LINE."

By the Rev. F. H. Robarts, Glasgow.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—ISAIAH xxviii. 10.

HEN I was a little boy there was a certain Sunday book which I was very fond of, and it was called "Line upon Line." I wonder whether any of you have got it? It was a book of beautiful Bible Stories.

"Line upon Line" seemed a curious title; and I used to wonder what the title meant. Now, read the text carefully, and there you will find the title of the book.

Now, what does the text mean? It means that we must learn lessons by what is called *Repetition.* It means saying or doing something a great many times, over and over again: and that is the way to learn to do it perfectly. How do you learn to read and spell? You have to repeat your lesson a great many times till you do it without a mistake: that is "line upon line." How do you learn to write? The copy is set at the top of the page of the copy book, and you write "line upon line, line upon line," and try to make each line exactly like the copy. How do you learn the Multiplication Table? You have to repeat it over and over again; and the seven line and the twelve line, which you find the hardest, these you have to repeat oftener than all the rest. Repetition, "line upon line,"—that is the only way to learn lessons, and therefore the way to learn Bible Stories, and the beautiful lessons which they teach. So my book was called "Line upon Line."

Now it is by repetition, by doing a great number of little things very often, and by taking a great number of little steps, that God does most of His wonderful works in the world. How does He make the trees and flowers grow? You never saw a blade of corn or an oak tree shoot up suddenly from the ground like a rocket. It grows slowly and gradually, "line upon line." If you were to watch a blade of corn from day to day, you would not see any difference by the naked eye, though you might with a microscope; but you know it does grow a little every day. Take a boy of twelve years old. He looks just the same on Saturday that he did on

Friday, and the same on Friday that he did on Thursday, and so on with any two days of his life; but go back in that manner day by day for twelve years, and you come to the time when he was a little baby in his cradle. You cannot see any difference between any two days that come together, but what a difference there is in twelve years, as he goes on growing upon God's plan of gaining a little bit every day!

Some people think they can take short cuts, and learn without all this repetition, which gives so much trouble. I have seen an advertisement of a lesson book—"French in Six Lessons." Don't you wish you could learn French or Latin in six lessons? What a lot of trouble that would save! French in six hundred lessons, I suspect, would be nearer the mark! No, the best things are not generally done by sudden jumps, but by a great many little steps. Gourds and mushrooms grow quickly and wither quickly, while oaks and elms grow slowly but last long.

Now, according to our text, Christian knowledge and Christian character are to grow in the same way, by the repetition of a great number of little lessons, regularly and diligently learned day by day. That is the way to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

A story is told of a little girl who was carrying in coals to her mother's house from a heap which had been laid down at the door. She was carrying them in on a small fire shovel—a shovelful at a time. "Do you expect to get all that coal in with that little shovel?" said a friend who was passing by. "Yes, sir, if I work long enough," the little girl replied. Yes, we may all learn to do a great deal by little efforts if we go on long enough; and that is the lesson of "Line upon Line."

Now, suppose we all try to act upon this plan. You all read a little bit of the Bible every morning, I hope. How anybody can begin the day without his Bible, any more than without his breakfast, I cannot understand. Do you learn a text every day? If you did, you might know twelve chapters of thirty verses each by the end of the year. And then if you asked God to make you feel your daily text in your heart and live it out in your daily life, what good and happy boys and girls you would become!

Do you remember that beautiful text, "Let us run with patience the race that is set before us, looking unto Jesus?" How do you run a race? By taking a great many little steps, and keeping on as long as you can. But remember the "looking unto Jesus." Keep your mind's eye on Him who hung upon the cross for you; and then try to get on a little bit every day on the plan of "Line upon Line."

"Line upon line; day by day,
The answer comes if you really pray:
Line upon line; week by week,
The knowledge comes if you truly seek:
Line upon line; year by year,
The way to succeed is to persevere."

Notes.

By a Rambling Observer.

THE Annual Meetings of the Denomination were held in Edinburgh during the last week of October. On the evening of Tuesday, 25th, in the unavoidable absence of Dr. Culross, owing to the state of his health, Dr. Flett preached the annual sermon in Dublin Street Chapel. The audience was not so large as it should have been; but considering that an exciting political meeting was being held in the Corn Exchange, at which Earl Rosebery, Earl Spencer, and Sir Wilfrid Lawson were among the speakers, there were perhaps as many present as under the circumstances could have been expected.

Wednesday was devoted chiefly to the Home Mission. A prayer meeting was held in the morning, and was followed by the annual business meeting of subscribers. The smooth celerity with which this meeting gets through its work, since the alteration in its Rules as to the composition and election of Committee, ought not to be overlooked by the Union, which might profit by the example set it by its older sister. The public meeting in the evening was good in point of numbers, notwithstanding a heavy rain just before its commencement; and in point of speaking nearly all that could be desired. On the afternoon of that day the Council of the Union met; and at half-past five the Total Abstinence Society held its soiree, which was rendered specially interesting by the presence of the Rev. Principal Cairns, D.D. Thursday also was entirely devoted to the meetings of the Union, which commenced with a prayer meeting in Dublin Street Chapel, and finished with a spirited public meeting in Marshall Street Chapel, at which very interesting and able addresses were delivered.

THE EDUCATIONAL REPORT more than corroborates what we said in last month's "Note" on the incorrectness of the September circular. The gentleman who moved the adoption of that report said it was the poorest they had ever had. Probably most who had seen the circular would agree with him, when they found that the seventeen students mentioned in the circular had in the report dwindled down to nine. Nor is this all, one of the nine has been added since the 1st of September, so that the seventeen have actually, in the course of a few weeks, been reduced to eight. How is the difference to be accounted for? Four have recently ceased to be students of the Union, whether before or since the 1st of September the report does not say. But this much we learn from other sources. Mr. Arthur had before September accepted a call to a pastorate in the north of England; Mr. Duncan was accepted by the Baptist Missionary Society in January 1886; Mr. Gordon before September had made application to that Society; Mr. Johnston before September was supplying churches with a view to the pastorate—had before that received and declined a call to one, and has since

accepted a call to Galashiels. Now whether the connection of these brethren with the Union as students had actually terminated in September, or were only about to terminate in a few days, it seems scarcely proper to include them in the numbers mentioned in the circular as the basis of an appeal for funds. But supposing, for argument's sake, they could be represented as being still students of the Union at that date, they only raise the number to twelve, and there is a considerable difference, in our humble judgment, between twelve and seventeen. To account for the seventeen it is said that the September circular is the same as the May with only the date altered. Well, without saying anything about the propriety or impropriety of issuing the same circular at both dates, while the changes that have taken place in the interval are left unnoticed, and the numbers are given as if they were the same in September as in May—we go back to May, and we do not find from the report that even in May there were seventeen. No changes beyond those already mentioned took place after the 1st of April, except the settlements of Messrs. Farquhar and Fleming in May and June. These raise the number of students in April (if Mr. Duncan be included) to fourteen, not seventeen as the circular says. The question of who is responsible for these inaccuracies, whether the committee, or the convener, or the secretary, is not one which it becomes *A Rambling Observer* to discuss. The one thing which is obvious enough is—that whoever frames the circular should be careful to verify its statements, and not give figures which are fitted to mislead. If it can be shown that there is any inaccuracy in the figures as given above, the Editor will no doubt be ready to insert corrections.

Mr. Graham's Proposal as to one of the tutors being requested to devote himself exclusively to tutorial work met with opposition which took a very remarkable form. Instead of its opponents moving an amendment, as is usual, they urged that the proposal would lead to strife, prove a bone of contention, &c., and begged that it should be withdrawn in the interests of peace. Dr. Landels, who had been authorised to act for Mr. Graham in his absence, declined to take the responsibility of withdrawal, except for some better reason than had yet been offered. That it would lead to strife might be said of any proposal to which a minority were opposed, if the minority refused to submit to the decision of the majority, and made it a cause of quarrel that they had been outvoted; and, if proposals were to be withdrawn on that ground, the Union might as well cease to exist. He had had quite enough of fighting, and was willing, for the sake of peace, to do anything that was reasonable. But he could not, even for the sake of peace, consent to become the slave of a minority. The response of the audience to this statement ought to convince the minority that, while there is no desire on the part of the Union to disregard their legitimate wishes, a mere fractious opposition to proposals fitted to promote the efficiency of the Union will not long be tolerated. The opposition offered in this case by the first two speakers was

rendered powerless by the fact that their arguments struck at the root of proposals which had been previously made or adopted by their own side, and were much more injurious to those whom they sought to befriend than to those to whom they were opposed. It was argued that if a tutor were asked to give himself exclusively to the work he could not afterwards be got rid of, in forgetfulness of the fact that the Union had years before resolved on the appointment of a permanent tutor, and that their own party had proposed and approved of an endowment scheme which would have fixed three men far more firmly in office than this proposal would have fixed one! They asked what work the tutor would have to do sufficient to occupy his whole time, thus laying themselves open to the retort, What work would the three tutors have found to do had the endowment scheme been adopted? Obviously an opposition supported by arguments so hollow is not entitled to much respect; and it may be taken as a guarantee of the desire for peace cherished by the supporters of the proposal that they did not take advantage of the manifest feeling of the Council in its favour, and which the position taken by its opponents only served to strengthen. Mr. Bowser's speech introduced a very different consideration, to which Dr. Landels readily gave heed. There was good reason for the suggestion that some of the points involved would be better discussed in Committee before they were submitted to the Council. And the Council, therefore, was ready enough to take a course which involved no giving up of the right of the majority, by adopting and unanimously passing the resolution proposed by Dr. Landels, and seconded by Mr. Bowser, that the proposal be remitted to the Educational Committee. The question is thus deferred to the next meeting of that Committee, at which it is important there should be a full attendance of members, so that the thing may be thoroughly well considered, and as much unanimity as possible secured in the report which is ultimately presented to the Council.

The Baptist Union of Great Britain and Ireland held its autumnal session at Sheffield on the 3rd to the 6th of last month. The meetings were not so largely attended as last year, when they were held at Bristol, which may almost be called the Mecca or the Jerusalem of the Baptist denomination. But though not so large as on that and some previous years, they were felt by many to be more than usually profitable. Mr. Spurgeon's previous action in avowing his intention to keep aloof from them, and the intimation in the *Scotsman* that he purposed separating himself from the body and founding a new denomination, excited expectations in many, and caused all to feel that the time was grave and critical. This may have led both to the more earnest prayer, and guarded, solemn utterance by which the meetings were distinguished. Happily nothing was said by the speakers which showed that they either felt indignant or indifferent under the charges which had been published. Their regard for Mr. Spurgeon may have made some of them feel

sorry for the manner in which he had written. But there was no sign of retaliation. The speakers delivered themselves as if conscious that they stood in the Master's eye, and that their business was to testify to His truth as if nothing had occurred. We had neither heretical harangues nor dogmatic assertions of orthodoxy; but emphatic utterances of truth, as from men who were sure of their ground, and would neither close their eyes to the light from fear of being led astray, nor abandon as antiquated the faith of their fathers. We took it as a sign of conscious strength in the leaders that they allowed a placard advertising "The Down Grade" to be placed in the committee room, as if they knew that its indictment of the denomination could not be sustained.

THE PRESIDENT'S ADDRESS was a remarkable illustration of the Scripture—"He that believeth shall not make haste." It showed no sign of panic. It recognised the existence of scepticism, and described some of its causes, but pointed out the stronger reasons for men's wavering faith.* Dr. Culross was mentally at his best. We have had nothing more suggestive either from his tongue or his pen. And though he bore some traces of his recent attack, he spoke with remarkable force. We wish Mr. Spurgeon had heard him. He might have found in his powerful, suggestive utterances an antidote to many of his fears, and been convinced that enlarged views of God's truth do not necessarily mean a departure from ancient moorings.

MISSIONARY SERMONS AND SPEECHES.—Tuesday was given up entirely to the Foreign Missionary Society, and from seven in the morning till ten at night was entirely occupied with meetings, with only short intervals for refreshment. A good audience assembled in Glossop Road Chapel at seven A.M., when Mr. Macpherson, B.D., of Liverpool, preached a characteristic sermon to young men. In the forenoon Dr. Maclaren preached the autumnal missionary sermon, taking for his text Isaiah lx. 1-3. The large Wesleyan Chapel was crammed with eager listeners. The sermon produced a powerful impression on the audience, although, to our thinking, not equal to some of the doctor's previous utterances. In the afternoon a valedictory service was held, when, after an eloquent speech from Mr. Baynes, and a too philosophical speech from the chairman, nine missionaries bade farewell to their friends. This meeting, according to general assent, was too prolonged. Mr. Upton was left without sufficient time to address the departing brethren, and Mr. Aldis could only very briefly commend them to God in prayer. The interest, however, was revived at the large and enthusiastic meeting held in the evening in the Albert Hall, when earnest and effective speeches were delivered by Mr. Guyton from Delhi, Mr. Waldock from Ceylon, Mr. James from China, and Mr. R. W. Hay from West Africa. The last speaker received what has been called an un-

* An extract from the Address will be found in our pages.—ED. *S. B. M.*

mistakeable ovation, which showed what a hold he has gained on the affection of the churches. Mr. Hay hails from Dublin Street Church, Edinburgh, having been baptised there by Dr. Landels, when he had nearly finished his studies in connection with the congregational body. His experience in West Africa—where he buried his young wife a few days after the birth of their first child—enables him to picture the woes of the dark continent, and to plead for her evangelisation. And with his refined taste, and poetic fancy, and eminently devout spirit, he seldom fails to produce a deep impression on his audience.

Other Meetings we can only glance at. The Union commenced on Wednesday with the observance of the Lord's Supper at seven. At half-past nine the Assembly met for devotion, and at ten Dr. Culross delivered the presidential address, on which we have already remarked. This was followed by an able and thoughtful paper on "The Churches and the coming Ministry," by the Rev. George Gould, M.A., of Regent's Park College, which gave rise to a vigorous discussion. In the afternoon, at an adjourned meeting, Mr. Aldridge, LL.B., of Rochdale, read a paper on Sunday Schools, which was also discussed. In the evening the British and Irish Home Mission held its meeting in the Albert Hall, and sermons were preached by different ministers in various parts of the town. As Mr. Thew, of Leicester, was supposed to be one of those pointed at in "The Down Grade," curiosity led us to avail ourselves of the opportunity of hearing him, which we had never enjoyed before. He discoursed beautifully, and in a highly orthodox manner, on John iv. 37, 38, "Other men laboured, and ye have entered into their labours." The whole service was instructive and refreshing in a very high degree, and has left on our mind the impression that, if the Baptist Union were at anyone's bidding to expel such a man, it would write its own Ichabod, and create a state of disunion and strife such as was our weakness and disgrace in days gone by. Thursday morning at seven there were two sermons; at ten, meeting of the Assembly—papers on "Church Fellowship," by Mr. Medley, of Nottingham, and Dr. Landels, which led to lively discussion, and may yet produce some practical results; in the afternoon, a meeting of the Zenana Mission; and in the evening a crowded meeting for working men at the Albert Hall fitly closed a series of engagements which can hardly fail to be productive of widespread and lasting good. It need only be added that the arrangements for accommodation were admirable, doing great credit to Mr. Bailey and the local committee, who well deserved the cordial vote of thanks they received.

Union Statistics.—Mr. Rae has sent us a letter just as we are ready to go to press. We can only manage, by striking out matter already in type, to insert the following part of it.—Ed. *S. B. M.*

Dear Mr. Editor,—Last month your *Rambling Observer* complained that the annual circular to the churches seriously misstated the

educational figures. The figures were supplied by me, and if they are incorrect, the Secretary and Treasurer of the Union, who sign the circular, can only be blamed for having trusted me "not wisely, but too well."

The circular is issued twice a year—in May to the country churches, and in September to the town churches—according to an arrangement sanctioned by the General Committee. Although twice issued it is only once written, the date alone being changed for the second issue—that is the issue to town churches—so that both town and country churches get the same circular, but at different dates. It follows that any figures in the circular apply to the year preceding the date at which the figures are prepared for the first issue, and are correct only at that date. For the general contents of the circular at the date of preparation the Secretary and Treasurer are, of course, responsible ; but for the double issue the General Committee are responsible, and not the officials who do the bidding of that Committee.

. . . . . .

Baptist Union of Scotland.

LETTER FROM REV. DR. CULROSS, M.A., D.D.

BRISTOL, *20th October*, 1887.

MY DEAR MR. YUILLE,—I am very sorry that I cannot fulfil my Edinburgh engagement, but the Doctor's orders are imperative. It is no great loss to you ; but it deprives me of a great pleasure, to which I had been looking forward for some time. The good wishes of the Baptist Union, expressed at Sheffield, will be conveyed to you through another channel. I cannot, however, forbear sending my own good wishes direct. I trust that your Autumnal Session in Edinburgh will not merely be pleasant and refreshing for those who attend, but in its results, productive of great good to the churches throughout the land. The work opening out before us everywhere seems greater and more pressing with the lapse of years. It is not so very long since, that we were pretty well satisfied with creditable behaviour on the part of church members in their social and business life, together with regular and devout attendance at church on Sabbath, and at the weekly prayer meeting. It is a good sign that we have got beyond that, and recognise that as Christian believers we are debtors to our fellowmen everywhere, and bound to take an active interest so far as we may, in all that concerns their well-being. To brighten the conditions of human life, whether in our great cities, or our country villages, to purify, elevate, and Christianise popular recreations, to lay hold with the firm and gentle hand of love on the outcast children who have no heritage but ignorance and misery, to support hospital and other healing agencies, to do battle with intemperance and all forms of sensuality, to Christianise our literature, to promote sound education, to disenchant those who are fascinated with the glory of war, to use our influence in favour of legislation which shall be the expression of justice and mercy, to help forward the cause of peace on earth and goodwill toward men, to wither covetousness, worldliness and unrighteousness from the root, to pro-

mote brotherly love toward all who love Christ, to send out messengers of God's grace to all mankind,—such things as these claim, and are more and more sharing, the attention of good men; and I feel sure that vigorous and pure Christian life in our churches will tell favourably and powerfully on the solution of these and like problems; while their solution in turn will react on our own Christian life deepening it, and imparting to it a great reverence and joy. Numerically we are of no great account in Scotland, and yet I am persuaded we might have, by being simply true to Christ, an influence for good immensely out of proportion to our numbers. Most earnestly do I trust that your approaching meetings may be a distinct contribution to the accomplishment of such a result. Will you in your own way, convey my best wishes to the assembled brethren, and my expression of regret that I cannot be with you. And may you have from God the spirit of power, and of love, and of a sound mind.—Fraternally yours,

JAMES CULROSS.

Intelligence.

ABERDEEN.—Interesting and successful services in connection with the first anniversary of the Mission Church in George Street were held, on the 16th and 17th of October, in the Northern Friendly Society's Hall. On the Lord's Day, morning and evening, sermons were preached by the Rev. Alex. Wylie, M.A., Edinburgh. On the following evening a social meeting was held, Rev. Alex. Bissett, M.A., pastor of the church, in the chair. Congratulatory addresses were delivered by Rev. W. Chedburn and other representatives of sister churches in the city. Through the divine blessing on the various evangelistic agencies employed, the church now numbers seventy-nine, the collections during the year have amounted to £82, and there is a pleasing prospect of future usefulness.

CROSBY-GARRETT.—Ordination services were held in connection with the settlement of Mr. David Arthur, student of the Baptist Union of Scotland, on Friday, September 23. Mr. Arthur made a short statement to the church, after which the Rev. S. Crabb, of Rothesay, gave the charge. The Rev. George Macdonald followed with prayer. Then the Rev. A. Grant gave the charge to the church, and the Rev. P. Grant, of New Park River, United States, closed with prayer.

EDINBURGH—BRISTO PLACE.—The church here held its annual social meeting on 20th October, when a goodly company of members and friends assembled. Rev. William Grant presided, and thoughtful and thought-provoking addresses were delivered by the chairman; Rev. John Crouch, of Paisley; Rev. T. W. Lister, of Leslie; and Mr. John S. Bone.

GREENOCK.—On Sunday, October 2nd, the Rev. Alex. Corbet was inducted to the pastorate of the Orangefield Baptist Church. The Rev. Geo. Whittet, of Wishaw, preached morning and evening, and Mr. Corbet in the afternoon. On the following Tuesday a soiree was held, Mr. John M'Ilvaine in the chair. Addresses, cordially welcoming Mr. Corbet to his new sphere of labour, were delivered by the Revs. F. H. Robarts, of Glasgow; Jarvie, of Greenock; and a number of others. The whole meeting is said to have been of a very cheerful and interesting character, and to augur well for the future of the newly-settled pastor.

SELKIRK.—On Wednesday, October 8th, the church here held its

annual social meeting, when the pastor, Mr. Brown, was presented with a sum of money from the members, as a token of their continued appreciation of his services; and Mrs. Brown with an enlarged photograph of her husband, in gilt frame, and a case of silver jelly spoons, as a recognition of the deep interest she has always taken in the affairs of the church.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Baptist Union of Scotland.

THE UNION COMMITTEES will meet in GLASGOW on TUESDAY, 22nd inst.

Further announcement by Circular.

QUEEN'S PARK BAPTIST CHURCH, GLASGOW.

Pastor—Rev. T. D. LANDELS, M.A. Lond.

A BAZAAR

In Aid of the BUILDING FUND will be held in the VICTORIA HALLS, West Regent Street, on 15th, 16th, and 17th December, 1887.

Contributions of Work, &c., to ALEX GERRARD, Secretary, 14 Queen Mary Avenue, Crosshill, Glasgow.

DAVID A. CROMBIE,
ARCHITECT.
34 ST. ANDREW SQUARE,
EDINBURGH.

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SCOTTISH BAPTIST MAGAZINE.

Editorial.

E cannot close the year without thanking our friends, both contributors and readers, for the help and encouragement they have given us in our work. The generous help given us by the former has been appreciated by the latter, as well as by ourselves; and the expressions of approval we have received are sufficient to show to all who have assisted in making the MAGAZINE what it is, that their labours have not been in vain. Even those who have written in a different strain, have been of considerable service to us, in suggesting what it might be desirable to avoid. Not that we hope or shall attempt to please all our readers. Such an attempt would not only fail in its immediate object, but its ultimate result would be to render the MAGAZINE so colourless, or so many-coloured, that it would prove powerless for good. The MAGAZINE is nothing to us except as a means of usefulness; and while considering with all deference the opinions of others, our own judgment must finally determine how its usefulness is to be secured. And here we may relieve the minds of our readers who are apprehensive that the MAGAZINE may be open to controversy, such as they deprecated last year. The editor has his views of denominational questions, and will give expression to them when it seems desirable so to do. Corrections as to matters of fact will be admitted of course. But the insertion of differing views must be subject to the editor's discretion. We shall do our best according to the light we have to make the MAGAZINE useful and interesting; and we have only to ask that if our readers occasionally meet with something not exactly to their mind, they will bear with it for the sake of what is so. Let them consider the MAGAZINE as a whole, and remember that where a number of men differ widely in their judgment, each one cannot have everything precisely as he wishes it to be. In addition to those who have contributed to our pages, and whose help we still hope to receive next year, we expect to have contributions from several others; and doubt not that the interest and usefulness of the MAGAZINE will be increased by the greater variety of its contents.

Christ's Peace.

By Rev. J. M'Lellan.

IKE a strain of heavenly music the words of our Saviour, uttered on the night of the betrayal, have come down through the ages, charged with a pathos which can never be fully fathomed, and fraught with consolations enduring as eternity. He Himself is already on the brink of that sea of anguish whose waves are soon to roll over His head. But so generous is His love, so deep and true His sympathy that, for the time being, He turns away His gaze from the terrible doom that is in store for Him, in order to soothe the hearts of His bewildered followers. As when a mother with some soft lullaby sings her babe to sleep, He thus addresses them: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." It was, indeed, in order that He might bestow this peace upon sinful, sorrowing, dying men, that the eternal Word was made flesh. This the angels accentuated in their song in the ears of the shepherds of Bethlehem. "Glory to God in the highest," is the Godward aspect of His mission: "And on earth peace," is its aspect towards men. But before Jesus could be crowned the Prince of Peace, it behoved Him to be able to say to His Father: "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do." In the seventeenth chapter of John, we find Him uttering these very words in His High-priestly prayer. Not that the work had then been actually completed: it was so in purpose only. The victim, so to speak, lay on the altar, and nothing more remained but that the Lamb should be slain. It was on the ground of His mediatorial work, thus already as good as accomplished, that Jesus bequeathed His peace to His sorrowing disciples. On the following day, the Good Shepherd actually laid down His life for the sheep, and amid the throes of dissolution He was heard to exclaim: "It is finished." The propitiation for sin is now effected. For a brief season the tomb of Joseph hides the mangled form of the Crucified. On the first day of the week strange tidings are whispered abroad. Some say that upon visiting the tomb they found—not the body of their Master, but white-robed angel forms serenely seated there. And they report the heavenly visitants as assuring them that their Lord

had risen. Others go further, and solemnly testify that they have actually seen the Risen One, and heard words from His mouth. In the evening the wondering company are met together with shut doors; when, lo! He—changed, and yet the same—suddenly appears in their midst. "And He saith unto them: Peace be unto you. And when He had said this, He shewed unto them His hands and His side." It is the old benediction; but how altered the circumstances of the Speaker! His words and his action are to be taken together if we would apprehend aright the nature of His gift. So viewed, the peace-giving is seen in its true setting—it is the outcome of His obedience unto death, and of His triumph over the grave. The print of the nails and the scar of the spear-gash not merely prove His identity—they also testify to the accomplishment of His mediatorial work. Standing calmly there, clothed with immortality, He puts the peace which passeth understanding within reach of sinful, dying men.

Analysed, this peace is found, for one thing, to have reference to *the guilt-laden conscience.* When a sense of our ill-desert is brought home to us by the Spirit of God we find that the question; "Can sin be righteously forgiven?" is of paramount importance. The sacrifice of Calvary is the Divine answer to our inquiry. Thereby we are assured not only that it can; but also that He whose law we have broken delighteth in mercy. "The Son of man hath power on earth to forgive sins."

Christ's peace *meets the deepest yearnings of the human heart.* We cannot seriously meditate upon this strange life of ours without feeling that we are like creatures out of their true element. Were we mere animals, sensuous gratification would doubtless afford us complete satisfaction. But being what we are—men; our hearts cry out, as with orphan wail, for undying love and spotless purity. It is when we are in this mood that Christ draws nigh, with the halo of perfect holiness encircling His brow, and loving-kindness, passing thought, beaming in His gaze. And His words to us are; "He that hath seen me hath seen the Father." "Peace be unto you, my peace give I unto you." It is enough—our hearts are satisfied. He that drinketh of this water shall never thirst. If Christ's peace is ours, His purity is our heritage, His love our everlasting portion.

Christ's peace *reaches to the intellect.* Anticipating, for example, the end of our earthly career, questions of the gravest import press for solution. Will death make irreparable havoc of our being? If not, where, and in what circumstances are we to survive? What is the nature of the state between death and the resurrection? "How are

the dead raised? and with what manner of body do they come?" He who has passed triumphantly through the mystery of death once more addresses us, and His reassuring words are: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." "I am the way, and the truth, and the life." Are these the words of truth and soberness? If we are satisfied that they are, then we can afford to await the disclosures of the future, with the assured confidence that "death . . . shall not be able to separate us from the love of God, which is in Christ Jesus our Lord." This is but one illustration of the way in which "the Light of the world" dispels our intellectual fogs, and dissipates our dark forebodings.

Our peace, be it noted, is not separable from Christ's. What He says is: "*My* peace give I unto you." His own very peace thus flows over into our souls. How is this? In answer, much might be said; but a simple illustration must here suffice. A child is filled with dismay in the presence of some danger, real or imaginary. His father, smiling, takes up the little one in his arms, and bids him be of good cheer, and the panic-stricken heart is forthwith filled with peace. But whose? At bottom, is it not with the father's? Through faith in his parent's love, wisdom, strength, and faithfulness, the child feels that as long as his protector is not alarmed, he may dismiss his every fear. He enters into his father's peace. It is even so with those who believe on the Christ of God. He undertakes to guide their faltering steps in the way everlasting, to defend them from all harm, and to bring them, at length, into His own purity and eternal joy. And they, taking Him at His word, find that the very peace which fills His heart, while He watches over them from His throne on high, becomes their heritage in life and in death.

BETWEEN heaven and earth hangs a great mirror, crystal-clear, upon which the unseen world casts its mighty images; but only the pure, childlike eye can behold them.—*Jean Paul Richter.*

FAITH brings the life which makes us new men, and then we can keep the commandments. If we have faith and are new men and do God's will, we need no rites but as helps. Without these all rites are nothing. —*Maclaren.*

IN the power of the Spirit of God we realise the oneness of the Church both in heaven and earth, and the spirit of just men made perfect are in union with us. No gulf divides the militant from the triumphant; we are one army of the living God. We sometimes speak of the holy *dead;* but there are none such; they live unto God!—*Spurgeon.*

The Death of Moses.

By Rev. J. T. Forbes, Cupar.

"And the Lord said unto Moses . . . . . Get thee up into this mountain of Abarim, unto Mount Nebo . . . . . and die in the Mount whither thou goest up, and be gathered unto thy people.

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."—DEUT. xxxii., 48-52—xxxiv. 5-6.

IT was not an unexpected call that came to Moses. He had got his first warning at Meribah after the outburst to which he had been provoked by the complaints of the people, and that warning had been repeated after the numbering of the people in the plains of Moab, and again before the attack on the Midianitish chiefs. In the midst of all his later tasks he had not been allowed to forget the fact that for him all toil would soon cease. He had heard and received some strange commands in his time, but, he knew that soon the strangest of all would be laid upon him, and he would be called to get up into a mountain not to hear laws but to die. He lived in the expectation of his sentence.

And when it came it was not unwelcome. He was beginning to be weary, one would think, even though he retained a vigour that was marvellous in so old a man. But there is a weariness that is not bodily. Life had not been such a succession of joyous experiences that he should shrink from laying it down. He had had a long life and a full. He was leaving behind a load of care that would have killed an ordinary man. For forty years he had borne the weight of the sorrow and sin of the people whom he led. His life had been bound up with theirs. He had not cared to live save to see them delivered into safety and peace. He had instructed, and punished, and striven with, and interceded for them amid disappointment, and pain, and tears, until sometimes he had prayed God that he might die and be delivered from it all. And when at last the deliverance had come it could not but be welcome.

Besides, his work was done. He was not called on to depart leaving behind defeated plans, and half accomplished projects. He had lived to see the goal towards which all the long years of his life work he had been travelling. His people had been raised from a company of slaves to the position of a nation with divinely provided laws and institutions, and were about to enter on the possession of a

settled home. That home was even now in sight. Thus as he looked back on the long wanderings, the toil and hardship and battle through which he had led his countrymen from slavery to liberty, from Egypt to the very border of the promised land, on the work that he had been permitted to do in giving to them the laws that were to preserve them as a dedicated race, the conservators of divine truth for the world—as he reflected on all this he would feel that his great task was done, and his time had come to depart hence.

So when he had spoken his last blessing he obeyed. "And Moses went up from the plains of Moab unto Mount Nebo." Out from the tent on which the pillar of cloud had so often descended, and before which it had stood while the glory of the Lord filled the tent, he passed before the eyes of the weeping congregation, through the encampment, and beyond its utmost border, until he reached the edge of the plain and began to ascend the slope of the range of Abarim. Unlike Aaron who, when he went forth to die, had up to the summit the company of his brother and his sons, Moses ascends the mountain path alone. He passes through solitudes familiar to him in his long past shepherd life. He sees the soft herbage of the valley becoming more scant until there is nothing but an occasional cluster. He looks from his vantage-ground, and his eyes rest for the last time upon the shadowy ravines through which the winding path of the congregation has lain. Higher yet he climbs until he is above all the lower hill-tops, and a vaster expanse of country lies open to his gaze. Stretching out before him softened in the distance are the hills and valleys of the promised land. "And the Lord shewed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea: and the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." Behind him is the track of the desert journey, before him is the goal. Across the quiet waters of the Dead Sea, and to the north across Jordan, he can see some of the beauty of the land which is to be his people's home. And there in the peace of the eternal hills, though "his eye" is "not dim nor his natural force abated," he is to be changed by the touch of God, he is to "die in the mount." With no surrounding of mourning friends, looking out upon no familiar camp, but alone with God upon the mountain height, he passes to his rest. From lonely Nebo his spirit flies to the home that is older than the mountains; to the God of whom as the true dwelling-place of the soul he himself had spoken when he said, "The eternal God is thy refuge and underneath are the everlasting arms." And in some quiet glen far up the mountain

his mortal frame was laid in its kindred dust. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave:
And no man knows that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there."

A lonely burial place but an honourable. For the punishment of Moses' sin was confined to the fact of death. It did not extend to the manner. That we can see to have been only beautiful and touching. In peaceful solitude he died, and in a nameless grave he was buried, but it was an honourable secrecy. God himself made and marked the grave of His servant, and the secret is with Him against the day when He will "have a desire to the work of" His "hands."

We like to know what is in a man's mind as he contemplates death. It is not difficult to know what was in the mind of Moses. If we may judge from the grand valedictory ode which we are told "is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death;" the uppermost thought in his mind was the future of his people. With the vision of the seer he penetrates into the coming years, and traces the varied fortunes of the tribes as the nation advances to the out-working of its destiny. His concern is for his loved countrymen. Unselfish to the last, he asks how they will fare. There is cause for anxiety. He has before foreseen the devious path they will tread, and were he not persuaded that there is a divine purpose fulfilling itself in their history, he might be sad, but the thought of that divine purpose fills him with hope. He has seen much that was promised fulfilled in his own time, and he believes his successors will see more. Above, beneath, and around, the nation has in the past been encompassed by the protection of God, and it is clear to him that it will be so still. And so his thoughts of his people are thoughts of confidence and peace. "Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord."

This thought applies not solely to the destiny of a nation but to the purpose of an individual life. Men die, God lives on; leaders and helpers pass away, but God sees that their works are gathered up and carried on to perfection. We have said Moses had done his work. He might fairly feel that his own contribution to the working out of Israel's mission had been paid; and yet he might be justified in having some fears that the people would not rise to the height of their calling, from what he knew of them. But the thought of that calling being of God, of the work being God's consoled him. And

it may console all who, however much they have wrought for the accomplishment of some great end, are obliged to depart without seeing it attained. God is able to continue and confirm, to extend and beautify the work to which their lives have been given.

There was another thought that could hardly but be in Moses' mind, unselfish as he was. And that was that he had laboured, and another was entering into his labours, entering into the reward, the glory of them. It finds no expression in complaint. That he or another should lead God's people into Canaan was a small matter, so that only they were led in. And yet how strange it appears to us that one so honoured should not be allowed to reap this sweetest fruit of his work. It was as if the general who had fought a successful campaign were to have his triumph given to another. But is it not mostly so? "One soweth and another reapeth." Moses sowed, Joshua reaped.

But this and other thoughts would fade at the very last, in the great thought of his own relation to God. As the hours of his ascent to the place of his death flew by, and he left further and further behind the scenes of his toil and sorrow and sin, the consciousness would deepen with him, of his being alone with God. Not that he would find anything to fear in that. Some men want a refuge from God. Moses' refuge was in God. "The Eternal God" was his "refuge." But if there was nothing to terrify in the thought, there was much to fill the mind with a holy awe that was consistent with the deepest confidence. He had learnt much and taught much about the Divine Power and Eternity and Holiness, but now these were present to him, not as the subject-matter of the teaching he conveyed to Israel, but as the resting-place of his own faith. He was being cast for upholding on the truths he had so long taught to other men, truths as to the divine attributes that bore solemn meaning for sinful men. Did they bear him up? We know they did. He realised that Power as enlisted to redeem and protect himself and his people; that Eternity as taking into union with itself the transitory life of man, as becoming the "dwelling place" of the soul; and that Holiness as working to fashion sinful hearts into its own pure likeness. And with this knowledge, God's presence was not a thing to be shrunk from, but longed for. Years ago he had learned to pray for it as his dearest wish: "If Thy presence go not with me, carry us not up hence." Years ago he had learnt to talk with this Great and Holy God as a man talketh with his friend; he had chosen to have God's presence with him in life, and so he had God with him in death, as a refuge, instead of the other way of seeking to evade God's presence in life, and meeting it in death as a terror. One way or other, as refuge or as terror we must have it, for we must be one day like Moses alone with God.

And, when we are so, then we shall understand what the Bible means by its language about "the world and the fashion thereof" passing away; and what pious men of all creeds have said and written about the nothingness of things here. The proportions of things change with the view-point of the looker on. Some things that bulk

very largely with men in health and vigour will fade to exceeding smallness when seen from the close of life, and some that were very apt to be ignored or crowded out will stand out in their own preciousness and magnitude as the abiding realities. We need the "words of Eternal life" with which to enter eternity. Moses felt that he did. His life had had so wide a range that history presents to it not many close parallels. He had known poverty and riches. He had been prince and shepherd, exile from Egypt, and ambassador from God to its court. He had seen the fortunes of princes, and of ordinary men pass from one change to another, and never continue in one stay. As the leader of his nation, he had himself known what it was to help and to receive gratitude, and again, to seek to help, and to be misunderstood; he had sometimes been cheerfully obeyed, and had received his meed of honour, and again he had been murmured against and cursed. He had found the changeful unreal nature of much of that to which men cling as most stable. Eternity, reality, are not in them. They frame no dwelling place for the soul. And this feeling will come to us all if we know nothing of it now. The seen and temporal will not always succeed in crowding out the unseen and the eternal. It rests with us whether they will flash in upon us with the light of an unwelcome revelation, or whether, looking upon them now, we shall see their light daily growing brighter for us, until our path ends in the soft radiance of the eternal morn.

There has only been one Moses, and as the man was unique, so was his end. But every man has got his own death to die, and what is more important, his own immortality. He has through death to enter on a life that is the continuity of this, and to face a judgment that is properly the recoil of his own acts upon himself. How can he do it? The death of the Law-giver can teach us. If God be with us that is all we need. To talk lightly of death does not necessarily mean courage. It may only mean spiritual obtuseness. But for the believer in God its character is changed. It is the entrance into full communion; the gateway of that refuge which is nothing else than the Eternal God. That was a great promise made to Moses in the desert, "My presence shall go with thee and I will give the rest;" but the rest of which it spake was never fully his till he passed to it through death, from Nebo to Heaven.

"O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well."

In the ordinary concerns of life, moral energy is more serviceable than brilliant parts: while in the more important, these latter are of little weight without it, evaporating only in brief and barren flashes.—*Prescott.*

The Sunday School Association.

Address by Mr. Denholm Young, at the Meeting of the Baptist Union of Scotland.

AT the outset, let me confess that my aim is to enlist the sympathies of all here in our new Association—to prove that it is a *necessary* undertaking, and a *sober-minded* one; such a company, in fact, as any cautious Scotchman may safely take shares in, or, at least, become a debenture holder of. The shares are fully paid; there is no risk of any sudden and unexpected call.

The Association owes its existence to the persevering energy of its worthy President, Rev. D. P. M'Pherson, now of Liverpool, who brought forward the proposal just this time two years ago. Since then, we have been but feeling our way, for we found it a matter which could not be forced. But to-day we are at last fully organised. We have office-bearers of our own, and a large committee chosen from all parts of Scotland; but the bulk of our business is conducted by a small executive committee of five, originally appointed by the Committee of the Baptist Union. Our *aim* is to help Baptist Sunday Schools in Scotland.

You will see it indicated in our first Report, that we had in view to support a Sunday School Home Missionary, and to endeavour to form the elements of a Magazine and Book Depot. We are not losing sight of these ends, but we shall not look too far into the future just now, for we know too well that we *maun creep afore we gang*. For the present, our intentions are to help Sunday Schools (1), by holding local Conventions where they are desired; (2), by obtaining information from all the Sunday Schools as to their present state of apparent efficiency; and (3), by encouraging teachers who find themselves far off from any common centre.

(1) *Conventions.*—If we take the figures in your own Report, we find that in Scotland there are 77 Sunday Schools, with an attendance of 9000 scholars, and 1000 teachers. These are chiefly grouped into large districts around Aberdeen, Dundee or Perth, Edinburgh and Glasgow, so that a Convention held in any one of these centres, ought to afford an opportunity to a large number of teachers to attend. We should be most unwilling to hold an unnecessary number of such Conventions, but it will be apparent to all, that, composed as we are chiefly of teachers belonging to the *people*, any Convention held in the south, *i.e.*, Edinburgh or Glasgow, would be almost useless to the teachers in the northern districts.

(2) *Country Schools.*—As for schools in outlying districts, we can all

feel for a teacher so situated. He is far from books and far from all the aids that make our work easy. I have a letter from the lonely island of Colonsay telling of our Sabbath School there. There are only 13 children in that small school, but, are not these 13 as precious as their more favoured cousins in town? Now the Executive Committee have these schools in view, and we propose to enquire among our more fortunate townsmen and see if we cannot get these so to arrange their summer holiday that these distant schools shall be visited and encouraged. I feel sure that good will be done in that way, and next year, I trust, will tell if such a plan can be worked.

(3) *Statistics.*—It is partly with a view to such work as this that we are making enquiries regarding every Baptist Sabbath School in Scotland. You will see, too, that in an Association which proposes to work for the whole of Scotland, it is impossible to go intelligently to work until we are acquainted with the field of work before us. We must know what places have most need of help, and what is the nature of that need. Our first step towards this end was to issue in September of this year a set of questions to each superintendent, in the form of a schedule, whereby we endeavoured to get at a few of the necessary details of their school life. The replies are very encouraging and will form the basis of some of our future endeavours.

But let me make it plain that our endeavours must in the meantime be modest. We human beings are too apt to think that everything in God's great plan must be perfected in our own little lifetime. Let us not hurry forward this work unnaturally, but go steadily forward, jealously guarding it that it does not suffer by our own negligence, but not expecting a solid Scotch fir to spring up with the rapidity of a fungus growth. That this Association shall grow, we are not only confident, we are *determined*, but if it must be a *slow* growth at the outset, let us be content, so long as that growth is *sure.*

I should like now to convince all our teachers present of the necessity of joining such an Association.

They say that one of the characteristics of youth is a simple faith in the possibility of teaching others the items of knowledge which we ourselves have acquired. But I would ask you —have you ever taught anything? That is a startling question, and you may assure me by way of answer that you have been teaching in a Sunday School for perhaps twenty years. Do you adopt the same method in teaching as your pastor does in preaching? If so, and if you have never used any other method, I shall be glad to hold a written examination over the work of the past month, and to prove to you that though a boy has been gazing at you with apparently rapt attention, his thoughts have, as a rule, been in the happy hunting grounds of boyhood, playing at marbles, or wondering why the hair of that boy in the next class is so very red. If this is a revelation to you, then you will be sure to profit by joining our new Association.

But perhaps you assure me that your teaching is a success, and that my proposed examination would simply prove it. What is the reason of your teaching being a success? You say you do not

know, and I can quite understand that, for like most earnest people, you are not a *self-conscious* teacher. But I say that you ought to know what it is that constitutes the secret of the success of your method. If you do not know, how can you be of any use to your fellow teachers who are wondering how you are so successful? And again, suppose that one day your success leaves you, how are you to regain it, if you do not know from whence it came?

Do you still speak to your children of such abstract ideas as *Providence*, *Grace*, *Propitiation for Sin*; and, if so, do you expect them to understand you? Do you begin to teach without catching a scholar's attention, and do you go on without continually endeavouring to retain it? Have you any plan of study? If you are wanting in these respects, you have room for improvement, and we are, I hope, a mutual improvement Association, with *special* reference to teachers.

I know that there must be many a *superintendent* present, and I should like to ask you each—has your school reached a state of perfection? Have you each teacher under your eye, and if their methods are not perfect, are you doing anything to help them? Have you ever studied any work on the great duty which you have undertaken? Have you seen Dr. Vincent's new book, or the Sunday School Index, or Trumbull's book on Teaching. Have you ever held a *written* examination embracing the year's work, or, if not, how do you know how far the school has advanced in *knowledge?* Have you enlisted the full sympathies of your Church? I hear of a Church where all the *giving* as well as all the *labour* is left to the teachers. Is yours like that? Then I want to know if your school takes an interest in Missions. Have you given your scholars the Juvenile Missionary Herald? If not, there is something lacking in your school.

Again, do you know what a power a superintendent or teacher has over his scholars by *writing* to them? What do you do when business calls you away for a Sunday? Do you write your boys and girls a letter? Or have you ever written to individual scholars? Just imagine what a sensation that would create in the child's heart. You know that your children love you: and what an amount of affection there is in a child's heart! Well the postman arrives. That itself creates a commotion. And the letter is for Jamie! Jamie is a great man to-day. "And what does he say to you, Jamie?" Ah! perhaps Jamie will not tell, for your words may be too sacred for his full heart to publish. But that letter—very likely the only letter he has ever received—will be with him night and day, and what is more, its words will, it may be, stand in his heart all his life. *Littera scripta manet*—the proverb was never meant to be so interpreted, but it is a true interpretation nevertheless. Do not we, who are teachers, highly prize a letter from our scholars; and if I so cherish a letter from my boys, I know that my boys must cherish a letter from me.

Now with regard to deputations you will readily see that if the teachers expect a friendly visit, they will brighten up their weapons. A lazy teacher who is allowing procrastination to steal time, will at

last for very shame, take a thought and mend. As for yourself, will you not see to it that your school is at its very best when the visitor comes round; and as for your boys and girls, will it not do them good to know that there are other boys and girls, in other towns in just such schools, and that theirs is the best school in all Scotland. Would that not lend them an *esprit de corps* that would last!

It has been pointed out that there are Sunday School Unions in all our large towns, and from that it is argued that a Sunday School Association is superfluous. But I would ask you to consider the advantages which you derive from any such Union, and then to say whether, in an Association of our own, these advantages would not still be yours, and others secured by the very fact that the Association *is* our *own*. What other Sunday School Association will undertake our work? We are one of the least among the denominations. There are only 10,000 Baptists in Scotland; I have seen as many *men* looking on at a football match. In this way whatever Union you may join, you will always find that as a Baptist you have an initial disadvantage. You may ultimately overcome it by force of character, but everybody has not got your force of character.

These Unions, too, are but local. Is it not an advantage to join an Association which will embrace the whole of our denomination in Scotland, and which, I hope, will be so bound up with the Baptist Union of Scotland, that its affairs can be considered in its annual Council, and not be felt to be out of place.

But by far the most grave consideration is the fact that *as a Baptist Union*, we have as yet *done* nothing for Sunday Schools. We have not given a shilling of our Union funds. It is true that our individual churches are not behind hand, but what standing has the Sunday School in the affairs of the Union? Absolutely none. When we consider that by our peculiar tenets we lay ourselves open to the accusation of excluding children from the consideration of our church, we should be jealous to see that this is proved a mistaken idea. The children cannot speak for themselves; their mother's cannot speak for them, and what mother has not felt it a hard thing to be a Baptist? Would that some great advocate would appear and plead the cause of these little ones. Then we should have no half-hearted hesitating, calculating action, but a full-hearted reception of the Association by every church of this Union.

In what I have said, I have laid much stress upon the method of Sunday School work, and I feel so strongly the importance of method, that I do not think I have said too much. But do not mistake me. Method is not the one thing needful. However practical, however energetic a teacher may be, his teaching may only result in the growth of the *intellectual* life. That is not the chief end of Sunday Schools. Our work must be *spiritual* or our end is lost. And just as we believe in the great postulate of life existing from all eternity, which has called our own life into being, so we know if we are to do spiritual work we ourselves must grow more spiritual. What man can set another human heart on fire, unless his own heart is on fire from above? Let us each then, this day, resolve to implore a blessing

both upon ourselves and on the children, and let our request be for an increase in the spirit of earnestness, in the spirit of prayerfulness, in the spirit of love.

From what I have said, I almost think that you will accuse me of having Sabbath School on the brain. Perhaps that is so: I do hope it is; and what is more, I shall not rest satisfied till all who hear me have also got Sabbath School on the brain, and not on the brain merely but on the heart also.

Children's Readings.

"WAKE UP."

By the Rev. F. H. Robarts, Glasgow.

"Now it is high time to awake out of sleep."—Romans xiii. 2.

AKE up children! Do you know what o'clock it is? Do you ever hear something like that said to you in the morning? "The sun is up, and the birds are up, and it is high time for boys and girls to be up." And then perhaps there is a sort of grunt and a snore, and you turn your head on your pillow and settle off to sleep again. Do you know anybody who ever does anything like that? Certainly it is not very pleasant to get up on a cold winter's morning: bed is very warm and comfortable, and it would be much pleasanter to stay there than to turn out and learn lessons; but good children get up directly they are called.

Now will you turn to your Bibles and see what Solomon says about the sluggard, in the sixth chapter of the Book of Proverbs, and what little insect the sluggard should learn a lesson from: and then, to make you remember what Solomon says, you might learn these lines yourselves—

"'Tis the voice of the sluggard I heard him complain,
You have waked me too soon, I must slumber again:
As the door on its hinges, so he on his bed,
Turns his side and his shoulders, and his heavy head;
A little more sleep, and a little more slumber,
So he wastes precious minutes, and hours without number."

Now I want you to remember that the very first act of obedience in the day is to get up directly you are called. Try to think that it is Christ who calls you: not merely father, or mother, or nurse; but the Lord Jesus Christ himself: just as God called little Samuel. Up with you like a shot because He calls!

Yes! that is how we should feel about every duty; that the call of father or mother, schoolmaster or governess, is the call of Christ, and should be obeyed directly, as an act of obedience to Him: and so about getting up in the morning, if anybody is lazy, think of the text, and take it as Christ's call to you.

And then, later on in the day, some boys and girls are drowsy and

idle, and do their lessons as if they were half asleep; so that they have to get a touch of the tawse just to waken them up. Did you ever know anybody like that? Wake up boys and girls! wake up! Work away at your reading and writing and sums as hard as ever you can, and try to get a prize, because the Lord Jesus Christ wishes you to be wide awake.

Then, there is another kind of wakening up. Wake up to be truly Christian boys and Christian girls, and to take Jesus Christ to be your Saviour. Some people go through life half asleep, for they have never wakened up to know the happiness of having all their sins forgiven, and of being safe in Christ. To such Paul says—"Awake thou that sleepest and arise from the dead, and Christ shall give thee life."

I wonder whether the boy or girl who is now reading my words is asleep in this sense. How I wish that God would wake him up!

I have been thinking of four different ways in which God wakens people up.

1. Sometimes He wakens them up by a call; by the voice of one of his servants. How did God waken Samuel? "Samuel was laid down to sleep: and the Lord called Samuel: and he answered, here am I." "Speak Lord; for Thy servant heareth." When father, or mother, or brother, or sister, or teacher, or minister, begs you to give your heart to Christ, that is God's call to you; and I hope you will wake up and begin to follow Christ at once.

2. Sometimes God wakens people by a knock: "Behold I stand at the door and knock." When you are called in the morning, at first there is sometimes only a voice; and if you do not answer, then there comes a loud sharp knock. When people are not wakened by the "still small voice," God sometimes gives a loud knock. When I was a little boy, I heard of the death of a schoolfellow who had been drowned; and I remember being very much struck and startled by this as by a loud knock at the door; and wondering whether I should have been ready had the accident happened to me.

3. There is a beautiful way in which God wakens some people. Does not your dear mother sometimes bend down over you when you are fast asleep and give you a kiss? and when you open your eyes there is her kind loving smile beaming down upon you. Sometimes, as it were, God wakens up his children with a kiss. No sharp knock or loud call. He seems so kind and loving that we cannot help loving Him back in return. He has given us so many good gifts, and best of all our dear Saviour who died for us upon the cross; and "We love Him because He first loved us."

4. And last of all. God wakens up some people with a shock. If the call, and the knock, and the kiss, do not waken you in the morning, some one must come and shake you. Do you remember how the Jailor at Philippi was awakened by the shock of an earthquake? He thought that the walls of the prison were going to fall down and crush him, and he cried out in great alarm "What must I do to be saved?" Paul told him the way of Salvation. "Believe on the Lord Jesus Christ and thou shall be saved."

Dear boys and girls! wake up and call on Jesus now. Here is a

little prayer which I want you to pray for yourselves—"Oh Lord Jesus Christ I take Thee as my Saviour, and I give myself to Thee as Thy loving servant." Offer that prayer at once, and begin to follow Christ, for "now it is high time to awake out of sleep."

Notes.

By a Rambling Observer.

THE great sensation of the past month has been Mr. Spurgeon's withdrawal from the Baptist Union of Great Britain and Ireland. The reasons are given in the November number of *The Sword and Trowel.* His right to withdraw is unquestioned. The Union is a purely voluntary Asssociation which any Baptist is at liberty to join, or stand aloof from, or leave as he may think proper. It is only his manner of withdrawing which affords any just cause of complaint. His reasons for so doing are clearly and calmly stated; but, to our thinking, they are scarcely consistent with his previous action; nor do they justify his present movement. "The Union, as at present constituted," he says, "has no disciplinary power; for it has no doctrinal basis whatever . . . . Those who originally founded it made it without 'form and void,' and so it must remain." This is no more true of the Union now than when Mr. Spurgeon joined it, and yet he has acknowledged that it did good service. If he has changed his mind since joining, it was open to him quietly to withdraw, without bringing indiscriminate and general charges which expose to suspicion the ministry of two denominations—charges which if well founded would expose them to the apostle's imprecation, "If we or an angel from heaven preach any other gospel than that we have preached, let him be accursed." Mr. Spurgeon, we fear, has not sufficiently considered the gravity of his action in this matter.

ONE does not see very well where the course of separation once begun can consistently stop. Take as an example that very useful body the London Baptist Association, which has done more to strengthen and extend the denomination in London than any movement in our time. Mr. Spurgeon took a lead in its formation, and has all along rendered it the most efficient help. It is, if we mistake not, as much without "doctrinal basis," and as much "without form and void," as the Baptist Union. Is Mr. Spurgeon to withdraw from that also, or to insist on its being remoulded as the condition of its retaining his membership? Will he not rather remain in it, and continue to take a prominent part in its proceedings as a means of preventing the inroads of heresy, notwithstanding its want of doctrinal basis; just as he might have done in the Union, and with similar results? Consistency would seem to require that the same course be taken in both cases. And though consistency may be little thought of in some quarters, we do not think it will be treated lightly by Mr. Spurgeon; and at any rate it is an essential element in a course which is to command the approval of reasonable men.

MANY of the expressions of approval with which Mr. Spurgeon's secession have been hailed, although they may encourage him in the meantime, will not, when he has had time to reflect, afford him much satisfaction. The sympathy of his present and some of his former students, his church officers and others, is what might have been expected, and is commendable when shewn towards one to whom some of them are so much indebted, and whom they have all learned to admire for his many noble qualities. But a very different view must be taken of the countenance he has received from some outsiders, who have little love for the cause with which he has been identified. The approval of the Metropolitan Association, composed as it is of Baptists, so strict that they stood aloof from the London Baptist Association which he was largely the means of forming, and have all through regarded his movements with suspicion, is not of much value. And what shall be said, or what can Mr. Spurgeon think, of the approval of such organs of the English establishment as *The Rock*, *The Record*, and *The Church Review*? These praise him for his withdrawal from the Baptist Union, where among 2000 ministers, there may be half-a-dozen whose soundness is open to suspicion. But they themselves remain connected with an ecclesiastical body which is *known* to embrace, on an equal footing with the most Evangelical, the highest Ritualists and the broadest Rationalists,—those who on the one hand hold baptismal regeneration and priestly absolution; and those who on the other publicly deny all the doctrines for which Mr. Spurgeon contends. Their inconsistency, of course, does not prove that he is wrong. But it ought to shewhim how little value is to be attached to their approval; and to make him question if the spirit which animates them in supporting him, be not their gratification at the injury he is doing to the denomination to which he belongs.

THE *Rock* in a manner which shews no unwillingness to aggravate the relations between him and his Baptist brethren, speaks of the abuse to which he has been exposed for the stand he has taken. But, as everyone must know who has read the articles and correspondence, this abuse in so far as the Baptist Union is concerned, exists only in the writers imagination, with whom the wish appears to be father to the thought. There is nothing more remarkable than the absence of anything like abuse, and the respectful and affectionate manner in which Mr. Spurgeon is spoken of by those who are most pained and saddened by the course he has taken. When such men as Mr. Aldis, Dr. Angus, Dr. Clifford, Mr. Glover, Dr. M'Laren, and Dr. Trestrail address Mr. Spurgeon as these brethren have done, in language at once loving and faithful, he surely must be moved to re-consider, and to question the wisdom of, the course he has taken. May he be speedily led to abandon a position which we are convinced must ultimately lesson his own influence, as it is already proving disastrous to the denomination to which he belongs, and to the good works connected with it, which he has done so much to promote. The Lord grant all needed grace and wisdom.

Review.

Talks with Bread-winners. By Rev. Walter J. Mathams, Falkirk.

This little volume of Sabbath evening "Talks with Bread-winners" furnishes a model of what such addresses should be. The titles are striking and suggestive, sufficiently graphic to attract attention, and yet as free as possible from everything vulgar or sensational. Some of them, such as "The Dusty Lantern," "Getting On," "Wrecks," "Up the Brae," and "The Higher Franchise" are, we think, peculiarly happy. But they all excite curiosity and enlist interest; and the addresses themselves, homely in thought, pointed in appeal, and full of apt illustrations do not disappoint the expectation which has been awakened. Without adopting the formality of divisions the preacher leads his hearers step by step, riveting the truths which it is his object to enforce, and constantly lighting them up with some quaint analogy or telling anecdote. There is a cheeriness, too, about these discourses, like the fresh breeze from mountain or lake, an out-door freedom and naturalness, an outspoken sympathy and fidelity which must have added greatly to their effect in delivery, and which constitute no small part of their charm now that they are published. The preacher is a poet, and both are seen in admirable union in this book—the preacher bent upon winning men to Christ and inspiring them with love for what is true and good, and the poet giving to the message a glow and winsomeness quite different from the laboured rhetoric and long-winded declamation which are too often justly associated with the pulpit. Mr. Mathams does not speak as if from the pulpit but as one standing in the midst of his hearers, near to them and one with them, while he sets forth the grace of Christ, or warns them of the evil of sin. He never shrinks from denouncing what is wrong and mean,—and he sometimes does so in language plain and vigorous;—but he feels for and with those whom he addresses, shows that he understands their difficulties and sorrows, and with gentle loving words applies, when needful, the healing balm.

But while these discourses are "Talks," and are eminently popular in character and aim, it would be a mistake to suppose that they are mere Talks, or that there is anything loose in conception, or careless in diction about them. On the contrary they abound in beautiful thought expressed in very choice words. Almost every other page sparkles with some gem which enshrines in terse epigrammatic phrase an important truth. Take a few examples selected at random.

"Better a thousand times the dust of eager work than the rust of titled indolence."

"Brains, not blood, bring true honour. Heaven's heraldry sets forth noble deeds and upright lives, and nothing more. It is no disgrace to be low born, but it is a bitter shame to be low lived."

"The wheel of fortune is not likely to turn in your direction, unless you lay hold of the spokes, and move it yourself."

"Prosperity is not reached in a day, but it may be gained day by day."

"A drunken workman is always on the treadmill, where every step up is followed by a step down."

When we add that each of these quotations, except the first, has been taken from a *single* address, that upon "Getting On," the wealth of proverb-like sentences with which the book abounds will be suggested. Now and then also the preacher attempts higher flights, and we have marked several passages in which a striking thought is held up and forced home with a sustained eloquence which must have made a deep impression upon those who heard it.

We might add some remarks by way of criticism but we forbear. Mr. Mathams has solved for himself the much vexed problem, "How to reach the working classes?" He has reached them and has spoken words to their heart which they will not willingly let die.

Intelligence.

DALKEITH.—The annual soiree of the church was held on the evening of Friday, 28th October. There was a very large attendance. Brother Wallace of Edinburgh, who is at present in charge, occupied the chair. After a service of tea, addresses were delivered by the chairman; Rev. W. Grant, Edinburgh; Rev. Forbes Jackson, Leith; Mr. H. W. Hunter, Lasswade; and Mr. A. Gibson, Vogrie.

EDINBURGH.—DUBLIN STREET.—A deeply interesting meeting of members and friends was held on Thursday evening, November 17th, to bid farewell to Mr. J. B. Johnston, M.A., on his leaving to take pastoral oversight of the church in Stirling Street, Galashiels. Dr. Landels, in the name of the subscribers, presented Mr. Johnston with a very handsome inkstand and purse of sovereigns. The inkstand bore the following inscription—"Presented with a purse of 50 sovereigns to Mr. J. B. Johnston, M.A., by his friends at Dublin Street Church, Edinburgh, November 17th, 1887." Hugh Rose, Esq., also presented Mr. Johnston with 20 valuable volumes, from the Baptist Union Student's Book Fund. Both of these gentlemen spoke very warmly of Mr. Johnston's character and services. After Mr. Johnston had replied, Mr. W. Black, the secretary of the church, and Mr. Glasse, spoke in the same strain; and Dr. Somerville, of Galashiels, gave expression to the pleasure of the church in having secured Mr. Johnston's services. Mr. Johnston enters on his new sphere with the heartiest good wishes of his old friends and associates.

GALASHIELS.—STIRLING STREET.—The induction of Mr. J. B. Johnston, M.A., to the pastorate of this church, took place on Saturday, November 19th, when Dr. Landels preached an appropriate sermon, at the close of which he spoke of the pleasure it gave him to be present, and to introduce Mr. Johnston to his charge. Mr. Burnett, one of the deacons, spoke a few words of welcome, to which Mr. Johnston suitably responded. The services were continued on the next day, when the Rev. J. P. Rollo of Glasgow, preached morning and evening, and Mr. Johnston in the afternoon. On the Monday evening a largely attended soiree was held, at which nearly all the ministers of the town were present. A large number of friends from Edinburgh attended on Saturday, to shew their interest in Mr. Johnston, some of whom remained over the Monday evening.

PETERHEAD.—ST. FERGUS.—A tea meeting was held by the members of the Church on Monday evening, October 24th, when Mr. J. Garden, who has for many years served the church as a labour of love, was presented with "The Treasury of David," Mrs. Garden, being at the same time presented with a copy of "M'Cheyne's Memoir" and a silver teapot. A volume was also presented to Mr. J. Taylor, junior, a teacher in the Sunday School, on his leaving home for college.

STRILING.—The annual sale on behalf of the Zenana mission was held on Tuesday, 15th inst., and realised the sum of £37 10*s*.—including subscriptions, £40.—The annual social meeting was held on Monday evening, 21st ult., there was a large attendance. The meeting was addressed by Revs. J. T. Forbes, Cupar ; Alex. Wylie, Edinburgh ; and D. Laing, Alva.

Mr. Joseph Morgan Houston, one of the students of the Baptist Union of Scotland, has received a unanimous call to the pastorate of the latety formed Baptist Church at London Street, Southport.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

QUEEN'S PARK BAPTIST CHURCH, GLASGOW.

Pastor—Rev. T. D. LANDELS, M.A. Lond.

A BAZAAR

In Aid of the BUILDING FUND will be held in the VICTORIA HALLS, West Regent Street, on 15th, 16th, and 17th December, 1887.

Contributions of Work, &c., to ALEX GERRARD, Secretary, 14 Queen Mary Avenue, Crosshill, Glasgow.

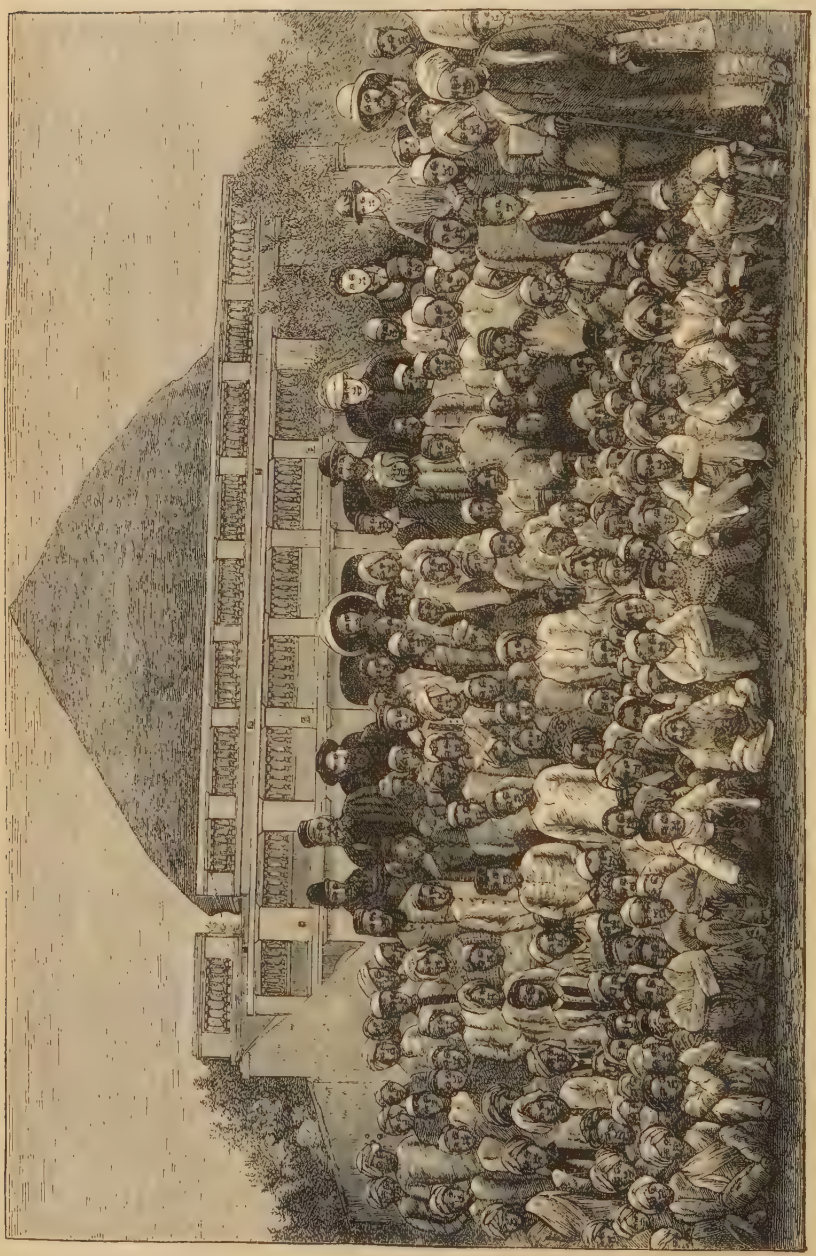
DAVID A. CROMBIE,

ARCHITECT.

34 ST. ANDREW SQUARE,

EDINBURGH.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of December, 1887.



CHILDREN OF THE AGRA MISSION SCHOOLS.—(*From a Photograph.*) *See page* 17.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE MISSIONARY HERALD.

IN beginning a new volume of the MISSIONARY HERALD, it will not be out of place if, in the first article, we make some reference to the HERALD itself. We desire to acknowledge most gratefully the continued and increasing favour with which this periodical is received amongst the churches. We believe that, great as its usefulness has been, it is capable of rendering still greater service. Inquiries are frequently reaching the Mission House as to our usage in providing the HERALD. It is of considerable importance that the office arrangements by which it is supplied should, as far as possible, be perfected. Upon these several points we wish to make a few remarks.

I.

THE CONTINUED AND INCREASING FAVOUR WITH WHICH THE "HERALD" IS RECEIVED.

It is impossible to estimate to what extent the sympathy so widely felt in the work of our Society is due to this publication. Many are the testimonies that might be cited witnessing to its utility.

Ten years ago, at the close of 1876, the number of copies issued monthly was 5,500; five years ago, 11,500; last month, 28,500. And when we state that this large increase does not imply an indiscriminate and lavish distribution, but has all along been attended by a careful supervision, we are satisfied the figures quoted indicate a proportionate increase in the number of readers, and so a larger diffusion of knowledge. It is true the regulation determining the amount of subscription entitling to a free copy has been modified so as to apply to subscribers of a lower sum; but such modification,

whilst including these smaller contributors, does not happily account for the enlarged circulation, inasmuch as the number of subscribers has been very largely increased. In commencing, therefore, this volume for the year 1887, we would express our thankfulness, as we remember how highly the magazine is appreciated and how serviceable it has proved.

II.

CAPABLE OF RENDERING STILL GREATER SERVICE.

It would require no little credulity to suppose that every one of the 28,500 copies issued month by month is fortunate enough to be read. We can quite conceive it possible that some of this large quantity do find their way into homes where the wrapper is permitted to remain intact, and that there are cupboards in some vestries from which those individuals who are desirous to obtain back numbers might be easily supplied. We are not, however, unreasonable. But whilst the HERALD can hardly expect to be the only periodical which shall have no unopened, no unread, and therefore no useless copies, we do wish to reduce their number to a minimum. In this matter those who do read, and read with interest and profit, may afford valuable help.

It is gratifying to find how very widely the HERALD is approved by *the pastors* of our churches. We do not remember a single instance in which an unfavourable opinion has been expressed. And the many practical ways in which their aid has been given calls for grateful recognition. We venture, however, to think the HERALD might be utilised by our ministers to a greater extent than it is. It is our custom to send a copy, before the first Monday in the month, to the pastor of every contributing church, and such other pastors—happily now comparatively few in number—who may desire to possess one, in the hope that extracts may be read at the missionary prayer-meeting held in many places on that particular day. If in every church such an opportunity occurred, would there not be a wider missionary interest excited as the result of the larger missionary information that would be imparted? And do there not occasionally appear letters from our brethren of so important and thrilling a description that with very great advantage they might be read from the pulpit on the Sunday?

In the Bible and senior classes of the Sunday-schools we further think the HERALD might be extensively read.

We know of teachers who every month make a point of communicating some of its contents to their scholars, and we are told the information thus given commands eager attention. Why should not this plan be adopted

more generally? To any teacher not at present receiving the HERALD, and who might wish to use it for this purpose, we would gladly forward a copy.

And to our *readers generally* we must earnestly look for kind co-operation. When they have themselves read the HERALD, and been interested, might they not take occasion to speak to their friends of what God, through the missionaries, is accomplishing in heathen lands? Might they not lend their copy to those who do not see the magazine? Since individuals are constantly being induced to forward contributions as the result of perusing its pages, we would ask our friends to lose no opportunity to place the HERALD in the hands of those by whom it would be read, and in all probability to good purpose. It is surprising indeed in these days to meet with individuals, members of our churches, who are not even aware of the existence of this publication, and yet such individuals are to be found. Will those who value this periodical—who know its worth—do their best to make such ignorance an impossibility? The remembrance of its usefulness in the past may stimulate us to make it a still greater missionary power in the years to come.

III.

THE ARRANGEMENTS FOR SUPPLYING THE "HERALD."

It is evident, from inquiries frequently made, information on this point is required. According to the old regulation, which remained in force until 1883, every subscriber of half-a-guinea and upwards was entitled to a free copy; but in that year, with a view to the creation and maintenance of a deeper and more intelligent interest in the work of the Society, the Committee determined upon a freer distribution. Since this decision every contributor of *five shillings yearly*, or even of *one penny weekly*, has been deemed eligible. Should there be, therefore, at the present time any supporter of the Society who, unaware of this alteration, would be pleased to receive the HERALD, we ask them to supply their name and address, that a copy may be regularly forwarded.

It should, however, be distinctly observed that in adopting this more liberal policy the Committee were largely actuated by the hope that through reading the HERALD not a few would be induced to increase their contribution beyond the sum legitimately entitling them to receive it.

It was also thought that those in our churches whose circumstances do not allow them to become subscribers of ten shillings and sixpence might, by collectors or other friends, be persuaded to give five shillings annually, or a small sum monthly or weekly, for the sake of securing the HERALD. We

have reason to know that the action of the Committee has been most beneficial in both these directions.

And in addition to this lowering of the qualification, the Committee further resolved "to notify to pastors, treasurers, and secretaries of local missionary auxiliaries and subscribers that should they know of any persons it might be specially desirable to try and interest in mission work, upon receiving their name and address, the HERALD should be forwarded to all such month by month." This discretionary power has been extensively acted upon, and, being still in force, we invite the friends of the mission not to hesitate to avail themselves of it. Wherever there is the probability of a perusal of the HERALD exciting interest and securing sympathy, upon information being given a copy shall be despatched.

It may, in this connection, be observed that whilst the cost of this magazine must necessarily be a considerable item of expenditure, the circulation has for some time reached that point at which further production involves little more than the value of the paper and the expense of distribution. The following statement is very striking. Though during the last five years the circulation has grown from 11,500 to 28,500 per month, the extra expense has not been more than **£12 in the production and £15 in the distribution, clerical and postal;** in other words, for an outlay of £27 the Society has been able to issue additional copies to the large number of **17,000,** the inclusive cost of each of these *additional copies* being **about one-third of a penny.** May we not believe that the seed thus scattered abroad bears an abundant harvest, that the Society is repaid over and over again for its outlay? Before leaving this point, in order to guard against waste, we would ask those, if there be any such, *who have duplicate copies posted to them not required, as also those whose parcels may contain a larger supply than is actually used, to intimate the circumstance, so that the surplus may be discontinued.*

IV.

DETAILS AS TO OFFICE MANAGEMENT.

It will be admitted that in the distribution of so many thousand copies errors are likely to occur; but we are anxiously endeavouring to avoid them.

As to accuracy of address.—It is quite possible clerical blunders—though wrappers are duly checked—may account for copies occasionally going astray, or, if reaching their destination, doing so in spite of name and address being decidedly misspelt. But, on the other hand, it is also quite possible that the error may have been in the list supplied for office use, and therefore

unwittingly transcribed month after month. May we venture to ask our kind friends, the local secretaries, to write the names and addresses of subscribers on their list very legibly—so legibly that no clerk can fail to read them correctly? And may we further remind the subscribers themselves that a postcard sent to the Mission House would be a very simple method of securing the correction of a blunder, which we know in some instances has caused displeasure?

Then in case of removals.—It is our custom, when a HERALD is returned through the post-office, at once to communicate with the pastor or other officer of the congregation with which the subscriber for whom it was intended was connected, asking for the new address. In this wa a difficulty is frequently met. But here again a postcard from the subscriber would ensure the requisite alteration in our address-book.

With respect to the date of the publication of the "Herald."—As we have already intimated, we go to press so as to allow time for it to be sent to the pastors before the first Monday in the month. It is, indeed, our aim to have every copy posted and every parcel despatched not later than the previous Friday. Should parcels be delayed, arriving later than the Saturday, we should be glad to be informed of such delay, so that due inquiry may be made of the postal or railway authorities. Some of the subscribers, not wishing to encourage a Sunday post, have expressed their regret at receiving the HERALD on a Sunday morning, supposing, as their copy reaches them then, it is usual to post on the Saturday. This is not the case; and when, in a particular instance, it arrives on the Sunday, it may have been sent off on the Friday, but being despatched by book or parcel post, may have been allowed, owing to a heavy mail, to wait a second delivery, which, in a country village or town, possibly means a day's delay. We should, however, be pleased to hear from those who, objecting to a Sunday post, may receive their copy on that day, so that the offence may be avoided.

Believing as we do that careful attention to points of detail is of no little importance, we have thought it well, in writing the above lines, to be thus practical and minute. The lubrication of the machine by applying a few drops of oil will, in preventing friction, enable it to do its work smoothly and efficiently, so it may be in the office arrangements for the supply of our missionary periodical.

It is hoped that these observations and suggestions will help to make the HERALD during this new year a means of even greater usefulness than in years that are gone.

JOHN BROWN MYERS.

Travelling in China.

THE following letter from Mr. Whitewright, of Ts'ing-cheu-fu, dated September, 1885, has been strangely delayed in transmission, and only reached England a few weeks ago:—

"MY DEAR MR. BAYNES,—Travelling in China is rather a serious matter to those who have to do it; and as those of us at Ts'ing-cheu-fu have a good deal of it to do, an account of a journey of 250 miles from Chefoo to Ts'ing-cheu-fu may be of interest.

"DELAYS.

"At the start there was, of course, the usual delay. Nothing can be done in China without delay, and we have to make up our minds for it. An exasperated missionary once wrote that 'nothing was up to time in China except an eclipse.' My first experience of delays was two days after landing at Chefoo, when I saw my brother Jones, after trying hard all day to make a start, finally get off at five o'clock in the evening. I went with him to see him off when, behold, it was discovered, after we had gone a hundred yards, that the gear of the mule litter was all wrong, and he had to turn back for another night.

"Our delay was not so bad as that, as they only kept us waiting three hours, and by that time mule litter, pack-donkey, and barrow-men were all in readiness.

"We started in good spirits, our party consisting of Mr. Couling, my wife, child, and myself; my wife and I looking forward to going back to our home and work at Ts'ing-cheu-fu, and Mr. Couling looking forward to visiting his station for the first time.

"Our mode of travelling was as follows:—My wife travelled in a chair carried by eight bearers, four bearing alternately; Mr. Couling and I sometimes sat on the barrow, and sometimes rode horseback, changing for a rest; a mule litter and a pack-donkey brought up the rear. Our first day we only made thirteen miles, as it came on to rain heavily. Next day, in the morning, it cleared, but we had not gone far before it began to rain again, and the road got so bad that it took us four hours and a half to do eight miles. We would have stopped sooner, but there was no inn to put up at.

"A CHINESE INN.

"A Chinese inn is not by any means a cheerful place at the best of times, but on a wet day it certainly looks pretty dismal. The inn we stayed at was furnished with the usual table, chair, and two forms. The paper window let in enough light to show how dirty a place it was, but in spite of it all we were glad enough to get into shelter. Before we had been long on the road, Mr. Couling and I had had to forsake the barrow, as the men could not get along, and take to the horses. My wife and child had been kept dry, as the chair was covered with layers of matting and rain-cloth, but we had had a thorough drenching. There is not much in the way of amusement at an inn. I took the baby out into the stable to see the horses and mules, and put him in an empty manger to play. One of the Chinese with us, a Christian, passing, said, 'Ah, that was the very way the saving Lord

came to the world, in a manger, and a baby like that, too.' After waiting about four hours the rain went off, and we made another start. The first part of the way I was on horseback, and Mr. Couling on the barrow. We had not gone far when we had to cross a stream that had suddenly (as the streams do in this part of China) been swollen into a river by the rain. I happened to be a little way ahead, when, on looking back to see the others cross, what was my horror to see the barrow topple over in the water with my colleague underneath! I galloped back hard, and just as I got up he emerged from the wreck, dripping and smiling, remarking that there was some credit in being cheerful under the circumstances. We got into the inn after another four hours' travel, making altogether sixteen miles for the day. Of course, this was very slow, even for China, the usual rate of progress being about thirty-four miles a day. The rate of progress, however, is very uncertain, depending chiefly upon the state of the roads, weather, and whether the mules are good or bad. Mr. Jones told me that it took him ten days, on one occasion, to get over 120 miles, and that travelling as hard as he could. On the other hand, the same distance has been got over in thirty-six hours with good weather, good roads, and a couple of splendid mules; double the ordinary price being paid for them to go day and night, the business being very urgent. A snowstorm will sometimes detain the traveller for days together. A poor unfortunate missionary was once belated at an inn in the Shan-si Province. He had to stay there a fortnight, his library consisting of a Bible and a Chinese dictionary, and with nobody to talk to but the innkeeper and his servant.

"A GREAT SORROW.

"Next day we started very early, and about six o'clock in the morning came to a swollen river. When I crossed it last it was only a narrow stream, but now I found it more than a hundred yards in width. On attempting to cross we found the ponies sank so far in the soft sand that it was impossible to ride, so we dismounted and stripped, and had to wade across. It took our caravan about an hour to get all over. We pushed on with only one halt (about nine o'clock), and got into Têng-chou-fu early in the afternoon. We were glad to get among our friends of the American Presbyterian Mission, and to have the services of a medical man, as the little one was ill on the way, and it was for his sake that we had hurried on the last day. We arrived on Saturday, and on the following Monday night it pleased God to take our little one from us. It was bitter, very bitter, to part with the little one that had for seventeen months cheered a home that would have been lonely without him; but God knows best. We shall never forget the very great kindness of the Rev. Dr. and Mrs. Matteer, and Dr. Neale, of the American Presbyterian Mission, in this time of trial.

"DR. MATTEER'S SCHOOL.

"Our stay at Teng-chou-fu gave me an opportunity of seeing the well-known school of Dr. Matteer. There were about seventy boys in the school. Those who go in for a full course stay about ten years. The course is very thorough, and those who go through it all come out well trained.

"I attended a debating class held among the boys themselves. It was conducted much in the same way as similar classes are at home. The

speeches were spirited, much more so than one would expect from Chinese.

"Though foreigners have been living for a long time in Teng-chou-fu, the feeling towards us is far from good. We had an instance of this in visiting the burial-ground. We found it a wild, desolate spot by the sea-shore. It was given by the officials, as it is believed, purposely, because it was an 'unlucky spot,' in their eyes, and no Chinese would bury their dead there. It was very sad to look upon the slabs that had been raised by the graves battered and thrown down. It was partly that we did not like to leave our boy there that decided us to have the coffin sent on to Ts'ing-cheu-fu, to have, as my wife said, 'a little God's-acre of our own,' by some village where there were Christians who would see that the grave was not desecrated.

"After a week's stay we took leave of our friends and went on our way.

"TRAVELLING IN CHINA.

"We had six days' journey between Teng-chou-fu and Wei-ksien, the next mission station—that is, six days should easily take us over the ground, provided there was no delay from any cause. At the start we had one of the common troubles of the traveller in North China—viz., bad mules. They gave us bad ones at the start, but on remonstrance promised to send on good mules to the first halting-place after us, that would reach us in time for an early start next morning. They came, sure enough, next morning, late, of course, but only a shade better than the first set. One of the mules had a raw place in his side that was painful to look at, and the pack-donkey showed a strong disposition to lie down now and again as he went along; but there was no help for it, we were fairly on the road, and there was no getting a change for the better without a long delay and a great deal of trouble.

"There is always a good deal of life and bustle on a Chinese highway. Day after day we passed light travelling carts drawn by two mules; great heavy luggage carts loaded with merchandise, dragged by three or four, and sometimes five mules; donkeys with heavily-loaded panniers; litters swung between mules; numberless coolies carrying their goods slung on a pole across the shoulder; travellers on foot, with their bedding slung over their backs—all this helps to make the scene lively.

"The towns and cities through which we passed were very much alike. They are all surrounded by walls from forty to sixty feet high; to each town there are four gates—north, south, east, and west; on the top of every gate there is a temple.

"FULL OF IDOLS.

"It is pitiful to see this feeling after something higher than themselves which shows itself in the numberless little shrines by the roadside and by the temples in almost every street, on the gates, and on the hill-tops. It is terribly sad to see the whole land full of idols; the people having so little faith in them, yet going to them, for they have nowhere better to go.

"The villages, like the towns and cities, are usually surrounded by a wall, only in this case the wall is usually fifteen to twenty feet high, and is of mud. The villages are usually surrounded by trees, planted both inside and outside the wall, and often along the principal streets. They give the villages a very pretty appearance, and often at a long distance a

village has the appearance of a wood of trees. Between Têng-chou-fu and Ts'ing-cheu-fu the ground for the most part is very flat, broken constantly, however, by little groups of conical mounds with a few trees by them, telling of death in the midst of life. It has a weird effect at first on coming to China and seeing in the open country, no matter in what direction one looks, graves—sometimes solitary, sometimes in groups, occasionally with a fine plantation of trees by them, showing that it is the burial-ground of some wealthy family—but graves everywhere.

"All through September the heat was very great. Several days, on the road, I often rode ahead and sat down under a tree and read while the rest of the caravan came on. On these occasions a group of people would usually collect, and, of course, the usual string of questions would be gone through and answered. I was often asked, 'Are you a merchant?' and on my telling them what I had come to China for, we would have some talk about 'the way.' It is very hard to convey the most elementary ideas of Christianity to a heathen who has never heard of Christianity before. One day, after a talk with an old man by the roadside, he said, 'Ah, yes; you do just as we do, you worship Heaven and earth.' This is very common indeed. It is hard to get them to perceive that we have come to teach them anything else—anything better than they have already.

"On getting to the inns at night I usually sent out a present of a little book on domestic medicine, written by Mr. James. This is very well received everywhere; giving away a copy nearly always led to a demand for more, and I usually gave away a tract with it. This little book teaches them to use many simple remedies which are at their very doors, but which they do not know how to use. A short time ago I had an instance where a life might have been saved if they had possessed this book. I had just got to an inn at night, when a teacher came in a great hurry and begged me to go to see a man who had taken opium to poison himself. I went as fast as I could, and found on the way that my guide was a Christian, and that the man who had taken opium was a relative of his, and also a Christian. It was too late—he was dead. In Mr. James's little book there are simple directions about administering emetics in such cases, so that, had they had the book, the man's life would in all probability have been saved. Since then I have taken care never to travel without a number of copies. On the road we are often asked for medicine; they suppose that every foreigner knows something about medicine. One day one of the chair-bearers asked me to cure toothache, from which he was suffering very badly. I told him that the best thing was to have the tooth out, which created a good deal of merriment among the others. It seemed a good joke to them to hear of a tooth being pulled out; perhaps they had never heard of such a thing before. However, in this case, a mustard plaster worked wonders, and evoked a great deal of gratitude.

"So we went on, day after day, starting at sunrise, sometimes before, halting about noon, and getting in for the night about sun-down. We reached Wei-ksien on Saturday, and spent the Sunday with our friends there. On the following Tuesday we reached Ts'ing-cheu-fu. Some of the Christians, having got word that we were coming, came out to meet us.

The first words were—'And so our little brother has gone away.' The sympathy of our Chinese friends was a great help to us, and we have thanked God for it many a time.

"On the road we were, altogether, ten days—a long time for such a short journey.

"J. L. WHITEWRIGHT.

"To A. H. Baynes, Esq."

Progress in India.

BY THE REV. G. H. ROUSE, M.A., LL.B.

FOR many years the annual report of the Calcutta Church Missionary Association has contained an interesting review of the progress of Christian work and its growing influence on the people as seen in Missions generally, apart especially from the work of the Church Missionary Society. The report for last year has just come to hand, and some extracts from it may be of interest to the readers of the HERALD.

The record of the different fields of labour shows how varied is the population of Calcutta, which in some respects deserves the title, "the capital of Asia." The Gospel is preached to Hindus and Mohammedans; to members of the Brahmo Samaj; to the aboriginal tribes, such as the Kols and Santals, who work in the Calcutta streets; to the Oriyas, who act specially as palanquin-bearers and house-servants; to the despised Chámárs, who work in leather, and to the inmates of the Leper Hospital, near the Church Mission compound.

The report says: "One fact is patent from all the reports—which is, that the Gospel has indeed made considerable progress. There are numbers in this field who have given up bowing their knees to Baal, and have admitted Christ into their hearts, and are endeavouring to introduce Him quietly and patiently into their domestic circles. Another interesting fact is that frequent complaints are made by priests and devotees whose gains are concerned, that people are less ardent than they used to be in their religious observances. Another interesting feature noticed for some time back has been the presence of females of the middle classes at the preaching places, who group together at hearing distance from the male audience, and listen with astonishment and delight to the tidings of life. This was particularly noticed at the great fair in honour of Jagannath [Juggernaut] at Serampore, and the great bathing festivals held in connection with eclipses or idolatrous festivals. On such occasions women have been seen speaking to each other about something that had struck them, and again and again it was noticed that their eyes were filled with tears as they listened to the story of the Cross. One more hopeful feature of the work is that there is a growing

demand for Christian tracts and Scripture portions among the people. With the growth of a taste for letters is going hand-in-hand a decay of the prejudice against Christian literature, and Christian books and tracts are not only received eagerly, but even bought, and in many cases treasured up."

Much interest has been lately aroused in some quarters in regard to the Indian students who are resident for a time in England. The report refers to a native gentleman named Babu Nitya Gopal Mukerji, M.A., of the Calcutta University, studying agricultural science at Cirencester. He says: "I myself have witnessed the baptism of several educated men since my conversion to Christianity. Here, even in England, during these two years, three Indians have been baptized; and I know some who believe in Christianity, and are only hesitating to accept it simply because they are afraid of incurring the displeasure of their friends in India, who may stop all remittances of money if they were to become Christians."

One of the new features of Indian life is the holding of mass-meetings in furtherance of political objects. No doubt these meetings are to some extent managed by interested politicians, who seek by various attractions to draw a crowd and then represent it as a genuine manifestation of the opinion of the people. Yet meetings of this sort have an educational effect. One of these was held some time ago in Jessore, and was attended by over 15,000 people. It is noticed in the report because it was attended by colporteurs and catechists, who sought to preach Christ there, and to sell Scripture portions. A graphic description of the meeting is also given. One feature of the proceedings was the erection of an image-house, in imitation of the *thakurbari*, or idol-room in a large native house. "At one end was a figure of a spare young woman seated in a chair covered over with silver paper, her feet resting on an empty brandy case. She was attired in a black silk dress of ancient fashion, and wore an order hanging to a necklace of glass beads, and also a tinsel crown, and earrings supposed to represent emeralds and diamonds. This, we were told, was a figure of Her Majesty the Queen, Empress of India. Her Majesty, from whose head a veil of mosquito curtain netting fell about her shoulders, was represented as holding up her hands in astonishment." There were also effigies of the god Mahadeb (Shiva), and two figures representing India kneeling to him, also of the Maharajah of Durbhunga, and of two Bengali judges, "and opposite them were two other figures, one the very personification of an extremely reduced 'Poor White,' without a shirt, in shoddy black monkey jacket and baggy yellow trousers, and with shoes innocent of laces, the openings of which made the fact apparent that he was equally innocent of stockings as of shirt." This represented Lord Ripon (!),

who was supposed to be bringing before Her Majesty the sad condition of the people of India, while the native gentleman stood by to corroborate his statements. Bands of students carried bamboo sticks, with small red flags at the end, on which mottoes were pasted. Among them were "Prisoners Starving," "Prison Mortality," "Elective Punchayets" (Village Councils), "Representative Councils," "Confusion to Russia," "Maharani ke jai" (Victory to the Queen), "Stephens the Monster," "No Hasty Legislation," "Burden of Burmah," "God bless Judge Brett."

The report gives the account of the baptism of a Mohammedan convert, and also of an Orissa servant who had been converted through the Mission to the Servants. Work has also been carried on among the inmates of the Leper Hospital, and the Mission has been "enabled to build a neat little church on the premises of the Asylum, so that the 'spiritual church' that has been in existence there for over twenty years has at last found a local habitation." The "Chámár Schools" form a very interesting feature of this Mission. There are nine schools containing 400 pupils, of whom no less than 100 are girls. This is very encouraging, when we consider how these outcast Chámárs are looked down upon both by Hindus and by Mussulmans. They speak the Hindi language, not the Bengali, and are the same class as those to whom our Mission in Delhi has been so much blessed. No Society is doing better work in India than the Church Missionary Society; and it is well for us sometimes to remember the work of other branches of the one Church of Christ, who are shoulder to shoulder fighting the same foes, enlisted in the army of the same great Captain.

"Making Disciples" in Tipperah.

BY THE REV. ARTHUR JEWSON, OF COMILLAH, BENGAL.

IF some of our friends in England had started with our little evangelising party on August 28th, they would have been greatly encouraged. I had a large boat to myself, and the preacher and three Bible students were in another boat. There is more water in the district than there has been before for thirty-two years. Some markets and villages have two or three feet of water in the houses, and are quite deserted. There is water in the court-yards of most houses. All villages have quite a flotilla of rafts passing and repassing in all directions. In the northern part of the district the rice crop is almost entirely destroyed and the jute crop is a good deal damaged. Many of the cows have died for want of dry standing ground and of sufficient food. I inquired carefully as to the distress in the villages. I found that many had discharged their servants, and that less rice was cooked than the various families were accustomed to eat, and was told that the women, while feeding the men and children pretty well, would be half-starved themselves. It was also the common opinion that in four or five months the suffering would be

much intensified. In two places I found relief committees established, which had received help from Government. Many thousands of rupees are to be expended in the district during the cold season on the construction of a new road. Whether hunger will compel the natives of Tipperah to do the work themselves remains to be seen. Hitherto they have scorned "coolies' work," and men from the North-West Provinces have had to be imported to cut tanks and canals or to construct roads. I told many people that I was prepared to rescue boys and girls from starvation by receiving them into our boarding school at Comillah, but no one thought that the suffering would be severe enough to necessitate such a course.

Previously I had always thought that the object in itinerating was to preach the Gospel and to sell the Scriptures; but this time it was laid upon my mind that the commission was to "make disciples," and that the preaching of the Gospel and the selling of the Scriptures were only means and must be subordinated to the great end. We, therefore, changed our plan of work, and instead of going daily from market to market we went to the village of Dhanapati Kholah, where there is an under land-holder who, while remaining in Hindu society, confesses himself to be a believer in Christ and observes the Sabbath. Here we spent six days. During the first three days we were invited each day to some Hindu house, and held a service just before sunset. After dark people used to gather together to our boat, and we had most interesting meetings. During the daytime many used to visit us, and it was my practice to teach them the Ten Commandments and also to pray, saying, 'For Jesus' sake make my wicked heart good;' 'For Jesus' sake forgive my sins.'

On returning to this village after a few weeks' absence, we found that the head landowner had threatened to evict anyone that harboured us, and that several efforts had been made by a party in the village to exclude our friend the under land-holder from Hindu society. Our friend was in great fear, and, at his request, we moved to the Mussulman part of the village. There we worked for three days, and the boat could not contain the crowds that flocked to us at night. Several Mussulmans learned both to pray and to sing our hymns, many also learned the Ten Commandments. At the request of one Mussulman I gave an address on the New Birth a second time, and many present seemed to feel the need of that great change. Throughout the itineration it was customary for men to come to the boat after taking their evening meal, and to stay till past midnight.

The next place we visited was Brahmanbaria, in which place the work was almost exclusively among the Hindus. Twice the sub-divisional officer, with his friends, came on board my boat. We spread a carpet on the top, and sitting in the cool moonlight drifted down the river and talked earnestly of the sin of ungodliness, the necessity of an atonement, and the evidences of the resurrection of Christ. We stayed here twelve days, spending the time much as we had done at Dhanapati Kholah. A young man employed in one of the courts confessed himself to be a disciple of Christ, and three of his companions seemed to be greatly in love with the Gospel. A shopkeeper, a religious beggar, and several schoolboys learned earnestly, and caused us to hope that God had begun a good work in their hearts.

From thence we went to Kali Kacha, to visit a man named Ananda Chunder

Nandi, who is well known throughout the district as a religious teacher, and whose disciples worship God under the name of "The Merciful." He is a pantheistic Brahmo, or Hindu *jogi*. He had by his side a well-worn Bible, and he said he regarded it as the word of God, and believed in the resurrection of Christ. We attended a service in his chapel. Over the pulpit is printed, in large red letters, the words, "The kingdom of love has come." At first I was charmed by the words, but I was inexpressibly saddened when he explained that we ought to love every one, every thing, every thought, every action, and that there was nothing we ought to hate or to be disgusted with. God was in everything, and so if we could not see all that was good and beautiful, we ought to pray God to open our eyes. In speaking of the Ten Commandments he used the English word "policy," declaring that it was God's policy sometimes to speak as if we were beings separate from Himself, and, indeed, to create that impression in our minds. He said that all he taught was the result of immediate revelation from God, but that he did not consider it as contrary to reason. Strong sympathy for him was awakened when he said that desires arose in his heart that God forbade him to gratify, and that he was looking forward to the day when those desires would no more arise. He is reputed to be able to tell where strayed cattle are; also to cure diseases by imparting the name of "The Merciful;" and he is resorted to by people from a great distance. He told us that God had apprised him of our approaching visit, and he foretold the return of the Lord Jesus after seven years. I left him, feeling very sad, for he has wealth, learning, and winning manners, but is one of those who, professing themselves to be wise, have become fools.

My Mohammedan boatmen attended a service every Sunday and heard the Gospel with respect and interest. The Hindu boatmen in the preacher's boat came almost daily under instruction. They were very ignorant men. Three of them have many times knelt with us and repeated prayers we taught them; and one of them confessed himself to be a believer, and asked to be baptized, and to be allowed to return with us to live in the Christian village at Comillah; but I would not consent to that, but told him to return to his kindred and tell them how great things the Lord had done for his soul. We returned home with him, and stayed at his village for eight days. The Lord's hand was with us, and the great cry of the people was, "How is it we never heard of this before?" and, "It will be well if we all become Christians at once." We had to leave these people to return to be at the Calcutta Conference.

On our way back we stayed to preach at a market near the home of one of the largest land-holders in the district. At my request he allowed us to have a service in his house for his clerks and servants; he himself also attended. His eldest son, who is a student in the Dacca College, also came to my boat. After much religious conversation, I said to him, "If you believed this Gospel to be true, should you love God more or less?" He said, "I should love Him more." I said again, "If you believed this Gospel to be true, should you hate sin more or less? He said, "I should hate it more." "Then," said I, "which is the true religion?" He said, "I see that Christianity is; I had not before thought it credible."

Comillah, E. Bengal. ARTHUR JEWSON.

Mission Schools at Agra, N.W.P., India.

(*See Frontispiece.*)

MR. McINTOSH, of Agra, sends the following interesting letter :—

"DEAR MR. BAYNES,—Mr. Jones is sending you by this week's mail a photograph representing the boys and teachers of our Mission Schools in Agra. Our prize day was a red-letter day with our boys, to which they looked forward with no small amount of expectation and pleasure. It had been previously announced to them that they were all to assemble at the Mission House to receive the rewards they had earned by their application and attendance at their respective schools. This they received as good news, and the very thought of the prospect before them contributed considerably to their happiness. When the day arrived they assembled first at their own schools, and were afterwards marched to the Mission House. They were all punctual to time, and brought with them their playthings, as if they had evidently made up their minds to enjoy themselves. After a few words of exhortation, they began to pitch their stumps, &c., and commenced their play. Some were busily engaged in a game of marbles, others in running and jumping, while the very young ones amused themselves on the swings, which had been put up for the occasion. When they had played themselves weary they were assembled around a table on the lawn, on which were arranged a number of suits of clothes. These were the kind gifts of friends in various parts of England, Scotland, and Wales, who in the selection of their material could not have done better. Our boys have a decided weakness for gaudy garments, and are never so proud as when arrayed in coats of many colours. They were exceedingly pleased with their suits, and put them on as soon as they were presented to them. In all cases they fitted as if made to order ; and if our kind friends who helped to make them had only been present on the occasion, and looked on the many faces they had made happy, they undoubtedly would have felt more than repaid for all their trouble and labour. Our boys are truly grateful, and heartily thank them for thus kindly and generously thinking of them. As a rule the boys who attend our school are very poor, and therefore the gift was very acceptable. When this part of our programme was over the boys were arranged in rows, so that a photograph of them, dressed in their new suits, might be obtained for the friends to whom they were indebted for them. The picture, on the whole, was a fair one ; but it would have been better had some of the younger ones sat still. Some had a very faint idea of what was going on, and thought they might indulge in a little friendly conversation with those who sat next to them after the word 'steady' had been spoken. The consequence is their features have not come out as plainly as they otherwise would have done. But they were inclined to consider the ordeal through which they were passing a little beyond their patience, and were very glad when they were once again at liberty to renew their play.

"In the meanwhile their prizes were being arranged on the table. These consisted of knives, books, tops, marbles, penny whistles, looking-glasses, and toys, and were also the kind gifts of friends in England. When the table was arranged the boys were once more assembled around it. Then each one, being called up in order of merit, was asked to select any one thing he would like to

choose as a reward. This certainly was no easy matter; for, looking over the large variety before him, he found it difficult to decide what he did really like best. This brought the day's proceeding to a close. The children were as delighted with their gifts as it was possible for them to be, and returned to their homes with thoughts full of one of perhaps the happiest experiences of their lives.

"In conclusion, I would say that we have at present 150 boys in our schools. We have already succeeded in opening some new ones. Opportunities for opening others are presenting themselves. Our earnest prayer is that God may abundantly bless our work among the Hindu and the Mohammedan boys of Agra, and that those now under instruction may grow up to be 'a seed to serve Him, and a generation to call Him blessed.'

"Agra, N.W.P., India. "R. M. McINTOSH."

The Zenana Mission.

WE have been requested to insert the following in connection with the Zenana Mission, which we do with cordial pleasure:—

"A young lady of exceptional ability desires to become thoroughly qualified as a Medical Missionary to the women of India. The Committee of the Ladies' Association for the support of Zenana work have had Miss Brown's case before them, and having £100 at their disposal for purposes of medical training, are willing to grant it to Miss Brown if she can secure the further amount necessary. Miss Brown can herself add £100; and, besides this, £150, or possibly £200, will be needed if she is to receive the four years' training which is requisite.

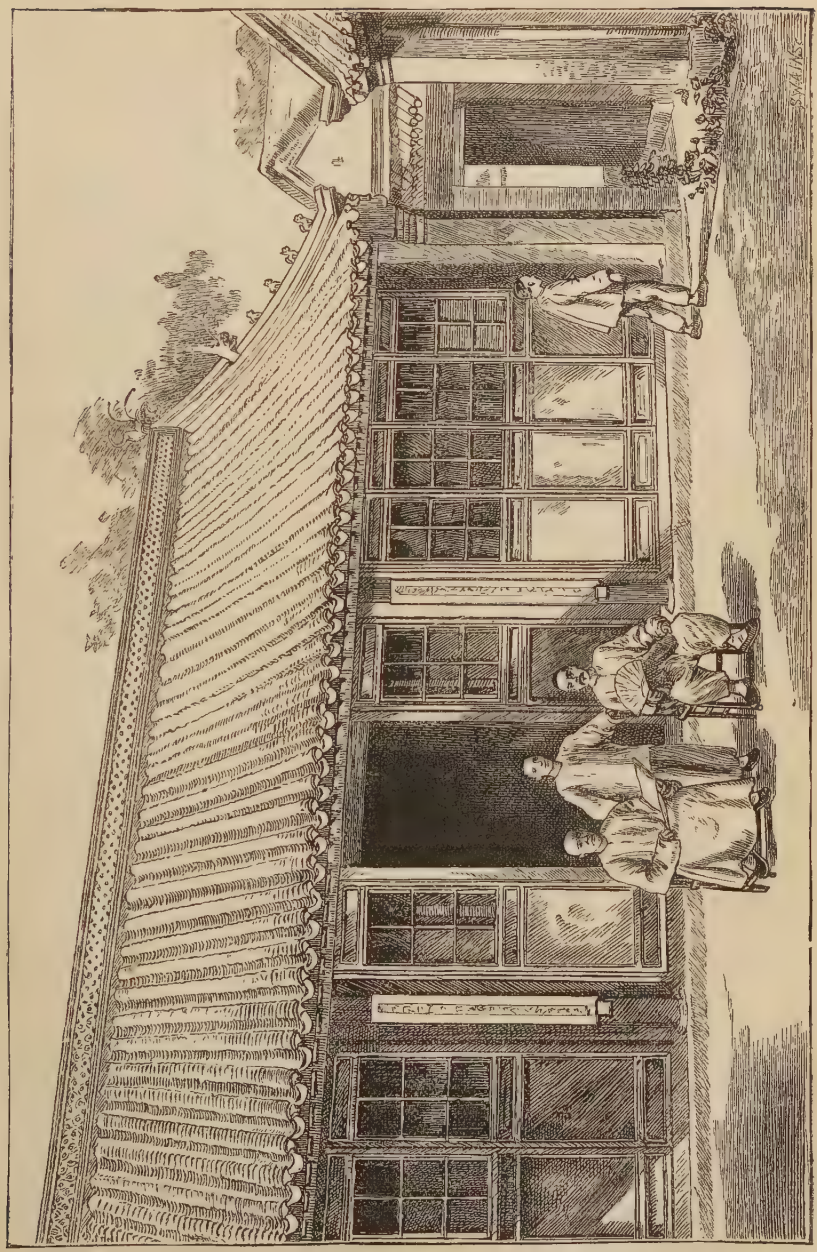
"Miss Brown stood second in all England at her final High School Examination, and has passed with distinction a three years' course at Girton College, Cambridge, where she held a special scholarship. From the age of ten years the desire to engage in Foreign Missionary work has been constantly in her heart, and gradually it has taken its present form and direction. Miss Brown has in her choice of studies been largely influenced by her missionary aim, putting aside for it subjects in which she was likely to obtain even greater distinction. Miss Brown is twenty-two years of age, and receiving a good salary as teacher of science in the Exeter High School for girls. She relinquishes bright prospects at home in order to serve Christ amongst her burdened and sorrowful sisters abroad.

"Those who are willing to help to secure Miss Brown's services in connection with Zenana work can do so by a single contribution, or by promises extending over the four years. The money, of course, is not all wanted at once, but the leave to proceed is. Mrs. Edward Robinson, 23, Westfield Park, Bristol, has kindly consented to act as treasurer of the fund."

City Chapel, Tsing Chu Fu.

OPPOSITE is a picture of the City Chapel in Tsing Chu Fu, capable of holding 150, and is fairly well filled every Sabbath. The men in front are Mr. Wills, teacher (he with the book in his hand), and a servant. The other man in the chair is the chapel-keeper.

Tsing Chu Fu, Shantung, N. China. R. C. FORSYTH.



CITY CHAPEL, TSING CHU FU.—*(From a Photograph.)*

The Congo Mission.

THE following letter from Mr. Robert D. Darby, who left England in company with Mr. Bentley in September last, will be read with interest :—

"Ngombe or Wathen,
"Oct. 30th, 1886.

"DEAR MR. BAYNES,—After a very nice journey from Tunduwa we arrived safely at the above place, where we were very kindly welcomed by the Messrs. Comber. Mr. Silvey, who has been at this station for some time, we met at Ewombo, *en route* for San Salvador. We were glad to find our brethren here very well in health.

"Our journey from Tunduwa to this place took us a little over eleven days. We all enjoyed very good health. The weather was very good, with the exception of two days, when we had a little rain. One cannot help but notice, as town after town is passed, what a great need there is for more labourers. Our brethren have urged this time after time. So often has it been urged, indeed, that we sometimes think the churches at home do not fully realise our need.

"The darkness of Africa has often been spoken of. Travellers have written of the misery and degradation of its inhabitants. Missionaries have written letter after letter trying to impress this fact fully upon the minds of our churches. Is Africa as dark and benighted now as it was ten years ago? Are the servants of the Lord here receiving no cause for joy in the appearing of signs that their labours are not being spent in vain? Africa is not so dark as it was ten years ago. From Tunduwa to Ngombe we have seen example after example that the work of the Lord is progressing not only at our own stations, but even in a much greater degree at the stations of our American Baptist Missionary Union brethren. We anticipate a glorious future for Africa. We see and hear of people giving up their idols and casting away their fetiches. Chiefs who a few years ago tried to prevent our men from passing through their towns, are now begging that white men will go to their towns and teach them. But we cannot send men. Firstly, because we have only sufficient men to equip our own stations. Secondly, the funds of our Society are not in such a state as to admit of our occupying new places as yet. Is this to continue? Will not our brethren at home rise as one man, and determine that Africa shall be freed from her darkness and superstition? Has the Great Sacrifice become so insignificant in the eyes of Christians at home that they will not sacrifice a little of their substance to help on this great work? Or is it indifference to the claims of Africa that is the reason why so little is done to help us? This cannot be so. Surely every man or woman, whose heart is filled with the love of Christ, will exert himself or herself to the utmost to bring about the glad time when all shall know Him.

"Continue, my dear Sir, I earnestly beseech you to urge upon the churches at home, as you have always done, the great need there is for more and immediate help.

"I am in splendid health, and look forward to long years of work for the Master in this gloomy yet rapidly brightening land.

"ROBERT D. DARBY.

"A. H. Baynes, Esq."

The Congo Mission "Quilt."

THE "Quilt" having been completed within the short space of three months from its first inception, many friends will be glad to have some particulars respecting its progress.

It was initiated by a letter which appeared in the HERALD for September, and the suggestion was at once so warmly responded to by a wide circle of friends, that, by the end of the month, nearly 1,900 squares had been subscribed for. The demand was stimulated by kindly notices in several religious papers, but still more by the prayerful spirit in which many friends sought to extend it, and that the effort had the Divine favour and blessing became more evident day by day. During October, the squares which had been occupying many busy fingers, and kindling a prayerful sympathy with Mission work in many hearts, were being received by almost every post, accompanied often by letters which were most cheering to those who had gladly undertaken the labour and cost involved. The first week in November had been fixed for the return of all the squares; but day by day fresh applications came in, and it became difficult to see how or when a conclusion could be reached. A very beautiful piece of work, representing the steamship *Peace* at anchor in Stanley Pool and being unloaded, forming a white centre occupying the space of thirty-six squares, had been received from a friend at Aberdeen. On this, too, were worked the initials—in memoriam—of the ten missionaries who fell at their posts in the three sad years from 1882 to 1885. Other friends at Gloucester also combined to send a smaller block of nine squares, containing the full names of these brethren, together with those of Mr. and Mrs. Salter and Mrs. Wright-Hay. Many friends wrought their hearts with their initials on their squares in short sentences of loving sympathy, notably one from the Treasurer, on which were the words, "Greet the Brethren." The arrangement of the squares was a matter of some concern, but it soon appeared desirable to range all those which had been received from the Committee, and the Secretaries and officials at the Mission House, around the "In Memoriam" centre; and, as far as possible, the churches which had joined in the work in groups. A sentence or two from some of the numerous letters received will indicate the deep and—t is hoped—permanent interest which this simple effort has evoked. One writes, "The people have enjoyed it; many of the young men have worked their own." Another, "We all sincerely hope the 'Quilt' will cheer our lonely missionaries by conveying to them our heartfelt sympathies." Another, "I do pray that a blessing may rest on each one that has taken an interest in the work, and that their love for God and His work may grow stronger each succeeding year."

Amongst the workers are clergymen, Wesleyans, Congregationalists, Missionaries from India and China—one from the latter is worked in Chinese characters—students at our colleges, mill and factory hands, colliers, miners, a dressmaker's workroom, and many scholars from Sunday-schools, whole classes in some cases uniting to take a single square.

It measures 10 ft. 5 in. by 11 ft. 5 in., and consists of fifty rows of squares by fifty-four rows, three of which have been added since it has been photographed. It is lined throughout with Turkey red, finished with a border of the same, 1½ inches wide.

The key which will be sent with it is formed of ruled squares on a reduced scale, each square bearing the name of the contributor in full, the name of the chapel or town to which they belong is in most cases added. The whole is enclosed in a very handsome tin japanned case, which has been specially provided by a friend.

A total sum of £150 has been forwarded to the Mission as the result of the effort. During its exhibition at Camden Road 656 persons saw it, and much interest was shown, which will yield a further sum. A photographic lantern slide is being prepared, which, if successful, will be placed at the disposal of the Mission Committee for use in lectures on the Congo Mission.

The work has been a labour of love from beginning to end, and the desire is earnestly expressed that every one who has assisted in this work will, in the future, by earnest prayer and effort, maintain and increase the fresh interest that has been aroused.

The Mission needs it, since year by year its supporters are gathered home. Oh, that many amongst the young, whose names are on the "Quilt," may consecrate their lives to the Master's work, "with goodwill doing service as unto the Lord."

Photographs may still be obtained.

Walthamstow Hall.

THE Home and School for Missionaries' Daughters continues its good work with great and increasing success. The high position taken by pupils in competitive examinations, and the happy tone of feeling among the children, testify to its great value both as a home and a school. The arrangements of the new house at Sevenoaks have been found thoroughly satisfactory, but one want remains to be supplied, and the need of it is very urgently felt. Hitherto there has been no laundry, but a cottage for the purpose has been rented, at £25 a year, and some time ago a piece of land was secured, for which also £25 is yearly paid. As soon, therefore, as the land can be paid for, and the building put up, £50 will be saved in annual expenditure. It is found impossible to meet this outlay from the general subscriptions, which are, indeed, still inadequate to the annual expenses; and, other means failing, it has now been decided again to put to the test the kindness of friends by holding a Bazaar in furtherance of this object, in the spring of next year. The committee very gratefully remember the great kindness shown some years ago when a similar effort was made, and they do not think they will now be suffered to appeal in vain. They will be most thankful to any ladies who will become centres for contributions, or undertake to provide stalls. Working parties, meeting weekly or monthly, have been found very successful. Besides ladies' work—in which useful and well-made articles are always prized—much valuable assistance was before rendered by manufacturers and others who most kindly sent contributions of books, pictures, china, curiosities, linen, &c. Such help is again earnestly sought, and will be very gratefully received by Mrs. Pye-Smith, St. Katherines, Sevenoaks, and Miss Unwin, Walthamstow Hall, Sevenoaks, either of whom will give any desired information, or they may be sent to their care, to the London Mission House, Blomfield Street, London, or the Baptist Mission House, Furnival Street, Holborn.

Carey Relics at Serampore.

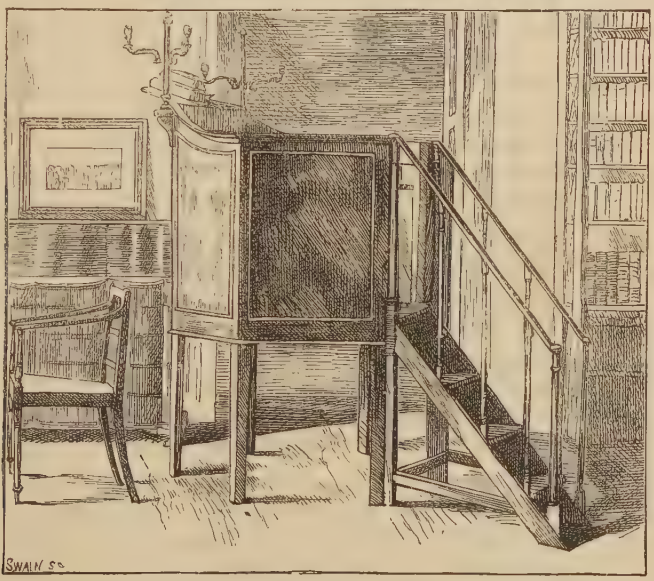
BY THE REV. T. R. EDWARDS.

IN addition to the graves of Carey, Marshman, and Ward, at Serampore, there are many other interesting relics which are preserved in the College Library. They are scrutinised with great interest by all the visitors to the place. Amongst them are the chairs of the three great men, of which the illustration below will give some idea. The two chairs to the right of the picture are, first, Dr. Carey's, and behind it Mr. Ward's. The first chair of the two to the left is Dr. Marshman's, and the one behind it is Mrs. Marshman's. These are the chairs. They remain, but their owners

are gone. What would we not give to see them filled once again! But that is impossible. While the empty chairs sadden us, they make us think about the beautiful lives of the good men who occupied them—of their faith and hope and self-sacrifice. If those chairs had tongues, what volumes they could tell us. Perhaps that chair of Dr. Carey saw its master plodding away week after week and month after month at the great work of translating the Scriptures into languages in which the great things of God had never been written. And Dr. Marshman's chair could perhaps unfold a tale of fourteen long weary years spent at acquiring and translating the Bible into the Chinese language. What an amount of labour and weariness, of discouragement and hope, these chairs witnessed! But it is in vain that we ask of them their wonderful histories. They speak only by their silent

emptiness. But how eloquent is their emptiness! It calls upon us to take up and carry on the work of those who once filled them. It tells us of the occupiers gone home to glory, where they enjoy their reward, and where we, too, shall soon join them if we imitate their noble examples.

Upon the table is another interesting relic. It is a square brass plate leaning against the glass case on the table. This is the maker's name taken from off the first steam-engine that was ever imported into India. When we reflect how wonderfully steam has developed the resources of the country, we feel proud to remember that the first steam-engine introduced into India was imported by the Serampore missionaries. It was taken out to work in connection with the paper manufactory and printing establish-



ment at Serampore under the charge of Mr. Ward. Being the first steam-engine, it was a great attraction to the natives, who came from all parts to see the iron-horse at work.

The case against which the brass plate is leaning was made for the charter given by the King of Denmark to the college; but the charter, being so precious a document, is now kept securely in a safe. According to this charter, Dr. Carey had not only the right to build a college, but had also the power to confer degrees upon all successful students educated there. This power has never been exercised, but the right still exists. The charter is beautifully written with illuminated letters.

The above illustration represents another relic, preserved in the library, of Dr. Carey's time. It is the *pulpit* in which the three worthies preached

in the Serampore Baptist Chapel. It goes by the name of Dr. Carey's pulpit. It is a very simple and old-fashioned structure, and is in a good state of preservation. Upon the desk are two of Dr. Carey's works—on the top his Bengali Testament, and underneath his Sanscrit dictionary, of which work there is only one other copy, and that is preserved in the British Museum.

Serampore College. T. R. EDWARDS.

New Year's Missionary Hymn.

RISE, mighty God! for sin is strong,
And weary nations, burdened long
By nature's guilt and Satan's thrall,
Aloud to Thee for mercy call.

All-pitying Son, whose blood was shed,
Whose heel hath bruised the Serpent's head,
Undo the deadly coil, we pray,
That crushes helpless souls to-day.

Spirit of pure, eternal love,
Speed Thee in pity from above,
See bleeding nations fainting lie,
Hear suppliant wounds for healing cry.

Africa opes her gates at length,
Go in, oh Christ! in kingly strength;
Stretch answering hands to Ethiop's plea,
And bid her stretch her hands to Thee.

China throws off the age-long spell
Of pagan faiths, and bids us tell
Of Him who seeks to bind the race
In one, in holy love's embrace.

And India quits her sacred streams
To muse on tender gospel themes,
And clasp the cross where crimson flows
The healing stream for all earth's woes.

But, God of Love, Thy word is bound,
For few to tell it forth are found,
And millions die for lack of food
Whom Thou wouldst save, if but *we* would.

Rise, mighty God! impel us forth,
From east to west, from south to north,
Cut short the age-long reign of sin,
And let the kingly Christ come in.

R. WRIGHT HAY.

Mission Work in China.

THE Rev. W. A. Wills, writing from Tsing Chu Fu, Shantung, gives the following account of the past years work :—

"MY DEAR MR. BAYNES,—On this, the first anniversary of my connection with the Baptist Missionary Society, I have recalled many of the events of the past year. I cannot send a report of much direct mission work, but will give you a little account of what has been done.

"The first three months I had the privilege of pleading the needs of China, and the hearty way the churches received me, and the kind sympathy of many for those who labour in the mission-field, and the earnest prayers offered, have often stimulated and helped me since returning to this land. It is a source of comfort and strength to know that our hands are really uplifted by the prayers of Christians at home. In that day when sowers and reapers will rejoice together will the glorious results of these prayers be revealed.

"Looking back to January 13th, 1886, the day we sailed from Tilbury, leaving friends and kindred behind, still causes heart sorrow; it was even harder than the first farewell in 1876, for we knew from experience what such separation meant, and what life and work in China involved; still we cheerfully, gladly, joyfully go in obedience to our Master's call, rejoicing that He has counted us worthy to carry the glad tidings of salvation to these heathen. He never has, and never will, leave or forsake us.

"After a safe passage across the ocean we landed in Shanghai on March 3rd, and were warmly welcomed back by our English and Chinese friends. We spent a week with them, and then sailed for Chefoo to join Dr. and Mrs. Watson at our Mission-house there.

"After the needful preparations were made for our overland journey, we came on to Tsing Chou Fu, arriving on April 16th. We were very glad to find our journeying at an end, for a time, and to settle down with our Mission brethren here.

"My time is fully occupied with the study of the Northern Mandarin, it differs very much from the dialect we used in the south. In a few more days I pass my first examination in the same.

"On September 18th I took my first trip alone, having previously visited some of the country stations with Mr. Medhurst. I have been out each week since, and hope to continue this work regularly. Our plan is to start on Saturday afternoon. We travel on barrows (descriptions of which you have seen), we carry our bed and provisions on this and put up at an inn near the chapel. We stay at the inn because we do not wish to make our visits in any way a burden to the church members. They are poor, and can ill afford to show hospitality either to ourselves or barrow-men.

"The work is entirely self-supporting, and we teach them not to expect pecuniary help from the missionary. I take with me my medicine chest; before and after the services see the sick. In this way many are drawn in from outside to hear the Gospel. While prescribing for their bodies, we tell them of the 'Great Physician' for their souls. We give them tracts also, and believe the word preached, together with the silent messenger, will do effectual work; and we can rejoice in the glorious fact that God's word shall not return unto Him void,

but it shall accomplish that whereunto He sent it.

"We are getting accustomed to the climate of the north. During the summer our youngest child had dysentery; I was laid aside a week by inflammation caused through resting on a damp stone. We are now safely through the summer and enjoying the cooler weather and preparing for the cold of winter.

"My former experience in South China in the character of the Chinese, their mode of thought, religion, &c., enables me to commence work amongst them much earlier than I could otherwise have done. Sometimes we have felt weary and downcast by reason of the difficulties of the way. We have found in all 'His grace sufficient;' and at the close of our first year would erect our Ebenezer, and say, 'Hitherto hath the Lord helped us.' With thankfulness for the past, and with joyful, trustful, prayerful anticipation of the future, we go forward in His strength.

"W. A. WILLS.

"A. H. Baynes, Esq."

Decease of the Rev. Francis Tucker, B.A.

AT the last meeting of the Committee the following resolution was adopted, and ordered to be entered upon the official minutes of the Mission:—

"*Resolved*:—That this Committee cannot place on their minutes a record of the death of their beloved friend, the Rev. Francis Tucker, B.A., without thanking God for his noble and devoted life. His attachment to the Gospel, his sympathetic loving spirit, the work he was enabled to do at Union Chapel, Manchester, and at Camden Road, London, his labours among our churches generally as an earnest and acceptable preacher, and as a wise and tender friend, will long be remembered."

In 1839 he went out to India with Dr. Wenger, Mr. Phillips, and Mr. Morgan, in connection with an appeal made by the Rev. W. H. Pearce for sending out ten additional Missionaries to that country. For a short time he was pastor of the English Church at Circular Road, in Calcutta. He soon won the affection and confidence of his people, and there seemed before him a long course of useful service. His health, however, failed, and he was obliged to return to England. The one alleviation of that great sorrow, next to the conviction that it came from God, was the sympathy and kindness of the people, who sent to the Society a contribution that met all the expense of his journey to Calcutta and of his return. In course of time the purpose of this dispensation became apparent. He not only succeeded in forming new and prosperous churches in Manchester and London. His knowledge of the needs of India, and his interest in Mission work there, gave a tenderness and a power to his appeals on behalf of the Baptist Missionary Society which largely increased the contributions of the churches over which he presided, and of other churches he influenced. It may even be affirmed that, like Samuel Pearce, of Birmingham, a man of like spirit, he did as much in England for India as he could have done if he had been able to remain in that country; and had, besides, all the blessedness of honoured and useful pastorates at home.

To his children and friends the Committee tender their affectionate sympathy. The God of all comfort, strengthen and sustain them!

News from Agra.

MR. McINTOSH writes from Agra:—

"Our Conference in Calcutta is just over. We had a very happy time together, and were much cheered with the encouraging reports of the work in different stations. God's work is going on in India, though slowly, yet surely; there seems to be quite a religious stir among the people. As education is advancing the mind is expanding, and the people seem to be quite dissatisfied with their old creed. New reformers are rising up and founding new sects. Some attempt a compromise between Hinduism and Christianity, while others are seeking to overthrow Christianity. The members of the Aryan Samaj, the followers of the Pundit Dyanund Sansivati, late of Benares, have done their best to hinder our work. They make it their meat and drink to misrepresent Christianity to the people. Recently they have published two books, which are now in circulation among the people, the object of which is to undermine Christianity. One is entitled 'Isu Pariksha,' or 'Jesus Tested,' and has a most hideous representation of Christ on the Cross on the title-page. The other is the translation of an American work, called 'Self Contradictions of the Bible.' I am inclined to think that even these books will not only defeat their object, but further the true interests of the Gospel. They are full of 'precious grain.' Truths we glory in are to be found in them, and God can make even the wrath of man to praise Him. At the commencement of the year we had the Mohammedans preaching on one side of us, and the Aryan Samaj on the other. They thought they would in this way stop us from preaching; but their zeal gradually grew cold, and we now have the field entirely to ourselves. During the year we have had some very interesting cases of conversion, which have greatly encouraged us. Two of these have suffered great persecution—one, a Mohammedan, more especially. Had the protection of the court not been sought by the latter, his life would have been taken long ago. He has stood the fire bravely, however, and promises well for the future.

"I have been greatly impressed with Muttra. I have been there several times, and have lived in the remains of the old Mission Chapel there. The people seemed to listen so eagerly to our message on every occasion. During my last visit there was a large mela held there. Towards evening there was a great display of fireworks, which brought the mela to a close. As the people would not stand to hear what we had to say, I proposed to my native brother that we should go with the crowd and converse with them on their way home. This we agreed to do, and, speaking for myself, I quite enjoyed it. We had quite a large number of people listening to what we had to say. I have never felt so happy in the work as I did on this occasion. One young man came with us a long way, and seemed quite anxious to hear what we had to say about the way of salvation. Though he was a villager, yet his questions were such as to convince us he was really in earnest seeking to know God. He is in a most hopeful state of mind, and I think not 'far from the Kingdom.'

"R. M. McINTOSH.

"Agra, N.W.P."

Floods in Shansi.

THE Rev. Arthur Sowerby, of Tai Yuen Fu, writes by the last mail:—

"DEAR MR. BAYNES,—During the summer we have had some heavy rains and extensive floods in Shansi, a brief account of which may be interesting to readers of the HERALD. The rain commenced on Saturday, July 24th, and continued almost without intermission till the following Tuesday morning, when it terminated after a violent thunderstorm. To the west of Tai Yuen Fu, and between two and three miles' distance, runs the Fen river. This year the officials seem to have been very negligent in repairing its banks; and, in consequence of this and the heavy rains, on Monday, July 26th, a portion of the bank gave way at about one o'clock in the morning, and almost the whole volume of water in the river came sweeping down upon the city. On Tuesday morning we heard that a serious flood had taken place, and, on the rain ceasing, Mr. Dixon and I went out to see what had happened. Together we went along the city wall to the great south gate, and there a very sad sight presented itself. The water had burst open both the gates in the western wall and the great south gate, and about one-third of the city was under water. Fortunately the western portion of Tai Yuen Fu is but sparsely inhabited; still a great deal of damage had been done, and not a few lives lost. A strong stream of water was still running in at the south gate, and in the most low-lying portion of the city the water came up nearly to the roofs of the houses.

"Outside the city the sight was sadder still. Along the great south road there are several houses, and about a mile distant from the city gate a mud wall and an irrigating ditch had banked up the waters, so that on these houses the waters rose very high, at the same time surrounding them by an expansive sheet of water that made it impossible for the people to get to the dry land. It was very sad to see numbers of the people crouched on the roofs, not only exposed to the rain, and in want of food, but still in great peril. Many houses had already fallen, and any more rain would inevitably bring down others. Indeed, one house did fall on Tuesday afternoon, and five people were drowned.

"By means of two small rafts a few people were being slowly rescued, and although our first thought was to do what we could to help the distressed, it did not seem very easy to find a way. After consultation with our friends in the Inland Mission and our native assistants, there seemed to be but little we could do other than to take some food for the people as they were landed. Accordingly, that afternoon, Mr. Dixon and myself, accompanied by Mr. Orr Ewing, and with a few native helpers, went down to the place were they were landing the people. This was just opposite a temple, and here the half-drowned folks found shelter. We were glad to find the Mandarins had arrived, and, with a number of soldiers, were hard at work making rafts, and bringing the people to shore. As supplies of food had been brought here, we went to another spot about a mile lower down the bank, where some had managed to get ashore, and they were very thankful for the bread we gave them. We also sent some

bread across on a small raft to the people on the houses opposite, who, for want of rafts or boat, could not be rescued that night. The next day we went to the same spot with bread and medicine, and found that several people had been brought to shore. Some of them were aged, others sick, all of them sitting in their wet clothes in a deplorable condition. One man was sobbing bitterly; for his son was drowned. Another man had had no food from Sunday evening, and was in doubt whether his wife and three little ones were saved. These people were all poor, and their little all had been destroyed by the flood. How they were to get a sustenance in the future they did not know, and old women went on their knees and begged for work.

"After doing what little we could for them, we next thought of the villages that we knew must be wrecked, lying to the south and south-east of Tai Yuen. During the rest of the week, then, we did what we could to help the villagers, and they needed it. The officials were only helping the people in the city and its suburbs, and were doing nothing for these villagers. Some four or five villages were wholly wrecked, and nearly all the gathered-in wheat was destroyed.

"Some of the villages were in the centre of the stream, and were only reached with difficulty; but by Monday, August 2nd, the waters had subsided sufficiently to enable the people to cross the flood, and Mr. Dixon—sometimes carried on a chair, sometimes wading—made a tour of inspection to the various homes. He found a great deal of distress, and among many of the people real need for food.

"Our friends in the Inland Mission very generously joining with us, and helping liberally, we soon had enough funds in hand to distribute food for a fortnight. Accordingly, we had lists made out by the elders of the villages of those most needy, and for the time mentioned met the people at one of the temples, and gave them a daily supply of millet, so helping to feed about one thousand two hundred people. Fortunately grain is cheap, and we only spent one farthing per head per day.

"We should have been worse than cruel if we had been contented with only rendering temporal help to these poor distressed people. The winter is before them; their sufferings and anxiety will be very great; the help we can give to any, or the assistance they will get from the Mandarins, will be very trifling. It has been a joy as well as a duty to tell them of our Father in heaven, who clothes the flowers and feeds the birds, and to try and win them to put their trust in our Lord Jesus Christ, the Saviour of the world. On Sundays, when we did not distribute grain, we invited people to hear the Gospel, and had large audiences—old men, decrepit and infirm, drank in every word; boys stopped their play, and listened intently; and women, at the edge of the crowd, strained their ears to hear. Mr. Turner, who preached to them last Sunday, asked them at the close whether they understood him. 'Yes,' they replied; 'we understood well.' And I think, from the close attention with which they listened, and their constant replies to questions, and assent to many points, that they really did understand. May God give them the understanding heart!

"It may be worth mentioning that about four years ago Mr. Richard surveyed the flooded district, and told

the officials that the surface of the river was only a foot lower than the base of the city wall at its south-west corner. I was sorry also to hear that the county magistrate had been so foolish as to beat the river, in defiance of the 'River God,' for daring to overflow and invade the country under his magisterial rule.

"ARTHUR SOWERBY.

"To A. H. Baynes, Esq."

The Lord Loveth a Cheerful Giver.

WITH very grateful thanks the Committee acknowledge the receipt of a scent bottle and pair of earrings from "A Servant" attending Back Street Chapel, Trowbridge. A silver bracelet from "A Devoted Worker," per Rev. T. J. Stockley. "One who cannot give money, but who finds real pleasure in giving her bracelet to the Mission." Two rings from "A Friend" in Birmingham for the Congo Mission. A silver chain from "A Governess at Wandsworth," who wishes "the way was clear, so that she might give herself to the work." A silver pencilcase from "A Sunday-school Scholar," who "reads the MISSIONARY HERALD with intense delight, and intends herself to become a missionary." To the unknown lady mentioned by the Rev. George Wainwright, of Manchester, in the following letter:—

"The strenuous effort we are making to purchase our Coupland Street Baptist Church rendered it impossible to do more for the Missionary Society than have two collections. These realised £9, which sum has been forwarded to the local treasurer, Mr. Thomas Spencer.

"At the close of the evening service I appealed earnestly for consecration on behalf of the Mission, asking for *lives*, for *money*, or for *jewels*, that God might use in His work.

"On Friday last a lady brought me a valuable package of jewellery sent off this day by Parcel Post, and £3 in cash, which she had just received for an article sold by her before she knew the joy of giving everything to Christ.

"You can hardly understand the pleasure with which I received and now forward this valuable expression of true consecration. Yet my joy is very far short of that which the dear widow lady has in parting with so many once precious things for the service of a Master still more precious to her. I *could not* thank her for the gift, but only for the privilege of being able to share her joy. Her only regret is that she cannot give *herself* to the work as well."

To "A Servant Girl," at Gosport, for nine shillings, per Mrs. Mumby, of Spring Gardens, the proceeds of sale of her work for the Congo Mission. "A Gardener," for an old coin for the Congo Mission.

The cordial thanks of the Committee are also specially given to "T. H." in memoriam, per the Rev. Fredrick Trestrail, D.D., of Bristol, for the generous and most timely gift of £1,000 for the general funds of the Society; and also for the following most welcome and liberal contributions: Mr. Geo. Ed. Foster, Cambridge, £350; "A Friend," per Rev. E. Medley, B.A., for evangelist at Rome, £25; Mr. R. B. Dawbarn, Wisbech, £20; and the Rev. Isaac Allen, M.A., £12.

The Committee also feel deeply grateful to Mrs. Coxeter, of "Bathurst," Highgate Road, for the generous gift of £150 for the Congo Fire Fund, being proceeds of a drawing-room sale held at her residence.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A packet of astronomical slides for Rev. D. Jones, Agra, from Mr. J. T. Barry, Tredegarville; a parcel of garments for Mrs. Wall, Rome, from Mrs. M. Kelly, Upper Tooting; a parcel of Christmas cards and scrap-books for Rev. D. Wilshere, Nassau, Bahamas, from Miss Walduck, of Bloomsbury; a parcel of garments for Rev. T. J. Comber, Congo Mission, from Mrs. Hunt, Bournemouth; a parcel of "jumpers" and tunics for Rev. Michael Richard, Congo Mission, from Mrs. T. C. Bailey, Upton; fifty jackets and one hundred frocks, from the Ladies' Missionary Working Party, and fifty jackets from Miss A. Coxeter's Bible-class, Highgate-road Chapel, for the Congo Mission; twenty-five volumes of the Rev. C. H. Spurgeon's sermons for Training Institution, Delhi, under the care of the Rev. R. F. Guyton, from Mrs. Kemp, Rochdale; and for linoleum, for covering the deck of the steamship *Peace*, from Mr. Thomas Whitley, of Enfield. Mrs. Wall, of Rome, writes:—"Will you please convey our warmest thanks to the following ladies who have so kindly assisted us with articles, both fancy and useful, for our coming sale; also for the Christmas treat for our very poor:—Mrs. Steanes, Mrs. F. Beecham, Mrs. Underhill, Miss Barcham, Mrs. Osborn, Miss Grist, Mrs. Southwell, Miss Southwell's Bible-class, The Walford Working Party (by Mrs. Beet), and the Mothers' Meeting (Highbury Vale)?"

Recent Intelligence.

THE Rev. S. B. and Mrs. Drake left London for Shanghai in the Glen Line steamship *Glenfruin*, on Monday, December 13th. On arrival in China, they will proceed to Tsing Chu Fu, and work in association with the Shantung missionaries.

On Wednesday, December 22nd, the Rev. H. K. and Mrs. Moolenaar left London for the Congo, *via* Lisbon, in the Castle Mail packet, *Grantully Castle*. From Lisbon they will voyage to Benana by one of the Portuguese direct mail steamers, and so save the danger to health involved by calling in at fever-stricken ports on the route.

With very sincere sorrow we report the death of the Rev. Goolzar Shah, of Simla, at Calcutta, on November 23rd last, after a long season of failing health. We have received no detailed particulars up to the date of going to press. We hope to refer to the life and work of our devoted brother in our next issue. In the meanwhile, we very earnestly commend to the prayers and sympathies of our readers the sorrow-stricken widow and bereaved family.

The Rev. H. A. Lapham, of Ceylon, has relinquished the pastorate of the Cinnamon Gardens English Baptist Church in Colombo, with a view to devote himself again to purely vernacular mission work, and has been appointed by the Mission Committee to the oversight of the Kandy district.

The vacancy in the pastorate of the Cinnamon Gardens Church, Ceylon, thus created, has just been filled up by the appointment of the Rev. Frank Durbin, of the Pastors' College, and for some time past pastor of the Baptist church at Cheam, in Surrey. Mr. Durbin contemplates leaving for his new sphere of labour at the close of the current month.

The Rev. S. J. Jones has resigned the pastorate of the English Baptist Church at Dinapore, N.W.P., and accepted a very cordial invitation to the pastorate of the Havelock Baptist Church, Agra, in succession to the Rev. Arthur W. Wood, now on his way to England.

Congo Fire Fund.

Donations received from 16th November to 15th December, 1886.

A Friend, per Rev. C. Masterson	1	0	0
Atkins, Mr. S.A., Skipton	0	10	0
A Well-wisher	0	10	0
Clarke, Mr. J. W., Leicester	35	0	0
Dickson, Mr. J. H., Edinburgh	2	0	0
Fox, Captain A.	0	10	0
Hudson, Mrs. and Miss, Walthamstow	1	0	0
Pollard, Mr. Charles Kettering	1	1	0
Whitley, Miss H.	7	0	0
Under 10s.	0	5	0
LONDON DISTRICT.			
Bloomsbury—			
An Old Bloomsbury Member	2	0	0
Donations	11	13	0
Under 10s.	0	2	0
Hackney, Mare Street	8	19	9
Highbury Hill, Mr. S. S. Aldis	3	0	0
Highgate Road Chapel, Proceeds of Sale	151	3	6
Walthamstow, Boundary Road, Proceeds of Lecture	2	0	0
Walworth Road Chapel	2	6	6
Westbourne Grove	41	15	8
COUNTRY.			
Abergavenny	0	15	0
Beckenham, Elm Road—			
A Friend	1	0	0
Thompson, Mr. S.	0	10	0
Under 10s.	0	5	0
Blackburn, Montague Street (coll.)	2	14	8
Bradford, Sion Chapel, Caledonia Street School, Second Male Select Class	1	0	0
Bristol, Mr. Crew	25	0	0
Cheltenham, United Sunday School	3	8	11
Chesham (collection)	3	13	6
Edinburgh, Charlotte Chapel Sunday Sch.	0	10	0
Halifax, Pellon Lane Sunday School	1	5	9
Hereford—			
Collection	6	7	2
Do., Sunday Sch.	0	14	7
Leicester—			
Bolton, Mr.	1	1	0
Bielby, Miss	2	2	0
Greenhough, Rev. J. G., M.A.	5	0	0
Pochin, Mr. Robt.	5	0	0
Rawson, Mr. J.	5	0	0
Roberts, Rev. R. Y.	1	1	0
Roper, Mr. J.	0	10	0
Viccars, Mr. Geo.	10	0	0
Viccars, Mr. Walter	1	1	0
Wand, Mr.	1	1	0
Victoria Road School	0	13	6
Leighton Buzzard, Hockliffe Road	4	13	6
Loughton Sunday Sch.	1	3	6
Maidenhead	0	14	0
Newbold Sunday Sch.	2	0	0
Oxford, New Road	0	8	6
Poole—			
Allen, Mr. and Mrs.	0	12	0
Godwin, Mr. J. P.	1	1	0
Under 10s.	0	1	3
Sutton-in-Craven	7	18	6
Wimbledon, Merton Rd.	1	5	6
SCOTLAND.			
Edinburgh, Charlotte Chapel Sunday Sch.	0	10	0
FOREIGN.			
Australia, Perth— Manning, Mrs. M.	10	0	0
West Indies— Turks Island	2	0	0
Honduras, Belize— Mrs. Waring's Bible Class	1	12	0
The following sums, appearing in last month's HERALD *in General Contribution List, should have been acknowledged under contributions for Congo Fire Fund:—*			
Chester, Grosvenor Park Sunday School	4	6	10
Ipswich, Burlington Chapel	30	14	6

Contributions

From 16th November to 15th December, 1886.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.			
Bennett, Mr Edwin	1	1	0
Blackwell, Mr J.	1	1	0
Briginshaw, Mr R.	0	10	0
Carr, Mr E.	2	2	0
Earp, Mr H. W.	2	2	0
Grayson, Mr E. J.	1	1	0
Do., for *Congo*	1	1	0
Hooper, Mrs T.	1	6	6
Lewis, Miss Grace, for *Congo*	0	10	0
Poole, Mr Sydney F.	0	10	0
Rabbeth, Mr J. E. (2 years)	4	4	0
Sharpe, Mr W.	0	10	6
Tritton, Mr Joseph (monthly)	12	10	0
Winter, Mr T. B.	2	0	0
Under 10s.	0	2	6
DONATIONS.			
A Friend, Sheffield	10	0	0
A Friend of the Mission	2	0	0
Do., for *W & O*	0	10	0
Allen, Rev. Isaac, M.A.	12	0	0

Bible Translation Society, for *T.* 300 0 0
Briggs, Mr Arthur, for *Lal Bazar Chapel*... 2 0 0
Briggs, Miss Lucy 0 10 0
Churchill, Mr C., for *Congo* 1 11 10
Foster, Mr G. E., Cambridge 350 0 0
F. S., for *Congo* 0 10 0
In memory of Miss Hope, of Seaforth, near Liverpool, for *Congo* 10 0 0
Kellie, Mrs E. (Box), for *Congo* 0 10 8
L. E. P. 1 0 0
Mackickan, Miss, for *Congo* 2 10 0
Rosenbaum, Mr A. J., for *Congo* and *China* 0 15 0
Rainbow, Mrs, and Friend 0 15 0
Richards, Mrs, M.A., for *Congo* 2 2 0
Sunderland, Mr J., for *Congo* 1 0 0
Tritton, Mr Jos., for *Mr Comber*, for *purchase of Donkey, "Blomfield"* 12 0 0
T. H., In memoriam, per Rev. F. Trestrail, D.D. 1000 0 0
Under 10s. 0 10 6
Do., for *Congo* ... 0 5 0

LEGACY.

Windeatt, Mr Caleb A., of Plymouth 1000 0 0
Do., for *W & O* 100 0 0
Do., for *European Missions* 100 0 0

LONDON AND MIDDLESEX.

Acton, Sun. Sch., for *support of Congo boy under Mr Whitley*... 5 0 0
Bermondsey, Drummond Road, for *Mr J. J. Turner, for relief of sufferers from floods at Shansi, China* 11 9 0
Bloomsbury Ch. 36 6 3
Borough Rd. Y.M.B.C., for *Congo* 0 10 6
Do., Sun. Sch., for *Congo* 1 2 3
Camberwell, Denmark Place Ch. 9 9 0
Do., Mansion House Ch. 0 7 6
Camden Rd. Ch., proceeds of *"Congo Quilt"* 150 0 0
Deptford, Octavio St. Sun. Sch. 1 10 0
Highgate Rd., Sun. Sch., for *India* ... 10 10 0
Do., for *China*..... 10 10 0
John St., Edgware Rd. Sun. Sch., for *support of three Congo boys under Mr Weeks* 6 16 10
Metropolitan Tabernacle Sun. Sch., for *Mr Weeks, Congo* ... 6 5 0
New Southgate Y.M. B.C., for *Congo* 0 5 0
Regent's Park Ch..... 56 4 0
Roehampton Sun. Sch. 0 11 2
Stoke Newington, Devonshire Square Chapel..... 5 19 9
Stratford, Carpenter Rd. Sun. Sch. 2 10 6
Upper Holloway..... 6 18 0
Vernon Ch. Y.M.M.A. 20 0 0
Victoria Chapel, Wandsworth Rd 20 14 10
Walworth Rd. 12 0 10
Do., for *Congo*..... 5 5 0

BERKSHIRE.

Maidenhead 13 8 8
Do., for *Congo*..... 1 3 4
Wantage 28 13 10
Do., for *W & O* 1 1 0

BUCKINGHAMSHIRE.

High Wycombe 10 0 0
Olney 5 0 9
Wraysbury 25 17 6

CAMBRIDGESHIRE.

Burwell 1 3 6
West Row 7 15 0

CHESHIRE.

Chester, Grosvenor Pk. Sun. Sch. 5 0 0

CUMBERLAND.

Gt. Broughton 1 7 0
Houghton-le-Spring ... 1 11 0
Maryport 37 12 6
Workington 4 3 5

DEVONSHIRE.

Exeter, South Street... 7 18 2
Do., Bartholomew Chapel..... 2 10 0
Newton Abbot..... 7 7 0
Teignmouth 2 6 3
Do., Bishop Teignton 0 5 6
Torquay, for *Debt* 0 7 0

DORSETSHIRE.

Poole 17 12 0
Weymouth..... 10 0 0

DURHAM.

Darlington, Grange Rd. 0 4 0
Do., for *Congo* 0 5 0
Jarrow-on-Tyne 0 10 0
Spennymoor Sun. Sch. 0 5 3
Stockton-on-Tees 15 5 7

GLOUCESTERSHIRE.

Avening..... 7 8 4
Chipping Campden ... 2 13 6
Hillsley 3 0 6
Kingstanley 11 1 7
Do., for *China* 0 10 0
Naunton and Guiting.. 4 16 4
Stow-on-the-Wold 8 12 0
Do., Sun. Sch., for *support of Congo boy under Mr Weeks* 0 16 0
Wotton-under-Edge ... 18 11 6

HAMPSHIRE.

Andover..... 6 4 3
Broughton 12 0 0
Do., for *Simla Mission* 1 0 0
Gosport, for *Congo*..... 0 9 0
Romsey 10 0 0
Shirley, Union Ch..... 14 4 11

ISLE OF WIGHT.

Niton 12 2 1
Ryde, George Street ... 21 13 8
Sandown 2 13 11

HERTFORDSHIRE.

Hitchin 33 7 10
New Bushey..... 3 13 0
New Mill, Tring 7 1 11
St. Albans, Dagnall St. 30 0 0
Watford 80 0 0

HUNTINGDONSHIRE.

Dean 1 0 0
Do., for *W & O* 0 10 0

KENT.

Ashford Sun. Sch..... 1 1 4
Bessels Green 24 14 7
Chatham, Zion Ch. 17 9 9
Orpington 35 1 9
Tunbridge Wells..... ... 34 6 1
Woolwich, Parsons Hill 3 18 7

LANCASHIRE.

Atherton 8 17 0
Blackburn, Montagu St. 10 16 6
Bolton, Zion Chapel ... 3 4 0
Do., Claremont Ch... 5 0 0
Bootle 7 17 5
Do., for *Congo*..... 1 0 0
Do., for *India* 1 0 0
Burnley, Mt. Pleasant 11 0 0
East Lancashire, on account, per Mr W. Snape, J.P., Treasurer 140 0 0
Leigh 3 16 0
Liverpool, Pembroke Ch. 12 11 8
Do., Everton Village, Welsh Ch. 6 19 0
Lumb 11 9 4
Manchester, Coupland Street 3 0 0
Oldham, Royton..... 12 3 7
Oswaldtwistle 11 18 8
Preston, Pole Street ... 14 17 0
Southport 20 0 5
Do., for *Congo*..... 5 0 0
Ulverston 4 7 0
Watergate, Bethel 1 16 8

LEICESTERSHIRE.

Arnsby 20 16 4
Countesthorpe..... 9 7 7
Do., for *W & O* 0 14 0
Leicester 25 0 0
Do., Victoria Road... 26 5 0

NORFOLK.

Kenninghall..... 0 18 5
Lynn, Stepney Ch..... 12 0 7
Swaffham 15 0 0

NORTHAMPTONSHIRE.

Brayfield 6 0 0
Denton 1 15 0
Grendon..... 1 15 7
Harpole, for *Congo*..... 1 7 0

Middleton Cheney	10	4	0
Do., for *W & O*	1	0	0
Northampton, College Street	7	0	0
Do., for *Congo*	5	0	0
West Haddon, for *Congo*	0	14	0
	34	15	7
Less Deputation Expenses	1	8	6
	33	7	1

NORTHUMBERLAND.

Newcastle, Rye Hill	6	0	1
Do., Westgate Road	2	11	3
North Shields	4	6	0

NOTTINGHAMSHIRE.

Eastfield Side	0	15	0
Nottingham, Derby Road	59	0	0
Do., for *Mr Wall, for Evangelist Rome*	25	0	0
Do., George Street	25	13	0
Do., Juv. Association	7	12	11
	118	0	11
Less Expenses	0	8	8
	117	12	3

OXFORDSHIRE.

Banbury	12	9	8
Coate	26	0	0
Little Tew	22	19	1
Do., for *W & O*	0	10	0
Do., Cleveley	3	8	1
Do., Bloxham	1	5	11
Woodstock	3	0	0

SOMERSETSHIRE.

Bridgwater	25	0	0
Minehead	20	0	0
Watchet and Williton	5	4	3

STAFFORDSHIRE.

Stafford	5	0	0

SURREY.

Sutton	12	9	10
Do., for *Mr Guyton's N P*	0	10	4
Wimbledon	6	11	4
Yorktown, for *Congo*	3	3	0

SUSSEX.

Worthing Sun. Sch.	2	4	9

WARWICKSHIRE.

Birmingham, per Mr T. Adams, Treasurer	156	7	10
Do., Erdington Sun. Sch.	5	0	0
Stratford-on-Avon	13	11	3
Do., Sun. Sch.	5	0	11

WILTSHIRE.

Trowbridge, Back St.	30	0	0

WORCESTERSHIRE.

Bromsgrove, Worcester Street	1	5	8

YORKSHIRE.

Bradford, Sion Ch. Juv.	55	3	6
Halifax, Pellon Lane	38	7	10
Do., for *Mr Weeks' Sch., San Salvador*	1	11	4
Keighley District, per Mr W. Town, Treasurer	59	18	11
Leeds District—			
Armley	2	10	0
Crigglestone	0	10	0
Hersforth	4	10	0
Hunslet	4	13	1
Kirkstall	0	19	5
Leeds, South Parade	45	11	9
Do., Burley Road	3	12	1
Do., Meanwood Rd.	0	18	3
Morley	1	13	4
	64	17	11
Less District Expenses	10	0	0
	54	17	11
Malton	6	10	7
Ossett	1	10	0
Polemoor	7	11	2
Pudsey	0	19	0
Sheffield, on account	44	16	7
Wainsgate	13	9	2
Wakefield	6	8	4

NORTH WALES.

CARNARVONSHIRE.

Llandudno, for *Congo*	0	5	0

DENBIGHSHIRE.

Wrexham, Chester St.	5	2	10

MONTGOMERYSHIRE.

Machynlleth	1	10	0

SOUTH WALES.

CARMARTHENSHIRE.

Newcastle Emlyn	41	16	0

GLAMORGANSHIRE.

Blaenycwm, for *Brittany*	5	10	
Cardiff, Stanley Road	15	0	0
Neath, Orchard Place	8	17	0
Pentre, Zion	1	5	0

MONMOUTHSHIRE.

Abergavenny, Bethany	14	16	
Abersychan, Eng. Ch.	0	10	
Newport, Commercial Street	11	3	6
Do., Alma Street	1	10	0
Raglan	6	15	9
Redwick	1	9	8
Whitebrook	2	16	6

PEMBROKESHIRE.

Milford Haven	11	7	4

SCOTLAND.

Aberdeen, Academy Street, for *Congo*	0	10	0
Glasgow, John Street	7	19	0
Greenock, for *Congo*	0	7	0
Leith	3	0	0
Montrose	9	0	0
Selkirk	1	0	0

IRELAND.

Derryneil, for *Congo*	1	0	0

FOREIGN.

AMERICA.

Alleghany, Mr John Wright	1	1	

JAMAICA.

Rev J. M. Denniston, M.A., for *Congo*	2	0	0

SPECIAL CHINA FUND.

Rawlings, Mr Edward	500	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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MR. AND MRS. COULING, OF TSING CHU FU.

(From a Photograph.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR FINANCES.

APPROACHING CLOSE OF THE FINANCIAL YEAR, MARCH 31ST, 1887.

WHEN this number of the HERALD reaches the hands of our readers the treasurers, secretaries, and collectors associated with our various missionary auxiliaries will doubtless be taking measures to collect subscriptions not yet gathered in, and endeavouring to approach non-contributors with a view to secure their interest and help.

Few, if any, years in the past have shown such a large increase in the staff of workers sent out to India, China, and Africa as the one now so rapidly drawing to a close. Not only have the Committee supplied vacancies created by death and sickness, but a large and permanent addition has been made to the number of labourers, especially in China and on the Congo.

SIXTEEN NEW MISSIONARIES HAVE BEEN SENT OUT DURING THE PAST NINE MONTHS, and a large permanent increase in our expenditure has been incurred. At the quarterly meeting of the General Committee, held on the 19th of last month, the General Secretary presented a financial statement relative to the receipts and expenditure of the Mission for the nine months ending the 31st of December last. From this it appears that

the general receipts to that date, compared with those of the year before to the same date exhibit a **decrease of**

£2,568 : 0 : 0,

while the expenditure shows an **increase of**

£750 : 0 : 0,

giving an **adverse balance** for the nine months of

£3,318 : 0 : 0

as compared with the account for the previous year.

We are not by any means unmindful of the remarkable response, so generous and spontaneous, to our appeal on behalf of the Congo Fire Fund; and we are also thankful to report that the decrease is not so much from a falling off in the contributions from the churches as in the smaller amount received in the form of donations. That we should not, however, be justified in taking too cheerful a view of our financial condition is certain from two facts: first, that we began the year with a **debt of £1,900,** which, though considerably reduced, will be repeated unless the income is correspondingly higher; and, second, that the liabilities of the Society on account of the China extension, in consequence of bills already accepted, will be very largely in advance of the charges during the early months of last year.

From these figures it will be at once seen how urgent and pressing is the call for further and enlarged contributions between the date of this issue of the HERALD and the close of March next.

Appeals earnest and repeated for large and immediate extension of agency in almost every part of the field are now before the Committee, and the cry from many and widely separated countries is—"*Send us more missionaries.* The harvest truly is plenteous." With but a few and very trifling exceptions, to-day the whole world is open to the Christian missionary. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

We are devoutly thankful for the deepening and growingly intelligent interest taken in the work of the Society by many of the churches of the denomination, not only at home, but in the colonies and distant dependencies; and we confidently believe that now, as often in seasons past, our friends will rally around the work, and, by their generous gifts and earnest believing prayers, sustain the Committee in their onward policy.

It cannot surely be the will of the churches that a further and large deficiency at the close of the financial year of the Society shall cripple and stay this forward work.

Already in many lands, to the sympathetic listener, the voice of the watchman may be heard crying, "The morning breaketh; the day is at hand."

Africa, dark, degraded, slave-cursed, and long neglected; China, long closed, exclusive, self-centered, superstitious; India, so full of promise and so marvellously changing—all these vast continents are now open before us, and by their wrongs, their miseries, and their needs appeal to us.

On behalf of the truest interests of our home churches, we plead for an intenser sympathy and larger liberality.

It is often asked, Are not our home churches to be our first care? Are we not bound, in the first place, to promote their well-being and develop their resources? We reply, YES, most truly; but how best can we secure this? It has been well said, "In what does the true life of a church consist? Is not any church strong and prosperous in the measure in which it is carried out of itself, and in which scope is provided for the free exercise of its most generous instincts and its noblest energies? Is it not fatal to a church to be encouraged to think only of itself, or that which pertains directly to itself? How dwelleth the love of God in such a church? Where is the sign and proof of its mystical union with the Redeemer? Where is the evidence that it is alive? Alive! how can it be alive if the cry of the perishing appeals to it in vain? It must loose its life if it would keep it. The fountain of its love must flow forth into the world if the waters are to be kept pure. We are prone to judge according to the appearance, and not to 'judge righteous judgment'; but we know well in our hearts that that is not the most prosperous church which meets in the most elegant structure, or has the largest number of stops in its organ, or the most eloquent or learned preacher, or the most crowded congregation. No! but that church which has most of the mind of Christ. I may not neglect my duty to my church, but my first duty it is, as I understand the matter, to do all that lies in me to deliver it from the curse of selfishness, and to foster within it that large, that generous, that magnanimous spirit, which looks far and wide throughout the world, and longs to spend and to be spent for the redemption of mankind."

In this spirit, therefore, we venture to plead for a thoughtful and sympathetic consideration of the present financial difficulties of the Society; and to make an earnest appeal both for special donations and increased regular subscriptions.

ANNIVERSARY SERVICES.

THE arrangements for our annual meetings in the Spring being now complete, we are able to give full particulars. As the work of the Society becomes year by year more extensive, we feel that these anniversary gatherings increase in their importance. We largely depend upon the stimulating inspiration of which, through God's presence and blessing, they have often been the hallowed occasion. And in view of the present circumstances of the Mission, at once so encouraging and so responsible, we cannot but look forward with more than ordinary anticipation to the meetings of this year. As is our custom, we begin the series with

A MEETING FOR PRAYER,

which will take place on Thursday morning, April the 21st, in the Library at the Mission House, and will be conducted by the Rev. Evan Edwards, formerly minister of Upton Vale Church, Torquay.

On the following Sunday MISSIONARY SERVICES will be held in the various chapels throughout the Metropolis.

THE ANNUAL MEMBERS' MEETING

is fixed for Tuesday morning, the 26th April, in the Mission House, to be presided over by Richard Watson, Esq., of Rochdale. In the evening of the same day

THE PUBLIC MISSIONARY SOIREE

takes place, to the arrangements for which we beg to call the special attention of our friends. It will be remembered that hitherto this popular meeting has been convened at the Cannon Street Hotel, but not being available this year, the Committee have fortunately secured the FREEMASONS' HALL, in Great Queen Street, and they have every reason to believe with no disadvantage either as to locality or accommodation. Herbert H. C. Cozens-Hardy, Esq., LL.D., Q.C., and Member of Parliament for the Northern Division of Norfolk, will be the Chairman. The presence of

THE REV. GEORGE GRENFELL

will be sure to give to the occasion peculiar attractiveness. His return from the Congo, after his deeply interesting geographical discoveries, and the important service he has rendered in extending our missionary projects in Central Africa, is eagerly anticipated, and this, not alone by ourselves, but by geographers and philanthropists generally. We venture to think the large Hall will be crowded by a sympathetic audience, anxious to receive the fresh information which only such a man as Mr. Grenfell can impart.

The other speakers will be the Rev. R. F. Horton, M.A., of Hampstead, who, it will not be forgotten, was nominated some time ago as a Public Examiner for his University (Oxford), which nomination was not approved because of his Nonconformity; and the Rev. C. M. Hardy, B.A., formerly of Yarmouth, and now of St. Albans.

On Wednesday morning, the 27th, at Bloomsbury Chapel,

THE ANNUAL MISSIONARY SERMON

will be preached by the Rev. Marcus Dods, D.D., LL.D., of Glasgow. Besides being held in high reputation as a minister in the Free Church of Scotland, Dr. Dods has given special consideration to Foreign Missions, upon which subject he has written able and useful treatises.

On Thursday evening, the 28th,

THE ANNUAL PUBLIC MEETING

will take place in Exeter Hall, under the presidency of Sir Robert Phayre, K.C.B., K.S.I., who, during his long residence in India has had frequent opportunities of meeting with our missionaries, and, as we know, can bear from his personal observations valuable testimony to their work. The speakers will be the Rev. James Baillie, of Bloomsbury Chapel, the successor of our deeply lamented friend, the Rev. J. P. Chown; R. Wright Hay, formerly of West Africa, and now missionary-elect to India; and T. Graham Tarn, of Cambridge.

On Friday morning, the 29th, a new meeting is arranged, in the form of a

MISSIONARY BREAKFAST CONFERENCE,

to be held in the lower room of Exeter Hall. The Chairman will be our good friend, W. R. Rickett, Esq., and the subject of the Conference will be introduced by the Rev. John Brown Myers. The Committee attach great importance to this meeting, trusting considerable results of a practical nature will issue from it. It is intended to be an opportunity for pastors, deacons, Sunday-school teachers, and officers of missionary auxiliaries, whether congregational or juvenile, to meet and confer together upon the best methods for deepening interest in, and procuring support for, the great missionary enterprise. We would take this early date to ask friends from the provinces to arrange, if possible, to remain for this Friday morning's Conference, as we would also press upon friends in London to endeavour to be present.

In the evening, in the large room of Exeter Hall,

THE YOUNG PEOPLE'S MEETING

will be held. It is three years since this experiment was made of holding a

meeting specially for our young friends. It is now no longer an experiment, its opportuneness and usefulness being fully assured. With J. B. Mead, Esq., of New Cross, than whom the young people have no warmer friend, as chairman; and the Revs. William Brock, of Hampstead; George Grenfell, of the Congo; F. D. Waldock, of Ceylon; and E. S. Summers, M.A., of Serampore, as speakers, a very happy and profitable meeting may be expected. In addition to the above arrangements, we gladly give publicity to the following meetings in connection with Societies auxiliary to our own.

The Young Men's Missionary Society have arranged for their annual meeting to be held in the library of the Mission House, on Tuesday evening, the 19th of April, when H. M. Bompas, Esq., Q.C., Recorder of Plymouth, will take the chair. Further details will shortly appear.

The Annual Breakfast Meeting of the Zenana Mission will take place in the large hall, Cannon Street Hotel, on Wednesday morning, April 27th. Donald Matheson, Esq., has kindly consented to preside, and other speakers will be announced in due course.

In the evening of the same day, April 27th, the Bible Translation Society will hold its annual meeting in Bloomsbury Chapel, when it is expected Sir Nathaniel Barnaby, K.C.B., will preside, and the Revs. G. H. Rouse, M.A., LL.B., of India; R. H. Roberts, B.A., of Notting Hill; and Evan Thomas, of Mare Street, Hackney, will deliver addresses.

New Year's Day Prayer Meeting.

IN accordance with our usual custom, the New Year was commenced with a special meeting for prayer in the Library of the Mission House. As in former years, the principal Missionary Societies and other kindred organisations were represented. Notwithstanding the severity of the weather, a thick fog and sharp frost prevailing, the attendance was not appreciably less than usual. Dr. Underhill presided, in the greatly regretted absence of the honoured Treasurer, still laid aside by illness. After singing Mr. Tritton's beautiful hymn, "Once more, O God, before Thy throne," Mr. Baynes, the General Secretary, read numerous letters expressing regret at unavoidable absence. He was unanimously requested, in the name of the meeting, to send a telegram to Mr. Tritton, expressive of good wishes for the New Year and of earnest prayers for his speedy recovery. The Chairman took for the key-note of thanksgiving Psalm cxi. Reference was made to the following brethren, more or less ministerially connected with the

Society, who had passed away during the year, having rendered important and faithful service:—

	Age.
Rev. W. Anderson, of Reading	37
,, Hugh Stowell Brown, of Liverpool	62
,, J. B. Burt, of Beaulieu	83
,, J. Buckley, D.D., of Cuttack, Orissa, who laboured for forty-five years in the mission fields in connection with the General Baptist Body	73
,, J. P. Chown, of Bloomsbury	64
,, Chas. Kirtland, of Battersea	74
,, J. H. Osborne, of Poole	76
,, T. Pottenger, of Bradford	79
,, Chas. Stanford, D.D., of Camberwell	63
,, Francis Tucker, B.A., of Camden Town	74

With regard to the Mission during the year past, only two deaths were recorded, John Maynard, of the Congo Mission, and Goolzar Shah, of Simla, who for many years devoted his time and means to the promotion of Christ's kingdom in India. No fewer than sixteen new Missionaries had been sent forth during the year, or were shortly to go, and three others were undergoing special training for China.

Dr. Underhill further stated that encouraging tidings were continually received from all parts of the mission field, whilst on the Congo there were large accessions to Christ's kingdom. Jamaica reported aggressive work. When this island was separated from the parent Society and became independent, it was hoped that Calabar College would furnish men, not only for Jamaica, but for the countries around. Men were now being prepared there for that abandoned Island of Cuba—professedly Roman Catholic, but utterly degraded—also for Camen Brac and other islands of the West Indies.

After reading Acts xiv. 21, 22, sympathetic allusion was made to the sufferings of other kindred societies, especially to the Church and London Missionary Societies, in losses sustained in Africa at the hands of savage tribes, and also by deaths from miasmatic causes, showing how these things should not discourage, that the more we bear the marks of the dying of the Lord Jesus the more shall we triumph in His joy in the day of His coming.

He then read Isa. xl. 3–5, as containing a promise on which to rest in the days to come.

Prayer was offered by the Revs. J. Sharp, M.A., British and Foreign Bible Society; R. Wardlaw Thompson, London Missionary Society; W. Gray, M.A., Church Missionary Society; S. G. Green, D.D., Religious

Tract Society; R. Wright Hay, of Africa; and Mr. William Olney, of the Metropolitan Tabernacle.

In connection with this gathering, the Treasurer begs to offer his grateful acknowledgments to the friends who assembled at the New Year's Day Prayer Meeting for the telegraphic message which they directed to be sent to him.

Such an expression of thoughtful Christian sympathy, with the assurance of prayerful remembrance and hearty good wishes, could not but be most warmly appreciated, the more so as many present on the occasion were representatives of other sections of the Church of Christ.

Jungle Life in a Missionary Tent.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

"THE accompanying illustration will show the kind of tent we have to live in. It is just about the size we require, not being too large, so as to be difficult to pitch or take about from place to place, and, at the same time, not being too small to accommodate us comfortably. We are generally four or five persons living in it, and have been as many as eight, in which case we had to sleep in two rows, lying close side by side, like herrings in a box. The tent, when packed up with all our luggage, forms about tw

OUR TENT.

cow-cart loads. It is very laborious to take the tent down and pitch it again. We have, every one of us, missionary and native preacher and servant, to work away with all our

might. Great is our joy when we have pitched it, and can go inside and lie down on beds of straw out of the glare of the sun. Once we have pitched the tent in a place, we stay there for a week or more, and visit all the villages and markets within walking distance round about.

"OUR CAMPING GROUND.

"Sometimes we fail to get a nice place for camping upon; but once we had to camp upon the stubbles in a rice field. There the ground was very hard and uneven, and the rice-stubbles pricked the bare feet of the native preachers. But at other times we get a soft grassy lawn, surrounded with groves of bamboos and clumps of other trees. The place represented in this picture was a lovely spot. It had been many years ago a beautiful garden, full of all kinds of fruit trees, and with a fine brick building adorning it. But now it was quite deserted, and the house has fallen into ruins. However, it was just the place for our purpose, and its wild jungly appearance made it look very romantic. A large town was near, and at a very short distance was a beautiful river full of pure water, rolling over a bed of white sparkling sand. A more suitable camping ground could not be desired.

"Let me mention a few of the things we saw in this garden. On one of the tallest trees a vulture had made her nest, and was carefully watching it night and day. On another high tree, hundreds of pretty little birds came to roost at night. And this they did by sitting so close together, side by side on the same boughs, that they look very pretty indeed. I have tried to give a rough sketch of how they looked. They looked so gentle, and loving, and happy, that I took great delight in watching them. In the day-time they all disappeared in search after food, and when the shades of evening commenced to

THE BIRDS.

lengthen out, they returned again to their roost.

"MONKEYS.

"Another sight we saw in this garden was a large troop of monkeys. They remained for three days before they took their final departure. The troop numbered altogether about fifty, and contained some very large ones, as large as the largest dog you have ever seen. They had a fine time in the garden, eating the twigs, and seeds, and fruits of the various kinds of trees.

"The Hindus have a very great veneration for monkeys, and even worship them. They believe that Ram, one of the Hindu incarnations of Bishnoo, conquered Ceylon, and recovered his wife Sita, mainly through their assistance. In the war they were said to jump thousands of miles, and to hurl mountains at their enemies! It is on this account that the superstitious Hindus worship them, and will on no account injure them, but rather leave them carry away their fruit and vegetables. Sometimes they are a great trouble. In one market, I saw several in a tree over the heads of the people, and every now and again they jumped down and helped themselves to fruit out of the baskets of the people, and leaped again into the tree to enjoy their ill-gotten gains at ease. However, this absurd veneration for them is fast relaxing its hold, and some do not scruple to kill them if no other means will avail to drive them away. But the orthodox Hindu looks upon such a deed with unspeakable horror.

"At most of our camping places dogs and jackals give us great trouble. Half-a-dozen hungry dogs always watch closely the cooking operations, waiting for an opportunity to spring upon anything eatable. On one occasion we counted no less than eight dogs congregated together to make the acquaintance of our kitchen. At night their boldness increases, and they even creep into the tent and tear open anything containing food, unless detected. It is a mercy we have not encountered any mad dogs, in which case we might all be bitten while asleep, before we could defend ourselves.

"The jackals are thick in the jungle everywhere, and are almost as bold as dogs. They are generally supposed to prowl about only in the night, but I have seen them now many times in the daylight.

"CAMP INCIDENTS.

"I will finish with an incident of our camp life. By staying in the same place for a week or more, we become well acquainted with all the people living near, and they get to regard us as neighbours, and come and sit in our tent and tell us all their troubles. At one place some Mohammedans became so friendly to us, that they invited us all one evening to their house to dinner, and showed us the greatest hospitality. We hope that through our visit to them they will become guests at the marriage supper of the Lamb. It is not about them, but about a poor cultivator, named Bhutnath, that I wish to speak to you. We had pitched our tent upon a plot of land belonging to him, and he took a great liking to us, and came regularly every evening, after his day's work was finished, and sat down in the tent chatting with us. His name has a dreadful meaning—the friend of devils; but he was not so dreadful himself, but was very harmless, ignorant, and superstitious. We told him again and again of the great wickedness and folly of idol-worship; but, although without a

reason, he could not make up his mind to become a Christian. He told us he had lost his wife, and was in great distress, having no one to cook his food and look after his children. We sympathised with him, and told him where comfort was to be obtained. But the next day we heard what shocked our feelings greatly, and what, I know, will shock your feelings. It was this—that he had just married again a little girl of ten years of age. Just imagine an old man of fifty years marrying a little child of only ten years! And how do you think he got the parents of the little girl to consent? It was solely because he had paid down £30 for her, and promised to pay £20 more when she would come to live with him in a couple of years' time. Is not this horrible? Did you ever hear of such a thing? It is heartrending to think of a poor, innocent little creature married to an old man like this. There are thousands and thousands of such cases. Many young girls, rather than be the wives of such husbands, annually commit suicide. I could report several such heart-rending cases.

"T. R. EDWARDS."

The Congo Mission.

ESTABLISHMENT OF LUKOLELA STATION ON THE UPPER RIVER.

WE are devoutly thankful to report that all the Congo news by the last Mail was cheering and bright, telling of progress all along the line. The following letters tell the story of the

ESTABLISHMENT OF A NEW UP-RIVER STATION.

Mr. D. Charters writes from Stanley Pool, November, 24th 1886:—

"MY DEAR MR. BAYNES,—I am sure it will give you and friends at home much pleasure to know that, after many trials and disappointments in connection with our up-river work, we have been enabled to open a Mission Station at LUKOLELA. Brethren Biggs and Richards have been left at tha place to go on with clearing the ground and building.

"Considering that we lost so much in the recent fire, and that most of the goods saved were more or less damaged, I think that the good news of up-river work being opened and our planting a new station will be a surprise. The natives of Lukolela, who are Ba-yansi, are a fine race of people physically, and at this place are decidedly the most friendly people to be met with between Stanley Pool and Stanley Falls.

"I am sure that our two brethren, Richards and Biggs, will be remembered in prayer by the friends at home. We especially need their prayers for the success of the work and the glory of the Redeemer's kingdom in connection with this our first up-river station. I understand that Mr. Whiteley is writing you all the details."

Mr. H. G. Whiteley, writes from Kinshassa, under date of November 26th, as follows:—

"DEAR MR. BAYNES,—Having returned a few days ago from Lukolela, I

take this opportunity of writing you about the establishment of Liverpool station.

"We left here on the 1st November, and arrived at Lukolela on Saturday, the 13th. The length of the voyage was owing to the extreme difficulty we experienced in procuring fuel for the steamer and food for our men. The river was in full flood, so that many of our familiar fuel depôts were submerged, and we sometimes spent nearly half the day procuring wood to enable us to go ahead during the other half. There seems to have been some quarrel between two of the tribes up river, which had nothing to do with us, but, nevertheless, affected our food supply in their district, as is usual. In other parts of the country again we found quite a famine.

"Before night on the day of our arrival we had a good patch of ground cleared, and on the following Monday Messrs. Richards and Biggs went with me to see the chief Mangaba. After keeping us waiting while he discussed our arrival with a sub-chief, Mangaba appeared and showed himself very friendly, promising to sell plenty of food, to allow free intercourse between our people and the inhabitants of his towns, to hear all we had to say, and to help us as far as he could. He referred to the promise made so long ago, that we would settle by his town, and expressed himself as very satisfied that we had at last come to live with him. We bought two native huts from him, and arranged that his people should bring them to our ground, and help to erect them.

"Returning to our station we went on clearing and preparing places for these two huts, which arrived on the following day, and were both put up before nightfall. Of course they were very small, and not very strong, as all the sticks were tied with string instead of being nailed, but they would afford shelter until proper houses could be constructed. When Messrs. Richards and Biggs had their camp-beds put up in one of these huts, and a small travelling table placed in a corner, there was just about room to turn around inside, and that was all. However, they will be secure against rain, and with that for a dwelling-place, and the other hut to contain their stores, they will be able to manage very well for the present. A frame made of sticks tied together supported a mat, and a few newspapers over a table, and this primitive sort of awning was proudly called 'the Lukolela dining saloon.' A couple of garden beds were laid out in the rear of the house, and a wattle fence put round huts, saloon, garden, and all. Thus the establishment, though on a minute scale, was complete in itself, since the saloon was to serve as school and meeting room too, and the whole place was wonderfully compact. I suppose the area enclosed by the fence could not exceed eighteen or twenty yards square, if as much as that. While the *Peace* remained there, all our efforts were directed towards improving the accommodation, clearing the ground, and cultivating acquaintance with the people. I am happy to say that the townsfolk showed themselves friendly, and some of them were induced to assist us in our clearing operations for a small wage. Two men and a boy elected to accompany me in the steamer, and undertake work just the same as the crew. I have now six Ba-yansi working on the steamer, and always encourage any who a show disposition to undertake similiar work, as I hope that ere very long we may depend on these people for the main part of steamer labour, and thus dispense with labourers from the coast.

"On the 19th inst., having seen our brethren well settled in their new quarters, Mr. Charters and I waved our adieux, and steamed off down river, arriving at Nshasha, on Monday, the 22nd.

"Yesterday we proceeded to Ntamo to meet Mr. and Mrs. Bentley, and Mr. Darby, who arrived in good health and spirits.

"We are now anxiously awaiting the arrival of carriers with more stores, &c., for Lukolela, as at present our brethren have very little with them—nothing, indeed, but what could be spared from this station after the fire. Most of their tools passed through the fire, and consequently are not of very much use.

"Next time I write I hope to be able to say how Liverpool station has progressed in the interval. We held a little prayer-meeting in the cabin of the *Peace*, commending our brethren to God's care and guidance, and seeking a blessing on all their labours there; and we have no doubt that He will guide and guard them, and be always near to strengthen and encourage."

H. GEO. WHITELEY.

Mr. T. E. Biggs, writing from Lukolela, reports:—

"On Friday, the 29th October, the *Peace* left again for Lukolela, Messrs. Whiteley and Charters in charge. Our trip up the river has been much longer than usual. We count Lukolela about eight days run from Nshasha, and we have been altogether fifteen days' doing it. At starting there was no food for the men, and not much fuel on board. Native food could scarcely be obtained at Nshasha. We hoped to get a good supply at Kwanga, at M'poko, at the station established by Bishop Taylor, but we were disappointed. Mr. Shoveland, one of the missionaries there, was so ill on our arrival that we readily consented, at the request of his colleagues, to take him down to N'Tambo, and so the *Peace* was turned round and we found ourselves again at Nshasha to meet Percy Comber, who had come up from Ngombe. We also found that Mr. Davis was sick again. We got away from Nshasha once more about noon Monday; spent more than a day at M'poko, but could only get one day's food. There are no towns on the banks of the Congo after leaving the Pool until a little before Kwamouth. We found a town, however, up the hills, the day after leaving M'poko, where we were fortunately able to lay in a good supply of food, for this was the last and only place where we found food plentiful. At Kwamouth there are two missions, both Catholic—one south of the Kwa and the other on the north side. We called out of compliment, and then proceeded on our trip. Past Kwamouth towns begin to get numerous, and we had no trouble to find dry wood, but could get only a very little food. Six days after leaving M'poko we sighted Bolobo, an immense town skirting the banks. We have a plot of land there next to the vacated site of the State station. It is a good site. We put in at the beach at Bolobo in spite of the people motioning us to go on; and when we came alongside the natives gathered on the shore, many of the men bringing their spears with them, as if to protest against our landing. They would bring nothing to sell, saying they had nothing. There are two large tribes at Bolobo, one on the right and the other on the left of our proposed station. The Moyo people, on the left, were perhaps even less friendly disposed to us than our neighbours on the other

side. We stopped for the night at a small town some miles further on, but it was under protest. For a long time after leaving Bolobo there is a long line of small towns at frequent intervals along the south bank; but the people, unlike many of those at the towns below Kwamouth, where they generally beckoned us to the beach, invited us to go on, even while we showed no signs of stopping. Before reaching Lukolela we have to leave the south bank of the Congo, on account of the wide, marshy ground, and so passed no towns, and do not know whether any exist.

"Lukolela towns are not very conspicuous, I believe, but sufficiently large to warrant our settling here. I have not been into the town yet; we only reached here yesterday. The natives, however, have been about us all the time, and are very friendly — too much so sometimes. They express themselves glad that we have come. One cannot help suspecting that their joy is only occasioned because they think we shall bring them cloth and trade; still, we are thankful to find a people who are glad to welcome us, and pray that we may have wisdom to use the opportunity given to us. At present we have experienced only that which should encourage us here, but no doubt we shall have our share of discouragement. Still, we know where to find all the help and strength we need, and so should have nothing to fear. The work will be hard at first—I mean more particularly now—the work of establishing and building a station. To start with, we are trying to buy native houses. The forest is very dense, many of the trees being from eighty to one hundred feet high. These were fortunately cleared for us about a year or so ago, but the place has all overgrown since with small but very dense bush. Our tools have all been through the fire, and are of little use; but Mr. Charters has promised to temper them before the *Peace* leaves. The *Peace* leave son Thursday, so that we shall soon be alone. When first we landed on our ground we found it occupied by a troop of monkeys; they did not, however, object to our taking possession, but made off at once, and have not since returned. We hear there are many wild animals in the bush."

In a P.S. dated 18th November, 1886, written in pencil, he adds: "*Peace* going early to-morrow morning. Richards and I comfortably housed in a native hut, rather crowded, but happy, in spite of the hardship. We are both in excellent health, and are working hard with shovel, axe, and saw."

Mr. Richards reports:—

"We find the Lukolela people very friendly and seemingly very joyous at our arrival. The outlook is very bright, and we are full of hope for the future."

Mr. Philip Davies writes from Ngòmbe:—

"I had hoped that my next letter would be sent to you from Lukolela, but you will have heard of my sickness from some of the others, and understand from what you have that it was impossible for me to proceed. However, I am glad to say that I am as well as ever again. I am half afraid that you will be scarcely able to reconcile the accounts of my frequent sickness and my own statements of splendid health. But the facts are these: with the last fever as an exception, they have always occurred soon after the despatch of our mails, and before next mail day I have completely recovered, and I have had to refer to my notes to see when the last fever occurred. I

have certainly had considerable sickness; but the thoroughness of my recovery in each case, and the enjoyment so much more conscious than in England of good health in the intervals, together with the fact that I am by no means disposed to complain of the climate and mode of life—far otherwise, on the whole they are more congenial to me than ordinary English life and climate. I am willing to have jiggers in place of chaps and chilblains, and, but for the loss of time, fevers instead of colds and neuralgia; and above all the love I have for the people and the work make me feel sanguine that in future I shall be a more effective member of our staff, and I trust that God will be pleased to give me a greater measure of health and strength in the future, not so much that I may be spared myself, as that I may be able to do more for those whom we have come to teach in the name of our Saviour. I expect to be here for some months at least, and you can quite believe that I could not be more happily circumstanced than I am in being with the two Combers. As there is abundant opportunity for every branch of mission work here, I do not think I should do right in being disappointed in having to give up Lukolela."

ARRIVAL OF MR. AND MRS. HOLMAN BENTLEY AT STANLEY POOL.

The Rev. W. Holman Bentley, writing from Stanley Pool, November 25th, says:—

"We arrived here yesterday. My wife has borne the journey splendidly, and feels in no way fatigued or out of sorts.

"Many of our friends at home will be waiting with some anxiety to hear how my wife has fared after a journey of 230 miles in a hammock. All is well indeed. In about a week I go up to Lukolela in the *Peace*. Mr. Darby, who is with us, is in firstrate health.

"We have indeed much to be thankful for, and our ever-gracious Father has cared for us most tenderly.

"I am delighted to find all my valuable books are saved from the terrible fire; they were preserved in Mr. Whiteley's house. This is a real blessing."

FURTHER PROGRESS.

By the last Mail the Committee received the first proof-sheets of portions of the Scriptures in the Congo language, printed by Mr. Scrivener at the Mission Press at Underhill Station, who reports:—"My health has been capital, and our various departments of Mission work are all making good progress."

Mr. F. C. Darling, under date of December 13th, says:—

"I am thankful to say that all our recent up-river news is very favourable, and our outlook is much brighter on all sides.

"We have just completed our new printing-office and store-house, so that we are now much better off in the matter of accommodation and storage room.

"A few weeks ago Miss Seed had her first fever. The fever was a mild, remittent one, but there were troublesome complications, which made us all very thankful when she had safely passed through the fever.

"School, office, medical, and printing work go steadily on. Almost every night we have little talks to the boys, in which the Gospel is pressed home to

them. Most of the boys please us very much, and lead us all to think that they are sincerely trying to follow the Saviour.

"One of the patients who was here when I arrived from Ngombe—his feet in a horrible state—is now almost restored (he will never fully recover, they frequently break out now with small ulcers); he is, however, hoping shortly to return to his town, of which he is chief. He told us, the other day, that he would bring all his charms that we might burn them. He has heard much of the way of life from my head boy and myself, and I believe is really desirous to walk in it. We hope, and pray, and trust."

From San Salvador Mr. Silvey reports under date of December 5th:—

"You will be glad to hear that Graham, Phillips and I arrived here in good health two days ago. We were nine days on the road, and the journey, owing to the rains, was the most trying and unpleasant one I have made. The streams and rivers were very much swollen and very difficult to cross. The roads, too, in some places were almost liquid mud. The last two days we got wet through so often that by the time we reached San Salvador we had hardly a dry article of clothing. The natives in the towns on the road were very friendly, lending us houses, and making us presents of fowls, goats, sheep, and vegetables. The king received us in state yesterday in a very friendly way. Our boys and the people here were very glad to see us, and gave us a hearty welcome. Mr. Cameron, I am glad to say, is quite well."

Sketches in India.

By Rev. Joseph J. Doke, of Chudleigh.

No. VII.—ALLAHABAD.

WITHIN the precincts of the fort at Allahabad a holy shrine of great repute is shown. King Akbar, wishing to build this fort on the banks of the Jumna, and not willing to destroy the shrine already occupying the ground, because its peculiar sanctity would be a source of revenue to him, surrounded and built over the place, so that we found the celebrated house of pilgrimage in total darkness at the bottom of a flight of steps.

The entrance passage, was, as usual, decorated with stone images of the gods—Gunashe, as always, holding the prominent place. We were ushered into the darkness by a boy guide, bearing an apology for a torch—namely, a lighted bit of yarn lying over the edge of a saucer filled with oil. The darkness was damp and cold, hanging about one uncomfortably, while the singular lamp served to reveal drops of water clinging to the pillars, with the usual accompaniment of decaying flowers and mud on the floor.

We groped along after the light in silence, broken now and then by explanations from the guide. Attention was called now and then to objects dimly seen, such as curious stones, images, and holes, but notably to the

ENTRANCE TO SHRINE, ALLAHABAD.

ever-living banyan tree. The singular object of superstition, of which I enclose a rough sketch, possesses no root or branches, never sees the daylight, is never watered from heaven, and yet it lives; yea, and will live when Allahabad and the whole world are overwhelmed in the coming deluge. So runs the legend.

Truth to tell, this thick-forked and decorated trunk, girded with a red cloth, and blest with the gilded head of Vishnu, while her feet cut out on stone lie at the bottom, was sending forth white sprouts—genuine fruits of darkness. The rumour is that at mela times, or when a religious festival brings the pilgrims to Allahabad, these sprouts burst forth into leaf. At such times a charge is made for admittance, and people are wicked enough to hint that an easy fraud is perpetrated by the priests to satisfy both the curiosity of the people and the wants of the treasury.

The relief was great when we emerged from the darkness and proceeded to visit a nimb tree, about which cluster even more sacred associations. Right in the heart of the city we found it as the shadows were growing long and the multitudes passing on various errands through the bazaar. The contrast struck me as beautiful. Beneath the spreading branches, full of life and greenness, a large crowd had gathered around two of Mr. Bate's native preachers, and here the seeds of truth were being sown.

"I love the nimb tree," Mr. Bate had said, when urged by a friend to go to the hills and recruit his strength. "I love the nimb tree, and cannot leave the work."

That banyan tree was rootless, branchless, dwelling in darkness, dead to all intents and purposes, emblem of the religion in whose legends it is set forward as sacred. Here was the nimb tree flooded with sunshine, consecrated, not by any Hindu superstition, but by the simple preaching of the Gospel. A shade from the heat, instinct of life—emblem of the religion taught within its shadow. Surely, when the useless banyan shall have crumbled away in its darkness out of the memory, the remembrance of this living nimb tree, as the birthplace of souls, shall cause gratitude and joy.

Graaff Reinet, South Africa. JOSEPH J. DOKE.

Mr. and Mrs. Couling, of North China.

OUR Frontispiece is taken from a recent photograph, and represents Mr. and Mrs. Couling in Chinese dress. These friends, as many of our readers know, are stationed at Tsing Chu Fu, in the province of Shantung in North China. Mr. Couling is devoting himself mainly to school and educational work.

Mission Work in North China.

A CHINESE FAIR.

THE following letter from the Rev. Evan Morgan, of Tai Yuen Fu, will be read with interest:—

"Last month, in company with Mr. Chao, the evangelist, I took my first missionary journey in China. Soon after I came up here, in the beginning of last month, I heard that a large fair was held at Wu t'ai Shan. As there would be many people gathered there, we thought this would be a good opportunity of selling Scriptures and other books which explain the Gospel. Mr. Turner, did his engagement at Hsin Chou permit him, would have accompanied me.

"WU T'AI SHAN.

"A few words on the place itself will enable you to picture the spot. Wu t'ai Shan lies eighty miles north-east of Hsin Chou. Fifty miles of the road can be done only on mules and donkeys. Being only a mountain path, no cart can traverse the distance. The village lies in a narrow stony gully, shut in on all sides by lofty mountains. The renown of the place, however, is not attached to the village, but to the three hundred odd Buddhist temples that are scattered over the surrounding hills. The head-quarters of these temples lie near the village, and on a slight eminence. The pile of buildings, with a handsome white top in the centre, rising high above the other buildings, presents an imposing appearance. All the year round about five hundred 'lamas,' and over a hundred priests, reside here.

"This description of Wu t'ai must suffice, as it is not my intention to give a minute description of the road and its difficulties or the obstinacy of mules, who will, in spite of all precautions, stumble in rivers and follow their own sweet will heedless of all remonstrances. However much one might like to write about lofty mountains capped with clouds, and noble temples with priests that inhabit them, one must forego this pleasure, and relate what will surely be of more interest to those who love missions—*i.e.*, the men one meets in a journey, what they say and desire.

"ROAD EXPERIENCES.

"Some distance from Wu t'ai we met a man returning from the fair. We were resting for our mid-day refreshment, and entered into conversation with him. He told us he had been up to the temples, and had intended, if he found the prospects satisfactory, to have his head shaved and enter the priesthood. 'For years,' he said, 'I have read books and tried many methods to satisfy the restless craving in my soul; but all to no purpose. I thought of Buddhism, and have travelled three hundred miles to see what they have to offer me. I went up, talked with the priests, but before I had been long with them I found that most of them smoked opium. And no man in my opinion,' he said, 'who takes opium can have found the true rest. I have to return home without having my desire fulfilled.' We asked him if he had read any of our books, and were told that he had, the Gospel of Mark. He did not seem to have been much taken with it. He probably did not understand its deeper meaning. After promising to call on us at Tai Yuen we parted from this seeker for the light.

"At the fair we anticipated a large sale for our books, and on the evening of our arrival had good reasons for our expectations; for no sooner had we reached the temple, where we had hired a room, than a kindly-faced Chinaman wanted to know all about our books. 'These books,' you say, 'speak to man of a revelation from God: of being able to impart to the heart of man peace. Have you got this peace in your heart? Do you find in these books the knowledge of the true way?' We told him that in Christ we had 'the way, the truth, and the life.' 'Let me have a set,' he said, 'I shall read them at home.'

"BOOK SALES.

"Early in the following day we went out with our books, but did not find our expectations fulfilled of a ready disposal. We soon found the cause. Of Chinese who could read and felt any interest in books there were very few. The bulk of the people were from the plains of Mongolia, and these of course would not take our books as they could not read Chinese. There was gathered together a strange mixture of people. Here one could meet with religious devotees from distant Koko Nor and Tibet; sturdy women from the Inshan mountains, and the Ordos had left their homes for the sacred hills of Wu t'ai. Many a weather-beaten Mongol had left his camp fires and faithful watch-dogs in a far-distant desert, and had travelled far to exchange his horses for silver.

"Here there were also priests from every province in China; some clad in rich silks, while their less fortunate brethren had to content themselves with a few ornamental rags.

"To these we offered books in vain, and we had no better success with the fortune-tellers, who talked speciously of our good intentions, but would not buy and read.

"Others again would buy if they could read. There is a large class of this kind in China. These are the simple village folk. One of this class was so interested in us that he followed us a good part of the morning, occasionally giving us a handful of melon seeds for 'good cheer.' He was rejoiced if we managed to persuade a man to buy, and would himself gladly have bought a copy, 'if,' as he said, 'he had understanding.'

"VISITORS.

"We were glad to find some ready and eager to buy. Let us pray that they may read and understand. During my stay here I had a visit from one of the lamas. He was dressed in his priestly garments, all of the finest yellow silk. He was preceded by two servants who carried his presents. These were a leg of mutton, a large bowl of rice, one ditto of flour, and a plate of sweetmeats.

"Here, and at other places, some poor opium smokers wanted to know if opium eating could be cured. One especially told me a sad tale. The opium had wasted his strength, had consumed his money. There was nothing but poverty and wretchedness staring him in the face. 'Could I do anything for him,' he said. Yes. 'Take me with you, I will follow you anywhere.' The ravages of this poison are frightful.

"We made for Tai Chou, a town due west of Wu 'tai and about fifty miles distant. From Tai Chou our road lay due south. We passed through several towns, but I will only relate our experiences at one.

"KUA HSIEN.

"This, Kua Hsien, where we met with a gentleman who seemed very much interested in our books. He is a 'men shang' in a yamen, or, practically, he is the master in the yamen, as no one can see the mandarin except through the 'men shang.' He came to see us on two successive days, each time asking us questions. 'What is prayer? Where, and when do you pray? What position should the body be in when one is praying?' The evangelist explained to him the great truths of the Gospel, but he did not seem to grasp the awful truth of the presence of God among men.

"Another very different inquirer visited us at this place. He was also from the yamen—a clerk there. This man wanted to know why it was that, with their inventions and their wealth, the Westerns had a greater share than Chinamen. 'Why is it, I want to know, that Father Heaven has given you so much, and us so little? You worship Him, and so will I pay Him all the worship He desires, provided He gives me quick returns of wealth and learning.' Poor man, he knows little of true spiritual life. He was of the world, and worldly.

"A GAMBLER'S DEN.

"Of our experiences here I will only relate one more. One afternoon, selling books in the street, a man came running after us, and asked us to go to a certain inn where there was a scholar who would be certain to buy books. When we reached the place we found ourselves in a gambling den. Squatting on a k'ang were about ten gamblers, who, flushed and excited, were so occupied with their game that they for some time took no notice of even the foreigner. After a time we managed to get a share of their attention. 'What books have you.' We replied that they were good books—books for renewing the heart and imparting to man knowledge of God. The oldest of the gamblers, a man of about fifty years of age, was curious to see one. 'A book,' he asked, "for renewing the heart, is it? A strange book.' The merry twinkle in his eye, and curious expression on his face, seemed to imply that he regarded the statement as a good joke, and that no book, however good, could move the rusty chains that bound his heart.

"Most of the gamblers bought copies of the Word of God, some because the print was good, some because it was cheap, and others because they were curious to read such a strange book.

"These are only a few incidents, and we could write many more. But I have given enough to show the kind of people met in travelling.

"Very many people seemed to have heard the name of Jesus, and some, indeed, had an intelligent view of Christ's purpose in coming into the world. This they had either gathered from books or had heard from some missionary.

"I enjoyed my fortnight's journey very much.

"EVAN MORGAN.

"A. H. Baynes, Esq."

News from Eastern Bengal.

THE following letter from the Rev. Robert Spurgeon, of Barisal, relative to the establishment of the new mission station at Madaripore, in the Backergunge district, will be read with interest:—

"Barisal, Bengal,
"November 13th, 1886.

"MY DEAR MR. BAYNES,—Your welcome letter of October 14th was awaiting me here, when Mr. Tregillus and I arrived from Madaripore yesterday afternoon.

"OUR DIFFICULTIES.

"Most of my time now has to be spent at the new station, to push on operations preparatory to our living there. It is so difficult to hurry these lethargic natives, even when they begin to stir at all. Indeed, the difficulties and delays I have had to encounter are beyond description, or even bare enumeration. The question of the land, as you already know, took many months and much parleying before a settlement could be effected. People cannot imagine what we want to reside at Madaripore for if we are not Government servants, jute merchants, indigo planters, or zemindars. And the air is still laden with strange, vague stories that seemed at one time likely to close every door of hope against us. But we are gaining the confidence of the people who live nearest to our compound, and are quite confident that a feeling in our favour is fast spreading.

"MAKING FRIENDS.

"The *Manchester* was anchored for some time in front of the site of our house this visit; and, as the innumerable native boats passed and repassed us on market-days, every eye naturally turned to the red flags flying at the top of bamboos that mark out the spots our buildings will occupy. Mr. Tregillus and I paid many visits to the houses near, and always received a hearty welcome. One man, named Ebrahim, was building a hut, but when we came near and greeted him, the work stopped, two cane seats were brought, hookahs were offered us, and a number of men and boys sat and stood around listening to our message. 'Ebrahim,' I said, 'you are building a house and so am I. Let us see which will be ready first. We shall be neighbours, you know; and I shall sometimes come to your house, and sometimes you will come to mine.' Among these poor people a great deal depends upon one's manner of address; for they have their rules of *etiquette* that are as important to them as ours are to us. 'How can I sit down while you stand?' I said when the tiny seat was offered me, and in a moment a large number of them squatted on the bare ground.

"OUR MADARIPORE NEIGHBOURS.

"All our immediate neighbours are Mohammedans; but they do not seem so hardened as most we have had to deal with. I trust that God is preparing them for the full reception of the Gospel instead of the erratic teaching of the Koran. Four of them, with a number of boys, listened to the outline of the story of redemption one morning, and acknowledged that, as far as they could see, there was no hope for them elsewhere. All Mohammedans feel how impossible salvation by works is when it is fully put before them. 'According to your own show-

ing the teaching of the Koran gives you no hope,' is a statement hardly ever denied. Very few of the people near us can read, though some of them are diligent in the ritual of their religion. The man from whom I obtained the mission site is one of them. I regret I cannot forward his portrait. He is one of the most unprepossessing men our eyes have ever lighted upon; and looks capable of almost anything by which he might gain. We were compelled to pay him a visit, for he so craved the honour. So, after two or three days' delay, we followed him across the fields to his home. He is well-to-do and owns a considerable amount of land. A son of his, just sixteen years old, is soon going to be married to a girl six years of age. He is determined I shall be at the wedding, he says, and will wait till it is convenient for me to go. He pays 300 rupees for the girl, and thinks he is doing well to get her at that, seeing her family is a step higher in the world than his. A large number of women of the village collected at his house, and filled the verandah and stood round corners, where they pretended to be invisible to the eyes of their two English visitors. The future father-in-law of his son was also present, and a few other villagers collected too. The hookah was freely offered us here as at other homes; but *we do not smoke, and are glad to be able to say so, and escape contact with the oily blackened thing that has served the purpose for many years, and been handled by all sorts of unsavoury characters.*

"MEDICAL WORK.

"At this season of the year the air is charged with malaria, and fever prostrates its thousands. Numbers of our poor neighbours are down with it, and were very grateful for the help we were able to render. I was glad that I had my medicine chest with me, for among our very nearest villagers I was able to do good; and this though it was stated by one of the people that some around had been 'killed by medicines' administered by native doctors.

"In the middle of the day, just before their first meal, and at evening, just before sunset, a number of the people collected near our boat. After our return from preaching in the bazaar we chatted with these, and gave away tracts to passers-by who could read. The road from the mission station to the bazaar is partly along by the river and partly between villages embedded in trees and bamboos, presenting often very picturesque pieces of scenery. The rains being very heavy this year, some parts of the road have been broken away and the rough wooden bridges broken down. I have written about the repairing of these to the Chairman of the Municipality however, and expect the damage done will soon be remedied.

"AN ORPHAN.

"Among the groups who gathered daily was a boy, about fourteen years old, who seemed very intelligent, though it was evident that he was neglecting his person. His hair seemed unwashed, and so did his clothes. He always carried a little grass mat in his hand. We soon learnt that he lived in the nearest Hindu home to our compound, and began to form quite an acquaintance with him. 'What is that in your hand?' I said one day, pointing to the mat. 'My father is dead' was the reply, and he turned away, as though undesirous of saying more. On inquiry I learnt that his family were strict Hindus; and he

would have to sit on nothing but that mat wherever he might be—at school or at home—for a whole month from the date of his father's death; meantime no oil must be put on his head, and rice and salt must form his whole nourishment. I pitied the poor little fellow exceedingly, and longed for him to be freed from such absurd rules and customs by believing in Jesus. He can read, and we gave him some tracts and pictures, and hope they will be blessed to his salvation. His is a very hopeful case.

"SUNDAY AT MADARIPORE.

"Last Sunday was the first Lord's-day we had spent at Madaripore. In the morning Mr. Tregillus and I had a short walk along by the river, returning to the boat for a service with our men before breakfast, and were planning afterwards a visit to some Mohammedan home in the afternoon. But soon a native was seen at the landing-place bearing a letter. It was in English, and from the native sub-divisional officer: 'We shall be happy to attend a divine service, and hear a sermon from you this evening,' it read, 'in a tent which I propose to pitch up for the purpose. If you agree, let me know the time, so that I may make arrangements.' Of course I agreed, and promised to be at the spot about 4.30. That morning I had sent the magee of the boat laden with English tracts, to give some to every Baboo who could read them. It being Sunday, I thought they would have leisure from office work, and probably look them over. He returned, saying he had met a number of the Baboos on the ghat steps in front of the courts, and they had received the tracts with salaams. At 4.30 Mr. Tregillus and I arrived at the tent and found the officer superintending the finishing touches for our reception.

"HE SHALL REIGN.

"We had a few minutes alone with him before any one else arrived, and he assured us that our principles were conquering, and must conquer. If we had gone there fifteen years ago, he remarked, we should not have found the people so ready to listen to us as they are now. Most thinking people, he said, are ceasing to think of Hinduism as built on facts. People now-a-days allegorise the stories of the gods At last our hearers came in till I had an audience of seventeen ranged round the cloth walls of the tent. The Lord's Prayer was probably known to some, and so I began with that. After reading from Luke xv., Mr. Tregillus prayed, and I then preached on the words, 'The Son of Man is come,' &c. Twelve years ago I preached my first sermon in Bengali from that text, and now to Bengali Baboos I was uttering some of the same thoughts in English. As the address ended a large number blocked the doorway of the tent, but it was too dark for us to extend the meeting, so, shaking hands all round, we bade good night to our friends. Several scores of students accompanied us towards the boat, a bevy of them swarming around Mr. Tregillus, and a smaller crowd clinging to me.

"A GRAND BABOO.

"On Monday morning, while I was busy negotiating for another small piece of land, a Baboo came upon the scene, and introduced himself in most amusing English. Referring to the tracts he had received the previous day, he said: 'I got from you some ecclesiastical rules that I like very much.' In the boat he conversed as

freely as his imperfect English would allow, and told us that he used to read the Bible when a student, but since then he had given it up. 'I hope you will begin to read it again now, Baboo,' I said; but he was not desirous of purchasing one, saying he could borrow the one used in court if he liked. His estimate of Christ was conveyed to us in the words: 'Jesus was the most best favourite of Almighty Father. He taught most best things.' He would, in the first sentence, have used three superlatives had he spoken in his mother tongue, and our hearts would have been cheered; but somehow his endeavour to reproduce the ideas in English robbed the sentiment of all its charms. How foolish we are! The Almighty Father 'searches the heart,' while we only listen to sounds.

"MUNICIPAL GOVERNMENT.

"In Madaripore there are only some thirty men altogether who can converse in English, and all of them are very friendly. One of them made me promise to take him a complete Bible, because I happened to have only New Testaments with me, and he wanted a whole one. In most of their lodgings a Bible is kept if not read. Only two of the Baboos have their families living in the town, the others being content with paying visits to their homes during vacations. We have local self government at Madaripore, because that district happened to be one of the number chosen for the experiment. This privilege has not been extended to Backergunge. There is a municipality also; but I fear neither of these bodies very fully understand what their duties are.

"The last morning we were there we spent a couple of hours in the bazaar selling Scriptures, and we disposed of a goodly number. Mr. Tregillus and I went into shops, and sat down a few minutes on seats offered us; stood on the road and spoke, or gave to the people around us; moved a little further on, followed closely by a crowd, to do the same again; and thus sowed seed broadcast by the way. In one shop the shopkeeper, or bookkeeper, sitting cross-legged on a rush mat, cried out: 'Jesus Christ is my Holy Lord.' 'Yes; and you will love Him more if you read that account of Him,' responded Mr. Tregillus, as he pointed to the Gospel of John that the man had just bought from us.

"ROBERT SPURGEON.

"To A. H. Baynes, Esq."

The Colonial Churches and the Parent Society.

OUR readers will be glad to hear of the safe return to Calcutta of the Rev. George and Mrs. Kerry, after a missionary tour of some months in the Australian colonies. Writing to the Committee, Mr. Kerry says:—

"Everywhere I found a warm welcome and a very genuine and hearty interest in the work of the Mission. This is evidently growing and deepening. The Colonial churches are in fullest sympathy with us and our work."

After hearing the report of Mr. Kerry's visit, the Committee, in quarterly meeting assembled, unanimously adopted the following resolution, viz.:—

"The Committee of the Baptist Missionary Society feel devoutly thankful fo

the increasingly missionary spirit pervading the Colonial Churches, and are rejoiced to find that the sympathies and affections of the churches are so manifestly cordial towards the parent Society in England.

"They confidently anticipate the happiest results in increasingly intelligent interest and greatly enlarged contributions from the visit of their friends Mr. and Mrs. Kerry, and are glad to know that they have everywhere met with such a warm and hearty welcome.

"The Committee earnestly pray that grace and blessing, peace and prosperity, may ever rest upon all their beloved brethren and sisters associated with the Australian churches and throughout the colonies generally."

At the same meeting the Committee also recorded their warm appreciation of the special services rendered to the Society, during the absence of Mr. Kerry in Australia, by the Rev. J. W. Thomas, of Calcutta, who has conducted the important duties of the Indian secretariat for the past nine months.

The Lord Loveth a Cheerful Giver.

THE Committee thankfully acknowledge the receipt of two silver bracelets and £6 3s. 8d. from "E. T.," Chapel Cottage, Brockenhurst. A silver chain and gold ring from "E. M. G.," Jesmond, Newcastle. A silver bracelet from "Anon.," Morecambe. A pearl necklet, brooch and earrings, and 5s. from "Two Girls who are trying to do all they can for the Extension of Christ's Kingdom in India." Five shillings from "Anon., London," who writes: "I often feel quite lifted up by reading the MISSIONARY HERALD; it does me real good. Next to my Bible it is my great comfort, it is so stimulating and invigorating." A little gold brooch, for the Congo Mission, from a "Minister's Daughter," who writes:—

"During this year my dear father has recovered from a very serious illness, and God has greatly prospered me in my school. I desire, therefore, to make some sacrifice in return for His great goodness to me."

A silk dress from "S. N. T.," Wolverhampton. A small work case, fitted, for the Congo Mission, from "Anon.," Trowbridge. Another small case from "A Servant" at Houghton, Carlisle. Four brooches, knife, and earrings from a "Sister in the Lord at Barnsley," and a paper knife from "A Blind Widow," for the Congo Mission.

The Committee are also most thankful for the following generous and timely contributions:—Frederick Illingworth, Esq., of Bradford, first instalment of £500 promised for China Mission, £100; "R. W." (donation), £100; the late Mr. James Edwards, of 19, St. Domingo Grove, Everton, Liverpool, formerly of Haverfordwest, £100; J. Tritton, Esq., New Year's Offering, £50; "N. N." (donation), £100; "L. T. W." (donation), £1,000; Edwin Pryor, Esq., Liverpool, £10; J. P. Bacon, Esq. (annual subscription), £20; Rev. G. H. Rouse, M.A., LL.B. (donation), £10; John Marnham, Esq., J.P., quarterly subscription for entire support of Rev. Michael Richards, on Upper Congo River, £75; Joseph Wates, Esq., £20; "A Friend," per Joseph Wates, Esq., £10 10s.; Rev. A. J. Harvey, M.A., £20; Mrs. Ness, £10; "A Friend," per Mr. Joshua Sing (annual subscription), £100; George Sturge, Esq., half-year's instalment of subscription, £100; Saywin Lucas, Esq., Kidderminster, £10; "J. and J. F.," £10 10s.; Mrs. M. Manning, of Perth, Congo Fire Fund, £10.

Acknowledgments.

THE Committee gratefully acknowledge the receipt of the following welcome and useful gifts:—A parcel of tracts and books for Mrs. Gammon, St. Domingo, from Miss George, Romsey; a parcel of copies of the "Leisure Hour" and the "Sunday at Home," from Mr. Geo. Osborn, Hastings; a case of fancy goods for Mrs. Wilson, Agra, from Girls' Working Class, Maze Pond Chapel, Old Kent Road, S.E.; a case of seeds for the Congo Mission, from Messrs. Sutton & Sons, Reading; a parcel of calico for Mrs. Wall, Rome, from Mrs. Johnson, Canterbury; a New Year present of a writing case to Manik, Native Preacher, Backergunge, from the teachers and scholars of Clarence Parade Sunday-school, Cheltenham; parcels of clothing from Miss Starling (Sutton) and Miss Hartland for Mrs. Thos. Lewis, of the Congo; a "cyclostyle" and stationery from Young Men's Class, Lancaster, for Rev. Thomas Lewis, of the Congo Mission.

Recent Intelligence.

WE are thankful to report the safe arrival in Ceylon of the Rev. George and Mrs. Gray, under date of November 26th. Mr. Gray, writing from Colombo, says:—"Both my wife and myself look forward, by the blessing of God, to doing good work for the Master in this beautiful island." Mr. Gray will be stationed at Ratnapura, Sabragamma.

Mr. and Mrs. Moolenaar safely reached Madeira on their voyage to the Congo on the 8th of January. Mr. Moolenaar writes:—"We are longing to get to our real work on the Congo, and hope soon to reach the land we so much love."

Mr. Weeks accompanies Mr. and Mrs. Moolenaar from Madeira to the Banana. He writes from Madeira:—"My stay here has done me great good, and it is with much joy that I now look forward to resuming my loved work at San Salvador. It will be most pleasant to voyage back to the Congo with Mr. and Mrs. Moolenaar."

On the 27th of last month the Rev. Frank Durbin, of Cheam and the Pastors' College, left London for Colombo in the P. & O. mail-steamer *Chusan*. Mr. Durbin goes out to minister to the Cinnamon Gardens Baptist Church in Colombo, in succession to the Rev. H. A. Lapham, who resumes purely vernacular work as a missionary of the Society. We earnestly trust Mr. Durbin will have a safe voyage, a happy settlement in Colombo, and a very prospercus course as pastor of the Cinnamon Gardens Church.

The Rev. Thos. and Mrs. Lewis will, we anticipate, leave Liverpool for the Congo Mission on the 9th of next month, calling on their voyage at the

Cameroons, their former field of labour. For the evening of Thursday, the 3rd of March, the pastor and friends at Camden Road Chapel are arranging a farewell meeting, when we hope a large number will be present.

The Rev. Charles Jordan, of Calcutta, in compliance with the earnest request of the church and congregation of the Circular Road Church in that city, has consented to withdraw his resignation and continue the pastorate. We heartily congratulate the Circular Road Church on this, and trust Mr. Jordan may enjoy health and strength to continue his devoted labours in this important centre of Christian work.

In consequence of the lamented decease of the Rev. Goolzar Shah, Dr. Carey, on reaching Calcutta, in compliance with the desire of the Committee, proceeded to Simla instead of Patna, with a view to temporarily maintain the work of the Simla Mission until well-matured plans for the future shall have been sanctioned. As soon as this can be done, Dr. Carey will remove to Patna, to which city he has been designated by the Committee.

At the quarterly meeting of the Committee on Wednesday, the 19th of last month, Sir S. Morton Peto, Bart., brought forward the following resolution, which was unanimously and cordially adopted, viz.:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical dispatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence, it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our readers. We shall most thankfully receive responses to this appeal, and be rejoiced to correspond with friends who may feel drawn to render personal aid in the manner suggested by this most timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell.

By the lamented decease of the Rev. David Jones, B.A., of Brixton, the Society has suffered a further loss. For many years Mr. Jones was an active member of the Executive Committee, and ever cherished a warm interest in the work of the Mission. Since his retirement from the active duties of the ministry, Mr. Jones has often rendered valuable service to the Society both in the pulpit and on the platform. At their last meeting the Committee passed a sympathetic resolution of condolence with the sorrow-stricken widow.

The Rev. H. E. Crudgington, writing recently from Delhi, says:—"I am thankful to inform you my wife has had capital health, really better than myself,

for I have had occasional attacks of fever, reminders, I think, of the germs gathered on the Congo. I am beginning now to understand the language, and I long very sincerely for the time when I shall be able to speak to the people in their own tongue of the good news of the Gospel. I certainly begin to feel a deep interest in the people here."

The Rev. W. K. Landels, of Naples, who has been recently laid on one side by an attack of scarlet fever, is, we are thankful to report, somewhat better, and in a fair way, we trust, towards recovery.

Mr. and Mrs. Bowen James and family, of Dinagepore, have safely reached Malta. We are glad to report that Mr. James is in somewhat better health. In pursuance of definite medical instructions, he will remain in Malta over the approaching spring, coming to England for the summer.

Mr. Herbert Anderson, late of Rawdon College, is now settled in Barisal, and has commenced the study of the Sanscrit tongue, with a view to fitting himself for special linguistic work, in pursuance of the directions of the Committee.

Congo Fire Fund.

Donations received from December 16th, 1886, to January 15th, 1887.

A Friend, per Rev. W. Barker	0	10	0
Bennett, Mr., Edinboro'	0	10	0
Price, Rev. E., Bathurst, New South Wales	1	0	0
Under 10s.	0	2	6
Bacup, Ebenezer Ch.	0	2	6
Barnstaple—			
A Friend	2	0	0
„ collected by	2	8	0
Cambridge, Mill Road Mission	0	8	9
Carmarthen, Priory St.—			
A Friend	1	1	0
King, Mr. W.	0	10	6
Under 10s.	2	10	11
Cheam, coll. by Miss Farquharson	3	4	0
Cwmavon, Penuel	1	6	0
Leicester—			
Ashby, Mr. T.	1	1	0
Chamberlain, Mr. A.	5	0	0
Lorrimer, Mr. J.	15	0	0
Pochin, Mr. Alfred	5	0	0
Rust, Mr. Arthur	3	3	0
Liverpool, Richmond Chapel, Mr. G. Norman	0	10	6
Plymouth, George St.	8	0	0
Salterforth	1	6	6
Stantonbury	0	16	3
Westbourne, Bournemouth	0	10	0

Contributions

From 16th December, 1886, to 15th January, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Abraham, Mr J. G., for *Congo*	0	10	0
A Friend, Liverpool, per Mr Joshua Sing	100	0	0
Aldis, Mrs, Walsall	2	2	0
Bacon, Mr J. P.	20	0	0
Barnaby, Mr J. W. (half-year)	0	10	6
Beilby, Dr.	1	0	0
Do., for *Congo*	1	0	0
Do., for *Mr Wall*	1	0	0
Butterworth, Rev J. C., M.A., for *China*	1	0	0
Carter, Mr T. C.	1	1	0
Casson, Mr W.	2	0	0
Chapman, Mr J., Tunbridge Wells	1	0	0
Chalmers, Miss, for *Palestine*	2	0	0
Cowdy, Rev S., LL.D.	0	10	6
Crowther, Mr J., Grimsby	0	10	6
Cumming, Mr J. H.	1	0	0
Dann, Mr Thos.	0	10	0
Edwards, Rev Jas.	5	5	0
Gale, Misses, for *W & O*	0	10	0
Gissing, Mr S.	1	0	0
Gough, Mrs	3	3	0
Do., for *W & O*	2	2	0
Harvey, Rev A. J.	20	0	0
Higgs, Mr F.	3	0	0
Illingworth, Mr F., for *China*	100	0	0
In Memoriam, Bath	2	0	0
I. Q., Liverpool, for *Rome*	2	0	0
Do., for *Naples*	2	0	0
Jay, Mr and Mrs A. Marshall	1	10	0
J. H. A.	2	2	0
Jones, Mr J. Filey	1	2	6
Long, Mr W.	0	10	0
Marnham, Mr J. (quarterly), for *support of Missionary on Upper Congo*	75	0	0
Marriott, Mrs	0	10	0
Ness, Mrs	10	0	0
Nicholl, Mrs W. W.	1	0	0
Odell, Mrs.	0	10	6
Parkinson, Mr and Mrs J., for *W & O*	2	0	0

Pentelow, Mr J.	1	1	0
Pryor, Mr E., Liverpool, for *China*	5	0	0
Do., for *Congo*	5	0	0
Robinson, Rev J. C., Keswick	0	11	0
Room, Mrs	2	10	0
Smart, Mr J., Elgin	0	10	0
S. A. F. and C. F.	7	10	0
Tritton, Mr Jos. (monthly)	12	10	0
Wallis, Mr W., Castle Combe	0	10	0
Under 10s	0	7	6
Do., for *Congo*	0	5	0

Donations.

A Friend, per Mr A. Priest, for *China*	2	10	0
Do., for *Congo*	2	10	0
A Friend, for *Mr Landel's work, Italy*	1	0	0
A Friend, Brighton, for *Congo*	2	2	0
A Friend, per Mr Jos. Wates	10	10	0
A Loving Friend of Missions, for *Congo*	0	10	6
Anon, for *Congo*	0	10	0
Anon (Missionary box)	2	10	0
"A Thankoffering for mercies of another year," for *Congo*	1	0	0
A. W. H., Gloucestershire	1	2	6
A Revenue Officer's Tenth Offering	1	12	8
Bible Translation Society, for *T*	200	0	0
Cowe, Mr W., Edinburgh, for *Mr Cameron, Congo*	1	0	0
Cooke, Miss (box), for *Congo*	0	7	6
E. M. C., for *Congo*	0	10	0
Ellis, Mr M., for *Congo*	0	10	0
Edwards, the late Mr J., of Everton, Liverpool, formerly of Haverfordwest, per Mr F. J. Edwards	100	0	0
F. A. C.	0	10	0
Fleming, Mr C. W., for *Congo*	0	11	6
"Hope"	0	10	0
Horton, Miss A. P. (box), for *Congo*	1	2	6
Howell, Mr T. H., Newport, for *Harmonium for Rome*	5	0	0
Hughes, Miss, Worcester, for *Congo*	1	0	0
In Loving Memory of Harold, for *Congo*	1	0	0
J. C.	3	0	0
J. and J. F.	10	10	0
L. T. W.	1000	0	0
Mumford, Mr J. T. (box)	0	14	6
N. N.	100	0	0
Rouse, Rev G. H., M.A.	10	0	0
R. W.	100	0	0
Stewart, Mr G., Hurlford, for *Japan*	2	0	0
Sturge, Mr. Geo., on account of donation (half-yearly)	100	0	0
Smith, Rev Jas.	3	0	0
"Sycamore," Derby, for *Congo*	1	0	0
Tritton, Mr Jos., New Year's offering	50	0	0
Wates, Mr Jos.	20	0	0
Williams, Mr G., Cambridge, for *Congo*	1	0	0
Under 10s	0	18	0
Do., for *W & O*	0	3	6
Do., for *Congo*	0	14	0

London and Middlesex.

Arthur St., Camberwell Gate	9	16	8
Do., for *W & O*	1	10	0
Battersea, York Road, for *W & O*	2	2	0
Bermondsey, Drummond Road	4	0	0
Do., for *W & O*	3	3	0
Brentford, Park Ch., for *W & O*	1	8	0
Brixton Hill, New Park Rd. Ch., for *W & O*	3	7	1
Do., Wynne Rd. Sun. Sch.	7	8	7
Do., Kenyon Ch. Sun. Sch.	6	8	8
Brompton, Onslow Ch., for *W & O*	1	10	0
Brondesbury	1	2	0
Do., for *W & O*	3	0	0
Camberwell, Denmark Place	11	13	5
Do., for *W & O*	7	0	6
Do., Juvenile, for *NP, Barisal*	12	1	6
Chiswick, for *W & O*	0	10	6
Clapham, Grafton Sq., for *W & O*	2	10	0
Clapton, Downs Ch.	99	4	3
Do., for *Congo*	67	11	9
Crouch Hill	1	7	11
Do., for *support of child in Mrs Kerry's School*	2	0	0
Dalston Junction Sun. School	10	0	0
Deptford, Octavia St., for *W & O*	1	0	0
Eldon Street, for *NP*	0	19	6
Enfield	8	5	6
Forest Gate, Woodgrange Sun. Sch.	9	18	5
Fulham Mission Hall, for *W & O*	0	8	4
Hackney, Hampden Ch.	6	0	6
Do., for *W & O*	0	9	6
Haddon Hall, Bermondsey, Sun. Sch.	5	5	0
Hammersmith, Avenue Rd. (moiety), for *W & O*	3	10	10
Hampstead, Heath St.	15	13	8
Do., Juvenile, for *support of Congo boys at Wathen Station*	20	6	0
Harrow	4	11	0
Do., for *Congo*	1	15	0
Do., Sun. Sch., for *girl under Mrs Kerry*	4	0	0
Do., do., for *NP*	2	10	0
Hayes, Salem Ch., for *W & O*	0	13	0
Hawley Rd., St. Paul's Ch., for *W & O*	11	2	0
Highbury Hill, for *W & O*	6	6	7
Highgate Road	24	8	3
Do., for *China*	1	15	6
Do., for *Congo*	26	8	6
Do., Y.M.B.C., for *Congo*	3	12	5
Hendon	2	0	0
Do., for *NP*	0	9	0
Islington, Salters' Hall Ch., for *W & O*	5	13	7
Do., Sun. Sch., for *Central School, Backergunge*	10	0	0
Kennington, North St. Sun. Sch., for *Africa*	2	16	6
Kilburn, Canterbury Rd. Sun. Sch., for *Congo*	3	14	11
Peckham, Rye Lane, for *W & O*	5	15	6
Do., Sun. Sch., for *NP, India*	15	0	0
Do., do., for *Mr Wills' work, China*	15	0	0
Do., Barry Rd. Sun. Sch.	1	13	3
Do., James's Grove, for *W & O*	1	0	0
Pinner, for *W & O*	0	6	6
Putney, Union Ch., for *W & O* (moiety)	7	0	0
Do., Werter Road, for *W & O*	1	2	0
Regent's Park, for *Palestine*	7	14	0
Stoke Newington, Devonshire Square	4	17	1
Do., for *W & O*	5	5	0
Teddington, for *Congo*	1	0	0
Tottenham, for *W & O*	2	0	0
Twickenham	1	5	1
Do., for *W & O*	2	9	8
Do., Y.M.B.C., for *Gogon Chunder Dutt's School*	12	0	0
Do., Sun. Sch.	6	2	7
Do., St. Margaret's..	5	5	0
Upper Holloway, Y.M. B.C., for *Congo*	5	0	0
Vernon Chapel, Mothers' Meeting, for *Congo*	0	10	0
Victoria Chapel, Wandsworth Rd., for *W & O*	6	6	0
Walthamstow, Boundary Rd.	2	15	0
Do., Sun. Sch.	1	15	0
Walworth Rd., Y.M.C.A., for *Mr Jordan*	5	0	0
Do., do., for *Mr Wall*	2	2	0
West Green, for *W & O*	2	10	0
Willesden Green, for *W & O*	0	13	7
Do., Sun. Sch.	2	16	0
Woodberry Down, for *W & O*	3	3	0
Wood Green	4	19	5
Do., for *Congo*	2	17	9
Do., for *India*	1	0	0
Wood Green, Gospel Hall, for *India*	1	10	0

Bedfordshire.

Cranfield	0	8	0
Luton, Wellington St., for *W & O*	2	2	0
Toddington, for *W & O*	1	0	0
Wootton, for *Congo*	0	13	2

Berkshire.

Bourton, for *W & O*	1	0	0
Newbury, for *W & O*	3	3	0
Sandhurst, for *W & O*	1	1	0
Wallingford, for *W & O*	4	4	3

Buckinghamshire.

Bierton	0	13	0
Do., for *W & O*	0	2	6
Chearsley, for *W & O*	0	2	6
Do., for *N P*	0	2	6
Chenies, for *W & O*	0	6	0
Chesham, for *W & O*	1	5	0

Dinton, for *W & O*.....	0	5	0
Fenny Stratford, for *W & O*.....	1	0	0
Gold Hill, for *W & O*...	1	1	0
High Wycombe, for *W & O*.....	2	5	3
Long Crendon, for *W & O*	1	5	0
Princes Risborough, for *W & O*	1	0	0
Do., Free Church, for *W & O*.....	0	12	6
Speen	0	10	6
Do., for *W & O*	0	10	6
Weston Turville, for *W & O*	0	8	0

CAMBRIDGESHIRE.

Burwell, for *W & O* ...	0	6	0
Cambs., on account, per Mr G. E. Foster, Treasurer	82	1	8
Cambridge, St. Andrew's Street, for *W & O*.....	6	19	5
Do., do., Sun. Sch., for "*Cambridge Sch.*" *Agra*	17	0	0
Do., for *support of Congo Boy at San Salvador*	3	0	0
Cottenham, Old Baptist Chapel, for *W & O* ...	1	2	0
Haddenham	6	14	10
Do., for *W & O*	1	10	0
Harston, for *W & O* ...	1	0	0
Isleham	6	16	5
Do., for *W & O*	0	13	0
Wilburton	1	1	0
Willingham	4	2	0
Wisbech	67	8	1
Do., for *Pelmadulla School, Ceylon* ...	28	0	0
Do., for *Congo*.....	5	0	0

CHESHIRE.

Birkenhead, Grange Lane	23	0	0
Do , for *W & O*.....	4	1	3
Do., Welsh Ch., for *W & O*.....	0	6	0
Bramhall, for *W & O*...	0	8	0
Chester, Hamilton Pl., for *W & O*.....	1	0	0
Do., Grosvenor Park Sunday School.....	4	5	0
Onston, for *W & O*.....	1	0	0

CORNWALL.

Redruth	2	7	3
St. Austell	12	10	3
Truro, for *W & O*	0	10	0

CUMBERLAND.

Houghton, near Carlisle	0	10	0

DERBYSHIRE.

Chesterfield	13	7	2
Do., for *W & O*	1	10	0
Do., for *Congo*.....	0	2	6
Derby Trinity Ch.	12	0	6

DEVONSHIRE.

Appledore, for *W & O*	0	14	0
Do., S. Sch., for *N P*	0	10	6
Bampton	3	9	0
Bradninch, for *W & O*	2	12	6
Dartmouth.....	4	8	2
Do., for *W & O*	0	5	0
Devonport, Hope Ch., for *W & O*.....	1	5	0
Honiton	9	10	5
Kilmington, for *W & O*	0	5	0
Plymouth, George St., for *Mrs Richards, China*	2	10	0
Do., George Street & Mutley, United Meeting	26	12	5
Do., George Street...	57	0	0
Do., Mutley	0	14	8
Do., do., Sun. School, for *N P, Delhi*.....	11	11	6
Teignmouth, for *W & O*	1	5	0
Torrington, for *W & O*	0	10	0
Torquay, for *W & O*...	5	0	0
Do., S. Sch., for *N P*	5	0	0

DORSETSHIRE.

Bridport, for *W & O* ...	0	6	0
Gillingham, for *W & O*	1	8	0
Weymouth, for *W & O*	1	5	0

DURHAM.

Highgate and Rowley.	5	1	3
Wolsingham, for *W & O*	0	5	0

ESSEX.

Ashdon, for *W & O* ...	1	16	0
Chadwell Heath, for *W & O*.....	0	5	0
Colchester	3	8	0
Do., for *W & O*.....	1	12	0
Halstead, for *W & O*...	1	0	0
Ilford, for *W & O*	0	10	0
Leytonstone	0	6	2
Do., for *W & O*.....	7	0	0
Do., for Sun. School	9	17	6
Malden, Crown Lane, for *W & O*	0	11	0
Rayleigh, for *W & O*...	0	10	0
Thaxted, for *Lal Bazar Chapel*	1	5	0

GLOUCESTERSHIRE.

Arlington	3	16	2
Do., for *W & O*.....	0	7	10
Bourton-on-the-Water.	12	5	0
Do., for *W & O*	2	14	0
Cheltenham, Cambray Ch., for *W & O*	2	2	0
Chipping Sodbury	9	17	4
Cirencester	7	12	4
Do., for *W & O*	2	0	0
Fairford	6	13	8
Do., for *W & O*	1	0	0
Lechlade.....	4	1	7
Maiseyhampton	2	15	2
Minchinhampton, for *W & O*.....	0	5	0
Ruardean Hill, for *W & O*	0	5	0
Shortwood, for *W & O*	2	16	0
Stow-on-the-Wold, for *W & O*.....	2	10	0

HAMPSHIRE.

Bournemouth, Boscombe	2	9	6
Do., for *W & O*	0	5	0
Brockenhurst	1	19	1
Do., for *W & O*	0	10	0
Do., Sun. Sch.....	4	4	7
Fleet, for *W & O*.....	1	3	6
Gosport	0	5	0
Do., for *W & O*	0	10	0
Romsey	10	0	0
Do., for *Mr Weeks, for Congo Boy* ...	5	0	0
Southampton, East St., for *W & O*	1	0	0
Do., Portland Ch., for *W & O*	2	15	6
Westbourne	16	6	2

ISLE OF WIGHT.

Niton, for *W & O*	1	0	0
Ryde, George Street, Sunday School.....	6	10	0

HEREFORDSHIRE.

Peterchurch, for *China*	1	0	0
Do., for *Congo*.....	1	0	0
Ryeford, for *W & O* ...	0	4	1

HERTFORDSHIRE.

Bovingdon	1	8	2
Do., for *W & O*.....	0	3	8
Boxmoor, for *W & O*...	3	8	7
Hemel Hempstead, for *W & O*	2	5	8
New Mill, for *W & O*...	1	19	6
Rickmansworth, for *W & O*.....	1	13	8
Mill End, for *W & O* ...	0	7	4
St. Albans, for *W & O*...	8	6	9
Do., for *Support of Congo Boy*.....	2	10	0

HUNTINGDONSHIRE.

Bluntisham, for *W & O*	1	0	0
St. Neots, East Street, for *W & O*.....	0	7	6
Warboys, for *Congo* ...	1	0	0
Hunts, for *W & O*—			
Huntingdon	2	1	0
Ramsey, Great Whyte	1	1	0
St. Ives	2	0	0
Woodhurst	0	10	0
	5	12	0
Less moiety of above to L.M.S.	2	16	0
	2	16	0

KENT.

Beckenham, Elm Rd...	1	0	0
Do., Sun. Sch.....	1	18	6
Brockley Rd. Chapel, for *W & O*	17	10	0
Brockley Rd. Sun. Sch.	18	18	5
Do., for *W & O*.....	3	10	0
Do., for *N P*	6	0	0
Do., for *Congo*.....	9	0	0
Bromley Sun. Sch.....	13	17	7
Canterbury, for *Congo*	6	0	0
Catford Hill, Sun. Sch.	10	0	0
Chatham, Zion Ch., for *W & O*.....	2	18	2
Deal, for *W & O*	2	10	0
Edenbridge	1	1	0
Eythorne, for *W & O*..	2	0	0
Faversham, for *W & O*	0	10	6
Foots Cray, for *W & O*	2	3	2
Lee, for *W & O*.....	4	2	6
New Brompton, for *W & O*	1	5	0
Plumstead, Park Road, for *W & O*.....	1	1	0
Ramsgate, Cavendish Ch., for *W & O*.....	2	0	0
Sevenoaks	23	8	2
Sittingbourne	19	19	0
Do., for *W & O*.....	2	1	1

Tonbridge, for *W & O*	1	10	0
Tunbridge Wells, for *W & O*	2	2	0

LANCASHIRE.

Ashton-on-Mersey, Oakfield Chapel, for *W & O*	2	0	0
Atherton, for *W & O*	2	15	0
Bacup, Ebenezer Ch.	71	18	0
Do., for *Mr Wall*	5	5	0
Do., for *W & O*	3	10	0
Bootle, for *W & O*	17	4	9
Do., Sun. Sch.	8	15	0
Do., Welsh Ch.	0	18	6
Briercliffe, Hill Lane, for *W & O*	1	1	1
Burnley, Mt. Pleasant, for *W & O*	0	12	0
Church, Ernest St., for *W & O*	1	18	0
Doals	2	15	0
Do., for *W & O*	0	14	0
East Lancashire, on account, per Mr W. Snape, J.P., Treasurer	80	0	0
Lancaster, for *W & O*	2	19	10
Littleborough, for *W & O*	0	5	0
Liverpool, Pembroke Ch.	10	14	8
Do., Richmond Ch.	3	15	6
Do., for *W & O*	11	0	7
Do., for *Congo*	1	2	0
Do., Sun. Sch.	22	19	3
Do., Princes Gate Sun. Sch.	72	10	10
Do., Everton Village	5	2	6
Liverpool Auxiliary, per Mr Cripps—			
Carisbrooke	4	19	2
Cottenham St., Sun. Sch.	1	17	8
Fabius Ch.	6	8	4
Old Swan	5	16	9
St. Helen's	2	5	0
Soho St.	18	3	7
Tue Brook	2	13	6
	42	4	0
Less expenses and amount acknowledged before	32	18	2
	9	5	10
Manchester, on account per Mr T. Spencer, Treasurer	163	0	0
Do., Brighton Grove, for *W & O*	2	3	8
Do., Gorton, Wellington St., for *W & O*	0	11	0
Morecambe, Sion	3	0	0
Oldham	5	13	6
Padiham, Zion, for *W & O*	0	7	9
Do., Burnley Rd.	7	8	0
Preston, Fishergate	56	4	9
Do., Pole St., for *W & O*	1	5	0
Rawtenstall	3	9	6
Rochdale, Drake St., for *W & O*	0	13	7
Do., Ebenezer and Newbold, for *W & O*	1	5	0
Southport, for *Palestine*	1	0	0
Tottlebank	1	0	0
Ulverston, for *W & O*	0	4	0
Waterbarn, for *W & O*	1	10	0
Waterfoot, Bethel, for *W & O*	1	0	0
Warrington, Golborne St., for *W & O*	1	5	0
Wigan, Scarisbrick St., for *W & O*	1	2	0

LEICESTERSHIRE.

Foxton	6	14	0
Leicester, Belvoir St., Abbey Gate	1	16	9
Do., Charles St., for *W & O*	3	0	0
Do., Harvey Lane, for *W & O*	1	4	0
Do., Victoria Rd., for *W & O*	10	0	0
Monks Kirby and Pailton	2	5	0

LINCOLNSHIRE.

Grantham	6	2	6
Grimsby, Zion, for *W & O*	1	8	2
Ulceby	0	2	6

NORFOLK.

Diss, for *W & O*	1	1	0
Lynn, Stepney Ch., for *W & O*	2	10	0
Neatishead, for *W & O*	0	10	0
Necton	0	10	0
Stalham, for *W & O*	1	0	0
Yarmouth, Park Ch.	6	12	10
Do., for *W & O*	3	5	3
Do., Sun. Sch.	2	10	2
Do., do., for *Agra Sch.*	7	10	0
Do., Tabernacle	0	5	0

NORTHAMPTONSHIRE.

Bugbrook, for *W & O*	0	12	6
Earls Barton, for *W & O*	0	10	0
King's Sutton	2	5	0
Moulton and Pitsford, for *W & O*	1	1	0
Northampton, College St., for *W & O*	10	10	0
Do., Grafton St., for *W & O*	0	10	0
Thrapston, for *W & O*	2	0	0
Weston, for *W & O*	0	7	0

NORTHUMBERLAND.

Ford Forge, for *W & O*	0	16	0
Newcastle, Westgate Rd.	4	6	6

NOTTINGHAMSHIRE.

Collingham	0	6	6
Newark	1	2	0
New Basford, Palm St.	4	5	0
Nottingham, Derby Rd., for *W & O*	8	9	6
Do., do., Juvenile	1	12	6
Do., George St., Juvenile	14	18	8

OXFORDSHIRE.

Caversham	43	14	2
Do., for *W & O*	1	7	0
Chadlington	1	1	0
Charlbury	1	2	0
Do., for *N P*	1	17	4
Chipping Norton	41	2	0

RUTLANDSHIRE.

Oakham	0	15	0

SHROPSHIRE.

Shrewsbury, Claremont Ch., for *W & O*	1	7	0
Whitchurch, for *W & O*	0	10	6

SOMERSETSHIRE.

Bath, Manners Street	11	0	0
Do., for *W & O*	3	3	0
Bedminster, for *W & O*	1	8	9
Bristol, for *Palestine*	2	12	6
Do., Cotham Grove, for *W & O*	5	3	6
Burnham, for *W & O*	1	5	4
Cheddar, for *W & O*	0	12	0
Crewkerne	2	13	2
Do., for *W & O*	0	7	6
Fivehead and Isle Abbots	0	17	9
Do., for *W & O*	0	10	0
Pill, for *W & O*	0	11	0
Stogumber, for *W & O*	0	10	0
Wincanton	0	10	0

STAFFORDSHIRE.

Bilston	0	15	0
Burslem, for *W & O*	0	14	0
Hanley, New Street	7	10	0
Do., for *W & O*	0	15	0
Newcastle-under-Lyne, for *W & O*	1	0	0
Wednesbury, for *W & O*	0	9	1
West Bromwich, for *W & O*	1	0	7
Wolverhampton, for *W & O*	2	15	8

SUFFOLK.

Hadleigh, for *W & O*	0	10	0
Ipswich, Turret-green, for *W & O*	5	0	0
Sudbury, for *W & O*	1	4	9

SURREY.

Dorman's Land	6	4	2
Do., for *Congo*	0	10	0
Do., for *China*	0	10	0
Dulwich, Lordship Lane	3	16	10
Guildford	15	0	0
Do., for *W & O*	1	5	0
Redhill	5	12	0
Do., for *W & O*	3	0	0
Surbiton Hill, for *W & O*	1	11	6
Sutton, for *W & O*	10	19	6
South Norwood, for *W & O*	1	16	0
Upper Norwood	3	3	0
Do., for *W & O*	4	5	0
West Norwood, Chatsworth Road	1	10	10
Do., for *W & O*	5	10	0
Do., Sunday School	7	8	9

SUSSEX.

Brighton, Queen Sq., for *W & O*	2	0	0
Portslade, for *W & O*	0	15	0
Shoreham, for *W & O*	0	17	0

WARWICKSHIRE.

Birmingham, on account, per Mr Thos. Adams, Treasurer	100	0	0
Do., for *W & O*	5	0	0
Do., Erdington, for *W & O*	0	18	6
Henley-in-Arden, for *W & O*	1	0	0
Leamington, Warwick Street, for *W & O*	3	3	0
Rugby, for *W & O*	1	4	0

WILTSHIRE.

Devizes, for *W & O*	3	0	0
Downton, for *W & O*	0	12	6
Imber, for *W & O*	0	5	6
Pewsey	0	4	6
Salisbury, for *W & O*	6	17	0
Trowbridge, Back St., for *W & O*	5	0	0

WORCESTERSHIRE.

Kidderminster	5	0	0
Do., for *Congo*	5	0	0
Redditch, for *W & O*	0	10	0
Westmancote, for *W & O*	0	9	0
Worcester	70	0	0

YORKSHIRE.

Armley, for *W & O*	0	15	0
Barnsley	15	5	2
Do., for *W & O*	1	9	8
Do., Juvenile	11	8	0
Batley, for *W & O*	0	11	4
Bedale	4	2	3
Bradford, Westgate, for *W & O*	7	10	0
Golcar, for *W & O*	1	0	0
Harrogate	2	17	3
Do., for *W & O*	5	1	0
Huddersfield, New North Road	16	15	3
Do., Primrose Hill Sunday School	7	4	10
Hull, South Street, for *W & O*	1	0	0
Hunslet, for *W & O*	16	6	5
Do., for *W & O*	1	11	0
Leeds, South Parade	75	2	0
Do., do., and Burley Road United, for *W & O*	14	7	0
Leeds, Blenheim Ch.	25	3	0
Do., Camp Rd., Juv.	21	15	10
Lockwood, for *W & O*	3	0	0
Long Preston, for *W & O*	0	10	0
Lindley Oakes, for *W & O*	1	0	0
Malton, for *W & O*	0	10	0
Meltham, for *W & O*	1	7	4
Middlesborough, Newport Road	48	0	0
Normanton	1	13	6
Rawdon Sun. Sch.	2	14	3
Salendine Nook, for *W & O*	4	0	0
Sheffield, Glossop Rd.	8	12	3
South Bank, for *W & O*	0	10	0
Staincliffe	0	9	0
Wakefield, for *W & O*	1	1	5

NORTH WALES.

CARNARVONSHIRE.

Llandudno, Tabernacle Sun. Sch., for *Congo*	0	10	0

DENBIGHSHIRE.

Fforddlas, for *W & O*	0	7	6
Wrexham, Chester St., for *W & O*	0	15	0

SOUTH WALES.

CARDIGANSHIRE.

Cardigan	15	0	0
Do., for *Italy*	1	0	0
Do., for *China*	2	10	0
Do., for *Africa*	2	10	0

GLAMORGANSHIRE.

Canton, Hope Ch., for *W & O*	5	0	0
Do., Sun. Sch.	6	8	3
Cardiff, St. Mary St.	6	14	8
Deri, Tabernacle, for *W & O*	0	8	2
Dowlais, Beulah	4	15	10
Gwaelodygarth, Salem	0	10	0
Swansea, Mt. Pleasant, for *Congo*	1	0	0
Treherbert, Libanus	7	18	10

MONMOUTHSHIRE.

Abergavenny, Bethany	0	6	0
Do., Frogmore St., for *W & O*	2	10	0
Newport, Alexandra Rd.	0	10	2
Do., Maindee, for *W & O*	1	3	0
Nash	2	19	6
Do., for *Congo*	0	11	0

PEMBROKESHIRE.

Honeyborough	9	2	0
Loveston	2	3	5
Pembroke Dock, Bethany	30	0	0
Do., Bush St.	22	9	0
Do., for *Congo*	1	0	0
Sardis	8	15	0

SCOTLAND.

Aberdeen	0	9	2
Do., Crown Terrace Sun. Sch.	17	18	10
Branderburgh, for *W & O*	0	9	8
Do., for *Congo*	1	0	0
Crieff, for *NP*	0	4	6
Cupar, Provost Wynd	9	0	0
Dundee, St. Enoch Sq., for *W & O*	1	2	0
Dunfermline, Halbeath Sun. Sch., for *Congo*	0	5	0
Edinburgh, for *Palestine*	1	0	0
Do., for *Mr and Mrs Wall*	26	0	0
Do., Bristo Place	0	18	0
Do., for *Congo*	1	2	0
Do., Dublin St., for *Palestine*	12	17	6
Galashiels	8	16	11
Do., for *W & O*	1	10	3
Glasgow, Adelaide Place, on account	15	0	0
Do., Queen's Park, for *Schools, India*	4	15	11
Kirkcaldy	2	2	2
Do., for *W & O*	2	10	3
Do., Sun. Sch., for *Mr Whitley, for support of Congo boy*	1	5	0
Leslie	2	17	9
Paisley, Victoria Place, for *W & O*	2	0	6
Do., for *boat for Kiramonday Ghose*	4	0	0
Rutherglen	0	5	0
Scarfskerry, for *W & O*	0	10	0
Selkirk, for *NP*	2	10	0
Stirling	0	7	6

CHANNEL ISLANDS.

JERSEY.

St. Heliers, Grove St., for *W & O*	1	15	3

FOREIGN.

NEW SOUTH WALES.

Bathurst, Rev E. Price	0	10	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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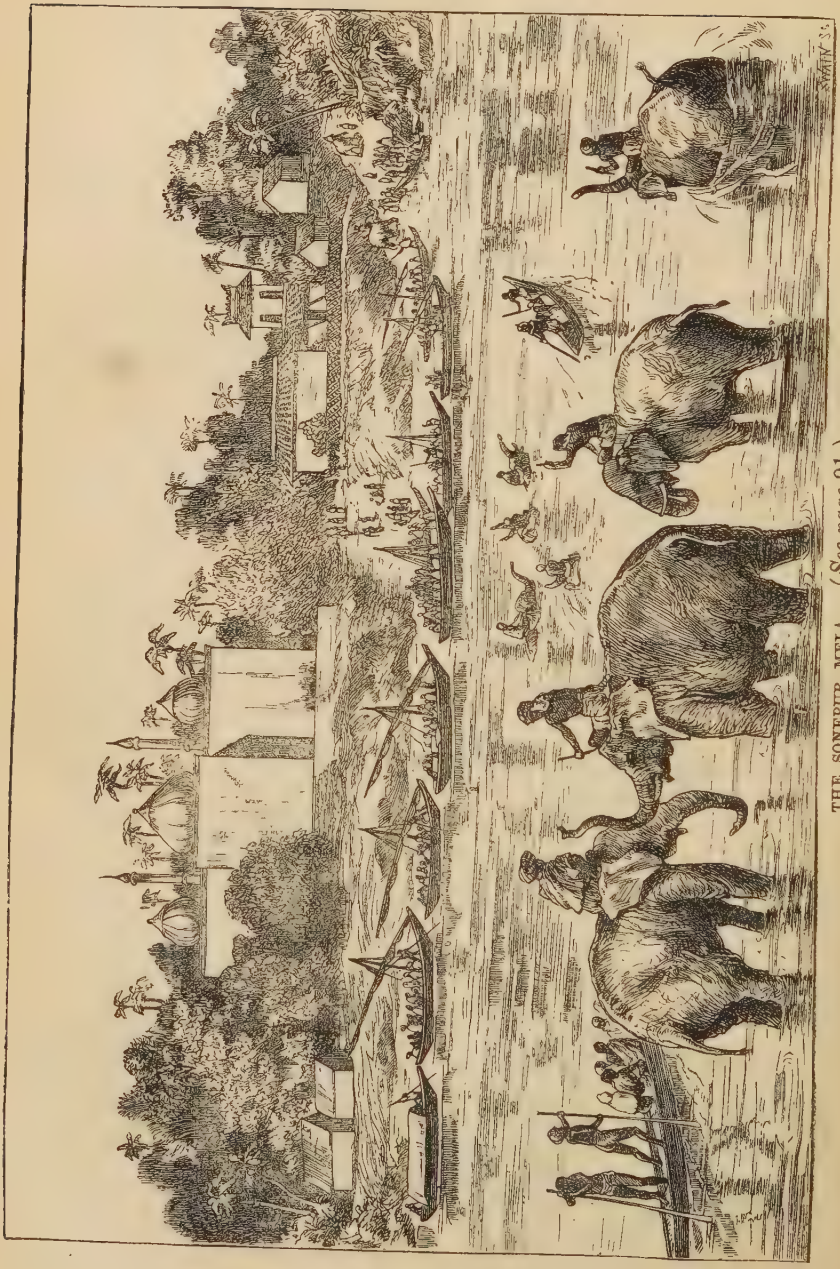


THE SONEPUR MELA.—(*See page 91.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CLOSE OF THE FINANCIAL YEAR.

WE very earnestly call the special attention of our friends to the close of the financial year of the Society on **the 31st of the current month.**

Last year, in consequence of Easter falling so late, the anniversary services were carried into May, and the books and accounts of the Society were kept open to a later date than usual. This year our anniversary services will all be held in April, and the accounts of the Mission must therefore be finally closed early in that month, in order to their being duly audited and presented to the constituency at the annual gatherings.

Will our friends please remember that in last month's Herald we reported an adverse balance against the Society of **£3,318** for the nine months ending the 31st of December last, and that, unless we receive large and numerous gifts during the current month, we shall close our accounts for the year with a large addition to the already heavy deficiency?

The cry on all hands is "**Reinforce**"; but the actual condition of the Society's exchequer seems at present to suggest "**Recall.**" Which shall it be? The reply rests with the churches and our friends.

The 1887 Anniversary Services.

YOUNG MEN'S MISSIONARY ASSOCIATION.

ANNUAL MEETING.

TUESDAY EVENING, APRIL 19TH.

Chairman: H. MASON BOMPAS, Esq., LL.D., Q.C.

Speakers: The Revs. R. P. ASHE, M.A., of Uganda, Central Africa; G. COUSINS, of Madagascar; F. D. WALDOCK, of Ceylon; and others.

THURSDAY, APRIL 21ST.

INTRODUCTORY PRAYER MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET.

Address by the Rev. EVAN EDWARDS, of Torquay.

MISSION SUNDAY, APRIL 24TH.

SERMONS IN THE VARIOUS CHAPELS OF THE METROPOLIS AND DISTRICT.

(For details, see HERALD for next month.)

TUESDAY MORNING, APRIL 26TH.

ANNUAL MEMBERS' MEETING

In the LIBRARY of the MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chairman: RICHARD WATSON, Esq., of Rochdale.

TUESDAY EVENING, APRIL 26TH.

ANNUAL PUBLIC MISSIONARY SOIREÉ

In the FREEMASONS' HOTEL, GREAT QUEEN STREET, HOLBORN.

Chairman: HERBERT H. C. COZENS HARDY, Esq., LL.D., Q.C., M.P.

Speakers: Revs. GEORGE GRENFELL, of the Congo River; R. F. HORTON, M.A., of Hampstead; and C. M. HARDY, B.A., of St. Albans.

WEDNESDAY MORNING, APRIL 27TH.

ZENANA MISSION BREAKFAST

In the CANNON STREET HOTEL.

Chairman: DONALD MATHESON, Esq., of London.

WEDNESDAY MORNING, APRIL 27TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL,

By the Rev. MARCUS DODS, D.D., LL.D., of Glasgow.

Wednesday Evening, April 27th.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

In Bloomsbury Chapel.

Chairman: John Marnham, Esq., J.P., of Boxmoor.

Speakers: Revs. G. H. Rouse, M.A., LL.B., of Calcutta; R. H. Roberts, B.A., of Notting Hill; and Evan Thomas, of Mare Street, Hackney.

Thursday Evening, April 28th.

ANNUAL PUBLIC MISSIONARY MEETING

In Exeter Hall.

Chairman: Sir Robert Phayre, K.C.B., K.C.S.I.

Speakers: Revs. James Baillie, of Bloomsbury, London; R. Wright Hay, of the West Coast of Africa; and T. Graham Tarn, of Cambridge.

Friday Morning, April 29th.

MISSIONARY BREAKFAST CONFERENCE

In Exeter Hall.

Chairman: W. R. Rickett, Esq., of Hampstead.

Introductory Paper by the Rev. J. B. Myers, Association Secretary, Baptist Missionary Society.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

Friday Evening, April 29th.

YOUNG PEOPLE'S MISSIONARY MEETING

In Exeter Hall.

Chairman: J. B. Mead, Esq., of New Cross.

Speakers: Revs. William Brock, of Hampstead; George Grenfell, of the Congo River; Frederick D. Waldock, of Ceylon; and Edward S. Summers, M.A., of Serampore College.

Cheering Tidings from the Congo Mission.

BY the last Congo mail the following letters from San Salvador were received. We are confident they will be read with thankful interest.

The Rev. Samuel Silvey, writing from San Salvador under date of January 4th, reports:—

"My dear Mr. Baynes,—Soon after our arrival here in December, Cameron, Graham, Phillips, and I talked the matter over, and decided

that a special effort should be made to bring the people here to decision for Christ. Our brethren Hartland, Weeks, and Cameron have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to the 19th of December. The previous week we had little meetings among ourselves to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining-room of the Mission-house. This room was so crowded that on Monday evening we moved into the old schoolroom. Before the end of the week the schoolroom became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held, over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the king's wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus.

"God has been very good to us this month, and we have all been kept in good health and able to enter thoroughly and heartily into the work.

"I am sure this will gladden your heart, as it has gladdened ours. We believe this blessing is an answer to our prayers and to the prayers of the churches. We thank God for it, and take courage for the future.

"I need hardly ask you to pray that we may be guided, directed, and upheld, and that the new converts may be kept faithful to their Lord and Master.

"Yours gratefully,

"SAMUEL SILVEY.

"A. H. Baynes, Esq."

The Rev. George Cameron, under date of January 5th, writes:—

"DEAR MR. BAYNES,—You will be pleased to hear that God in His great mercy is revealing Himself to precious souls in this place.

"At Mr. Silvey's suggestion, and after a week of prayer among ourselves, we held a special series of meetings from the 12th to the 19th of last month. Every morning a service was held for children, and every evening one for adults, besides occasional meetings with lads in the afternoon. All through the attendance was large, and the interest shown great.

"Extra meetings have been held every week since the close of the special services, and at these also the attendance and interest have been good. With the increased staff of men now here, these extra meetings will probably be continued. We have taken the names of over a hundred inquirers, including many of our lads, and are hopeful that many more will be added. Many of these we believe, have truly received the Lord Jesus Christ, and many more are honest seekers, who, we trust, will soon find Him. Many have brought their fetishes (horns, shells, &c.); others had discarded these things before.

"It has been very refreshing to meet these inquirers, especially some of the lads, whose greater knowledge of us (and of white man's Congo) helps them to speak their minds freely.

"Their difficulties—bad temper, inability to resist temptation, evil thoughts, &c.—show that sinners here are much the same as sinners at home. Involved in the common ruin, the 'common salvation' brought to guilty men by Jesus Christ is just what they need.

"The many friends who by their prayers and gifts have been helping the work here will rejoice with us in the blessing it has pleased God to give, and will continue to pray for still greater things.

"GEORGE CAMERON.

"A. H. Baynes, Esq."

Our recently arrived missionary, Mr. R. H. Carson Graham, writing on behalf of himself and Mr. Phillips, reports :—

"MY DEAR MR. BAYNES,—On behalf of Mr. Phillips and myself, I wish to send a few lines that you may know how we have got along since Mr. Phillips last wrote.

"Brother Silvey sends the news of the good work which has been going on here during the past few weeks. Truly we have had a great blessing, and there can be no doubt that a number of our lads, and of the townspeople, have truly believed in Christ and are living as His servants. We all feel greatly encouraged, and we have every reason to expect that in San Salvador we shall 'see greater things than these.' Our earnest prayer is that like results may follow the labours of all our brethren on the river stations.

"Mr. Phillips and I greatly rejoice that it has been our privilege to take part in the services here when they are being so greatly blessed.

"The whole of our stay in Africa has been very pleasant, but the time we have spent here has been exceedingly enjoyable. We feel now in a measure settled down, and are endeavouring to enter fully into the work.

"I had one fever while we were at Tunduwa, and Mr. Phillips had two but since our arrival in San Salvador I have had another. I am thankful to say that all four were simple fevers, without complications, and the brethren here think we are likely to get over our fevers easily.

"Yours gratefully,

"R. H. C. GRAHAM.

"A. H. Baynes, Esq."

The Regeneration of the World.

"Tell it out among the heathen that the Lord is King."—PSALM xcvi. 10.

WE call the special attention of our readers to a most eloquent and stirring missionary sermon from the above words, preached in Westminster Abbey on Sunday afternoon, the 6th of February, by the Rev. Canon F. W. Farrar, D.D., F.R.S., Archdeacon of Westminster, and fully reported in the *Christian World Pulpit* of February 9th.

The following extracts cannot fail to interest our readers:—

"THE GOSPEL.

"The Gospel is nothing more or less than the hidden meaning of the world. Without it the life of man is but as a tale told by an idiot—full of sound and fury, signifying nothing. But what is the strength, what is the essence of all that we call the Gospel? Not a pompous ceremonial, not an elaborately articulated and furiously anathematising theology, not an imposing and self-asserting hierarchy; the strength, the centre of the Gospel, is Christ—not a dead Christ, but a living Christ; not a sectarian Christ, but a universal Christ; not a Levitical Christ, but a spiritual Christ; not a far-off Christ, who, having died, has delegated His work to others, but Christ—a living presence, an abiding influence, an unerring example, an ever-present personality—Christ who willeth all men to be saved, and to come to a knowledge of the truth, and who giveth to all who seek Him, to all men, of every colour and race and caste and creed, free, immediate access to His own presence, which is the holy of holies within the veil—access as free, as immediate, as direct, as free from all human interferences and interpositions as He gave to the weeping harlot and to the greedy publican—a Christ who, having reconciled us to God by His incarnation and His cross, is with us, and may be in us, in every one of us, for evermore by the Spirit whom He hath given us. One thing, and one thing only, can regenerate the world; one thing only can do what a vulgar Mohammedanism and a dreary Buddhism and a Pharisaic formalism has not done and never can do; one thing only can make man believe in and achieve his lost ideal, and thereby re-enter his forfeited heritage—it is the support of, and the union with, the Divine personality. The flesh, the outside, the formalism, the organism, the hierarchy, the ceremonies—these profit nothing in themselves; it is the Spirit that quickeneth. There is no law of life apart from life. The Christ Himself had been no lawgiver unless He had given the life, too, with the law. Humanity without Christ in all the realms of heathendom has lost the fellowship of angels; it has adored devils for deities; it has reeled back into the abyss. Christ came to flash new light into its darkness, to thrill new life into this valley of dry bones; He came to re-teach to mankind what manhood is, and what is the meaning and possibility of truth and purity and justice; He came to save religion itself by perpetual inspirations, and the Church itself by constant resurrections, from putrefying into a dead heap of cherished illusions and outworn traditions. Without Christ and His Gospel the universe becomes an abhorrent riddle, and man, if in some respects a little better, yet in many a little worse, than the beasts that perish.

"AN APPEAL TO CHRISTIANS.

"Are you Christians? Do you believe this? If you believe that Christ came to brighten, for all mankind, the obliterated ideal of true manhood, and to found in this princedom of destruction the city of God; if you have ever felt the inestimable blessedness of possessing such a Friend, or been inspired and dilated by such hopes as those which He gives, must it not seem to you shameful selfishness if, hugging our own plank of safety amid the surges of the fiery deluge, we care nothing for the perishing nations of mankind? If Christ had never enjoined on us at all the duty of spreading His kingdom, could we

abstain from doing so without disgraceful remissness? How much more when He has laid upon us His last and His express command!

"THE DAYBREAK.

"During the long torpor of the Dark Ages the Church, with here and there a splendid exception, was all but dead to this glorious duty. It was with the bright and blissful Reformation that the thought of missions began to revive. The one Puritan King of England, Edward VI., urged on his navigators the sowing of Christianity as the chief object of foreign discovery; the first subscription ever given by any Englishman for missionary purposes was £100 given by the brilliant Sir Walter Raleigh for the propagation of Christianity by his Virginian colony; the first mission enterprise of Englishmen was started in 1649 by Oliver Cromwell; the strongest and most fruitful impulse to mission work came neither from bishops nor from Churchmen, but from a Baptist and a cobbler. His name was William Carey. Teaching a poor school, brooding over the map of the world which he pasted up for his geography lessons, and seeing how vast a part of the globe was covered by waste places, fertile in sorrow, exactly one hundred years ago he read, at a meeting of ministers, a paper on the duty of attempting to spread the Gospel among the heathen. At first, it awoke no echo. These ministers had nothing better to say to him than that his plan was highly preposterous, and that if God wished to convert the heathen He would do so of Himself. Such was the torpid assurance of stereotyped religionism. In their ignorance they had not even observed that God works by man; that, as part of His Divine government, He never does for man what can be, or ought to be done, by man. The knowledge of the world has never been poured upon it by revelation, but achieved by its own slow toil; its reformations have been wrought, not by stupendous interpositions, but by human martyrdoms. Every great movement of moral amelioration—and, among others, missions—came from the inflashing into human consciences of a fire which not even their blood could quench, and which, in the long run, is strong enough to burst through the hide-bound traditions of ceremonials and routine. So it was with the Moravians, who, hunted into forests and mountain caves, went forth heroically with the motto '*Vicit Agnus noster: eum sequimur*':—'Our Lamb has conquered; let us follow Him!' and who in ten years had planted the Rose of Sharon alike in the snows of Zembla and under tropical suns; so it was in America, where a humble monument near a secluded university tells how three poor students, writing their vows in cipher, because the whole Church was then opposed to them, first bound themselves to mission labour, and so first awakened the Western hemisphere to its duties to the world; so it was in England with the greatest works of modern days.

"COMMENCEMENT OF THE WORK.

"The work of education began in the obscure shop of John Pounds, a crippled shoemaker of Portsmouth; the work of modern missions began in the obscure shop of William Carey, a Baptist shoemaker at Kettering. One hundred years ago a shop-boy, of fifteen, carrying for his master a parcel of books, stopped for a moment to rest in yonder transept, and burst into tears to think his life would have to be spent in carrying those heavy books; the sight of

the statues of good and great men around him inspired him with fresh courage and cheerfulness, and he rose with a happier heart to go on his way. His name was William Marshman, and he grew up to join Carey, to become a famous man, to translate the Bible into twenty languages, to become in time the father-in-law of Sir Henry Havelock, who saved India for us. What a mighty work was done by that shoemaker and that bookseller's apprentice! Those who in that day sneered that England had sent a cobbler to convert the world were the direct lineal descendants of those who sneered in Palestine 2,000 years ago, 'Is not this the carpenter?' Take these two facts to the touchstone of history, and test them there—that missions have been begun by individual enthusiasm, and that, by God's conspicuous blessing, they have been a factor of immediate importance in the history of the world. What is the whole of Old Testament history since the Deluge but the outcome of the work of one missionary, the patriarch Abraham? What was Abraham but the father of missionaries to a world which had lapsed into abominable idolatries? What were Isaiah, Jeremiah, Daniel, Ezekiel, but missionaries, speaking now with words of quiet meekness, and now with words of fire to apostatising nations? What, in a new apocalypse, was John the Baptist but a torch to a church of Pharisees? Then, as the centre of all history, as its explanation and its hope, to whom the prophets had looked forward with serious yearning, came the Lord and King of missionaries, lifting the gate of the centuries off its hinges with His bleeding hand, inspiring all the future, fulfilling all the past. God was His own missionary then, and every true Christian has been God's missionary since. Then came the new dispensation, and the most heroic of its sons was Paul. The great Greek poet tells us how, from mountain-top to mountain-top, the fire-signals flashed announcing the fall of Troy. The Acts of the Apostles tell us how, by the hands of Paul, the kindling beacons flashed from city to city, and from land to land, the tidings of the redemption of mankind, till, from Jerusalem and Antioch and Ephesus, the courier flame leaped over the sea to burn in Philippi and Athens and Corinth and imperial Rome. At Athens only a convert or two were gained, amid universal jeers; yet a few short centuries afterwards the dreadful Acropolis had yielded her Parthenon to the humble Babe of Nazareth, and ere three centuries passed Rome had displaced her conquering eagles to place the chaplet on Him whom she had crucified as a malefactor.

"OUR MAIN HOPE.

"To the spirit which has led to missions I look as the main hope for our British rule and for our British religion. For our British rule because the Christian thought, the Christian tradition, the Christian society is the true secret of imperial thought and tradition and society for all mankind. And for British religion because it may be that the purer and simpler truths of a missionary Christianity—of Christianity in her simplest and most persuasive guise—will come back like a vernal breeze into the exotic luxuries of a more complex and pompous Christianity.

"For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making
Come silent flooding in the main.
And not by Eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly!—
But Westward, look! the land is bright."

"Cast thy Bread upon the Waters."

THE following interesting incident, reported by the Rev. J. Grieff, of Gya, cannot but cheer and encourage all lonely workers for the Master.

Mr. Grieff writes :—

"While at the Missionary Conference in Calcutta in November last, feeling rather disheartened about one and the other matter, the *Indian Baptist* was sent to me from Gya, in which I found an article which was marked by one of my family in several places for my comfort and encouragement.

"A Miss Andrews, from Lodiana, wrote :—'Three men—a religious teacher and two of his followers—were baptized the other day in this district under peculiarly interesting circumstances. Ahmed Shah, an evangelist of the American Mission here, was itinerating and went to a village, where a great wedding was celebrated, in order to preach to the crowds assembled.

"'He found about a thousand persons collected, and preached to them for some time. The three men above referred to were present and asked many questions, he supposed for opposition sake, but, however, he gladly replied to all the questions they asked.

"'The next day he preached again, and, when he had finished, the leader of the three stood up, took out a New Testament, and preached most earnestly for two hours. The three turned to Ahmed Shah and said, before the whole crowd, "Now will you baptize us?" He told Ahmed Shah that the New Testament he possessed had been given him many years before by the Baptist missionary at Gya; that he had studied it carefully, and taught it regularly to his 150 followers, of whom the two then present wished to be baptized with him. Ahmed Shah suggested that he should wait and receive further instruction, but he replied, "You have no right to detain me. When the eunuch was on the road, he said to Philip, What doth hinder that I should be baptized? and Philip baptized him at once." Whereupon Ahmed Shah examined the three men then and there, and being fully satisfied as to their sincerity and thorough knowledge of the New Testament, and of their firm trust in Jesus Christ, baptized them in the presence of the whole assembly of 2,000 heathen. When the simple ceremony was over the crowd inquired, "Is that all?" supposing that something should be given them to eat. "Yes," he replied, "that is all," and then proceeded to explain to the thousands present the nature of true faith and baptism.

"'The next day the three men said they must be going, and refused to be detained. One of them had a very ragged old blanket, with a hole for his head, his only covering. Ahmed Shah offered to give him his own, but he refused it saying, "Do not give me anything better, or perhaps I shall begin to covet and to beg. This is all I need. I have Christ, and that is far more than enough." And so they departed to preach the Gospel of Jesus Christ, without pay or reward, over a large district. Who can tell what the harvest shall be, and what golden

sheaves shall yet be his, whoever he may be, who gave that Testament seven years ago in the city of Gya?'"

Mr. Grieff adds:

"How refreshing to learn from such assurances that it is not by our own power or ability that souls are brought to Christ, but by the power of God's Almighty Word, through the influences and teachings of His Holy Spirit! And He accomplishes His gracious purposes and is to-day carrying on His glorious work. What hidden workings of our Heavenly Master will eternity reveal, and be the object of joy and praises of the redeemed throngs round about His throne in the ages to come!"

A Chinese Evangelist.

THE Rev. C. Spurgeon Medhurst, of Tsing Cheu Fu, sends the following interesting sketch:—

"DEAR MR. BAYNES,—The following is a short history of one of our evangelists. He is supported by the Mare Street Sunday-school, Hackney, and I send you this short sketch of his life, in the hope that the narrative may excite deeper interest in our native Christians and inquirers, and provoke more prayer in their behalf. Perhaps, also, the good example of our Hackney friends may incite other schools and churches to do likewise.

"CH'EN MAI.

"Ch'en Mai, though not a man of any education, has been very successful as a preacher, and his praise is in all the churches. He is a plain, unpretentious looking man, whom you would not consider capable of possessing any influence whatever; but his earnest spirit and warm, loving heart have gained him the confidence and esteem of all with whom he comes in contact. He has been a church member some four or five years, and, during the whole of that time, has been most indefatigable in preaching the Gospel. Before we employed him as a regular evangelist, he was quite as zealous in this work as he is now. Indeed, it was his extreme earnestness and success as a preacher that first directed our attention to him.

"PERSECUTION.

"When he first began to attend Christian worship, he suffered some persecution at the hands of his family. His father threatened to hamstring him if he persisted in going to worship In China parents possess absolute control over their children. But, ultimately, the old man himself became a Christian, and Ch'en Mai had the joy of seeing the lion transformed into a lamb.

"CHARGE FROM THE SUPPOSED DEAD.

"Some time after this Ch'en Mai's wife took sick and died; and, according to his own account, had been dead for some time, when she came to life again. 'Her heart was not at rest,' he says, 'she was afraid I should turn my back on Christianity and forsake our little boy; so she returned from the dead, solemnly charged me not to neglect going to worship, and to myself train up our son in the ways of God, not entrusting him to any one else's care.' Ch'en Mai believes he has received a commission to this effect from the other world, and, when told by himself

with all his native earnestness and fire, it is a somewhat impressive story. The Chinese say of anyone in a faint that they are dead, and this doubtless is the explanation of this brother's tale. Probably his wife fainted, and he concluded, like all his countrymen would have done, that she had died. However, she actually did die a little while after her solemn charge to her husband not to forsake the doctrine he had professed.

"Intense Zeal.

"After his wife's death, Ch'en Mai continued as earnestly as before to spread Christianity, although he had now the sole charge of his little two-year-old boy. He would frequently carry this child from his home to the city and back again (a distance of about forty li, or more than thirteen miles each way), because he had no one at home with whom he could conveniently leave him. The purpose of these visits to Tsing Cheu Fu was to procure Christian books and tracts to distribute among his heathen neighbours.

"Second Marriage.

"His zeal reached its climax when he married his second wife. This poor woman is blind. She was engaged to be married to another party, and had been actually removed to her future husband's home. But when they found that she was blind, his people were unwilling that the marriage should take place, and began to treat the poor girl with the utmost cruelty. They advised her to commit suicide, and left her without food and water for several days. Once she tried to poison herself, but drinking the wrong stuff, only succeeded in making herself very sick. Another time she hung herself, but the rope broke before she was dead. At last some of the church members became interested in her, and consulted Ch'en Mai about her. Having heard her story, he, after some consideration, asked, 'Is she a Christian?' 'No,' they said, 'but she is willing to become one.' 'Then,' replied he, 'I will marry her, and that will release her from her troubles.' And he did marry her. It was not long before she became a true Christian, and she is now working among her sisters with as much zeal as her husband does among the men. In telling me this story the other day he remarked, 'Oh! pastor, my wife is a woman who has had much trouble; but though her eyes are no good, her heart is warm.' Although unable to repress an inward smile at the good man's simplicity, I felt that there was a principle involved in this action of his well worthy of our imitation. It must not be forgotten what this self-sacrifice on the part of Ch'en Mai meant. He is a poor man, and it is no small thing for him to have a wife who is unable to mend his clothes or manage the house. I was anxious to find out for myself how he felt on these matters, so said to him, 'If your wife is blind she cannot help you at all?' 'I do not wish her to help me,' he answered. 'I help her. I put the food into her hands, when she wants to eat, and do anything else for her she requires.' He has also stated that having a blind wife is a help to him rather than a hindrance. He sometimes leads her by the hand to fairs, &c., when she talks to the women assembled there, telling them of the Saviour of the world. Guided by her husband, she often also intercepts and preaches to the devout women going to, or returning from, the temples. It is an extraordinary sight in China to see a man leading

his blind wife by the hand, and Ch'en Mai gets well laughed at for doing so. But he says, 'That does not matter. Not only does it enable her to preach, but it attracts attention to me and procures me an audience.'

"In this man's native village there are now about twenty inquirers, whereas, before his conversion, there were none. It is a good thing to talk to this evangelist, and I generally feel better for so doing. 'Verily, of such are the kingdom of God.'"

"C. S. MEDHURST.

"To A. H. Baynes, Esq."

The Magh Mala, Allahabad.

BY THE REV. J. EWEN, OF BENARES.

THE Mágh Mela at the Triveni, Allahabad, although purely religious, attracts sometimes, according to Dr. Hunter, at least 250,000 worshippers from all parts of the country. A vast concourse of people like this affords an opportunity of preaching the Gospel, of which the brethren in the North-West Provinces have ever availed themselves. It is just over; and, as usual, some of us were present. This year it was smaller than usual, if report speaks truly; but as it was, it presented an opportunity of preaching the Gospel which I should willingly travel hundreds of miles to enjoy. There may not have been more than half of the traditional number present, but there were far more than ten times the number of missionaries who were present could ever hope to reach. Nor must we regret a falling off in numbers, for, it seems to me, that is the result of all the Christian agencies now at work for the enlightenment of the people; and I sincerely trust that year by year may witness a further falling off in the number of the benighted ones.

I left Benares, accompanied by my preacher and colporteur, to assist our Allahabad brethren. We went by slow train, and reached Allahabad an hour and a half late. The train was crowded, while dense masses of pilgrims were left behind at every station. My companions *en route* were two Benares gentlemen of property, who have enjoyed all the educational advantages Government has to offer; but, I regret to say, they were as superstitious as the most benighted villagers in the train. They, too, were on their way to obtain the merit of bathing at the "King of Sacred Places." This is the title applied to the Triveni by Hindus. Here the three rivers—the Jumna, the Ganges, and the Sarasvati—mingle their waters. The first two mentioned are visible; the third, after flowing from the hills to the west of the Yanuma, loses itself in the sands of the desert, and

reappears, it is said, at Allahabad, oozing from one of the towers of the Fort. This junction is so very sacred that whosoever bathes in it is cleansed from all sin.

Saddening Sights.

The sight during the mela is very saddening. Entering from the city end, the road is lined by beggars whose state defies description. The first object which attracts our attention is the man who never sits down. Clothed in white vesture, his face smeared with whitewash so thick as to obliterate every trace of hair, he stands mutely appealing to the charity of the pilgrim crowd. Behind him a long, stout red pole is securely fixed in the ground, to which a piece of board, suspended by four stout ropes, is securely attached. The ropes pass under his arms so that he is able to lean his whole weight upon the board.

The next is a monstrosity. Seated upon a small carpet, one just recognises in a ball of flesh a faint likeness to humanity. There is an undeveloped head and face, two arms and legs, but little else. He is carried there to excite compassion, and, as every pice is thrown down, the arms revolve four times and then return to their natural position.

The third is a strong, able-bodied man, to all appearances in the very agonies of a death from cholera. The scene is horrible, but it appeals powerfully to the female sex, and secures him an immense income, if one may judge from the piles of pice.

The fourth is a group of four—a man, a woman, and two grown-up girls. The man is appealing to the passers to assist him in a matter of great moment to himself and interesting family. He is poor, so poor that he cannot give a dowry with the two daughters who sit by him, and without it, handsome as they are, no one will marry them. He is endeavouring to raise the sum so that his poverty may not mar their prospects. His appeal is liberally met. Heaps of pice surround them, while the passers-by shower it upon them more rapidly than the nimble, well-trained fingers of the young ladies can gather it together. Further along we come upon the

jogis, beings so grotesque that they are hardly human. I send you a sketch of two of them who had held up their arms so long that they were fixed and useless. In one case both arms had been held up for twenty years, in the other ten years.

Close by, in an enclosure of about 10 ft. by 10 ft., was an old Sáhdú, almost *in puris naturalibus*, grovelling in dust and ashes. Some peculiar sanctity attached to him and to the ashes in which he grovelled, for one after another the pilgrims came forward, pitched a pice upon the immense heap, and received in return as much of the ashes as he could lift between his thumb and two forefingers. It was a melancholy sight, but showed to what depth human credulity will go. Behind him were the various shrines.

It would be impossible to imagine anything more hideous than the various figures which were displayed upon them, and yet each had a heap of pice before it which must have amounted to many rupees.

UNITED ACTION.

Ours was not the only Mission represented in the mela. The Church Missionary Society and American Presbyterians were also hard at work. Near by the American Presbyterian tent the Araya Somáj preachers were hard at work preaching against Christianity and selling sceptical literature, which I refuse to advertise by naming. They worked hard to sell what they had, but they were not honest enough to sell with the several works the refutation of every argument against the Bible which they contained.

My first visit to the mela was on Tuesday morning. At 8 a.m. we

commenced work, and were cheered soon after by a Muttra Chaube (Brahmin), who had been a fakir for twenty years, coming forward and professing his faith in Christ. He had often heard of Jesus; indeed he had spent at one time three months with the late John Christian, of Monghyr. Hitherto, however, caste prejudices prevented him making an open profession of his faith in Christ. Passing through the mela he lighted upon our encampment, and came under the shámiáná to converse with us. We were all deeply interested in him, and felt that he was not far from the Kingdom of God. And so it proved, for, after a long conversation with our brother Romanath, he determined to take the final step. Romanath called me, and, in answer to a question I put to him, he said, "Do you feel drawn towards me, heart to heart? I leave all; and what have I to associate with if I do not receive your friendship? Will it be a life-long bond between us in Benares—a bond to be broken only by death?" I replied that he asked me to promise too much. I was a stranger in a stranger land, and many things might occur to call me back again to England. In that case he asked, "What should I do?" I could only reply, "Associate yourself with some other of our brethren in the North-West Provinces." "But I know not whether they will care for me or I for them. Then what should I do?" I could only reply that the future must be left with God; that He would be the same whatever changes might occur among men. He left the matter there, and commenced at once to argue with the Brahmins who came under the tent to ask questions. He was neither ashamed nor afraid to confess Christ; and, while the mela lasted, he continued to testify.

I cannot speak too highly of our brother Romanath, who, both on account of his life and his work, would be an honour to any mission. He seemed to reach the hearts of those who entered into private conversation with him, and succeeded in getting more than the Chaube just mentioned to confess their faith.

A Heathen Shrine.

Alli Ián, too, preached and sold books, till, from sheer exhaustion, he was obliged to desist. He required no prompting to begin, and was in no hurry to leave off; indeed we were obliged frequently to ask him to rest.

On Wednesday, during a lull in the preaching, accompanied by Mr. Martin, I followed the crowd to the Fort to see the object of attraction there. It was the underground temple. Descending a flight of six or eight steps we entered a long gallery, hot and suffocating from the number of castor-oil lamps which were burning. Proceeding, we passed a number of hideous idols rendered still more repulsive by the sickly light which fell upon them, and along passage after passage till we reached the famous banyan tree

which the Brahmins unblushingly assured us had been there for centuries and never decayed. I went behind and cut into the bark with my nail, but it was quite dry and brittle. Nor was it even the forked branch of a banyan. It was a dry forked branch of the pipal tree cut at the top and bottom, but so placed as to deceive the credulous Hindu. Before it was an idol, near which small sprigs appeared to be shooting out, but a coloured cloth was so arranged that while you saw the tops you could not see the point of union, and no Hindu was likely to challenge the truth of the Brahmins. I send

THE MUTTRA CHAUBE PREACHING.

you a sketch which will show you how cunningly the bottom is hidden and how sharply the tops are cut. The whole thing is a glaring imposture, but the greater the imposture the more firm the faith of the poor Hindu.

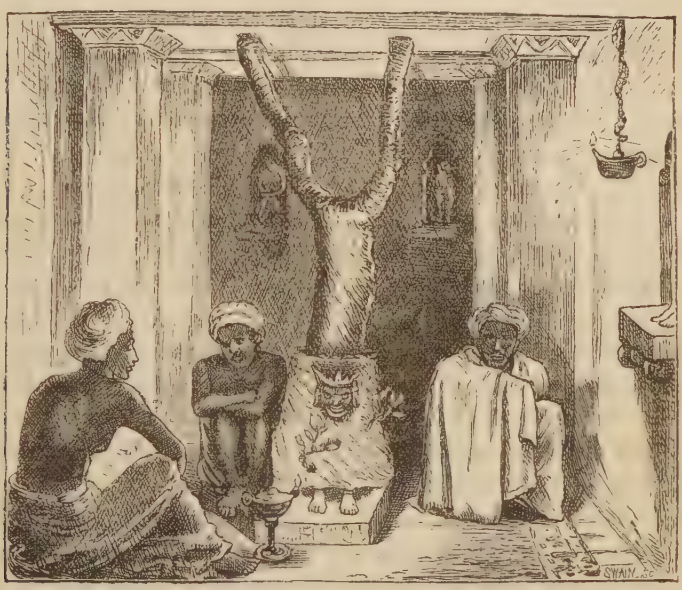
Immediately behind we were shown a dark hole about 2 ft. square, which the cunning Brahmin who acted as guide assured us was the way down to Patal, or the infernal regions. The simulated seriousness of the man imposes upon the thousands of pilgrims who implicitly believe his statements.

Thursday was the great day. We started early, but when we reached the banks of the river we met crowds on their way home again.

It was with the utmost difficulty we could get an audience together, for those who had bathed were in a hurry to be gone; while those who had not were all eagerness to wash away their sins. We found, too, that they were much worse to deal with.

I had just finished preaching when a Brahmin burst into the crowd and asked what dharm was. I saw his intention, and replied, "I have not been talking about dharm as you understand it, and am now selling Gospels." I went on selling without taking any further notice of him.

Finding his purpose defeated he turned to the people and said, "What are you fools listening to the Sahib for? he is a destroyer of the truth."



THE ALLAHABAD SHRINE.

It is over. Thousands have heard the Word of God, hundreds have carried it with them to the villages. We can now only leave it with Him, with the prayer that it may have free course and be glorified.

Benares. J. Ewen.

Sonepur Mela.

By Rev. G. J. Dann, of Allahabad.

I HAVE the pleasure of sending you enclosed a sketch taken by Mr. Ewen at the Sonepur Mela. Mr. Broadway asked him to sketch this for you, and laid upon me the duty of writing you an account of our work there this year. The river view is taken from our camp, showing an old masjid on the left bank of the Gandak River, at the head of the road leading up to Hajipur. The numerous elephants

which are brought for sale swim the river at this point, and a large number of the pilgrims cross in boats and land just about our camping-ground. The new temple of Hari Har Nath is the one in which pujá is now performed, the older one having been superseded by it.

THE START.

On Wednesday morning, November 3rd, Mr. Broadway, with Mr. Mitchell and myself, went over to the camp from Bankipore, to get the tents and all arrangements into thorough order in readiness for brethren Jordan, Ewen, Price, Greiff, and the native brethren who were expected to take part in the work. Our adventures were not quite so exciting as those of last year, but there were sufficient inconveniences attending the journey. Time-tables proved to be as unreliable and misleading this year as on previous occasions, and all of us had to spend the hottest parts of the day in the miserable apology for a veranda attached to the booking office on the river-bank at Paleza Ghát. Fortunately Mr. Broadway had taken the precaution of bringing a bottle of drinking-water with him, and we managed to subsist on that during the weary hours we had to spend on the glittering sand with a burning sun pouring down upon us. But even here we had opportunities of doing good. A poor traveller overcome by acute rheumatism had laid himself down in the sand—for aught he knew—to die, and a native policeman was stirring him up with his heavy stick and exhorting him to relieve the "premises" from the defilement of his beggarly presence. We interposed, ascertained the man's destitution and need, and provided him with his fare to his journey's end. This good example having been shown, some of the natives round about gave him a few pice for food, but very justly remarked that in his thin condition the poor fellow was neither in a fit state to travel nor to eat. My experiences of the previous year as to fever had made me careful to supply myself with plenty of needful medicines, and therefore I was able to administer a strong dose of "Dover's Powder." Before we got away we had the satisfaction of seeing the poor fellow able to take his seat in the train on his way to his destination. Thus we passed the weary hours conversing with the few people who happened to be waiting about the station. When, a few days subsequently, Mr. Greiff came over, he had a large company of fellow-travellers, and improved the time by preaching to them in crowds. Another incident of waiting at Paleza Ghát was that Mr. Ewen met there one of his former schoolboys who owed his good character and position, humanly speaking, entirely to the moral and intellectual training he had received at the Mission-school, and the young fellow was not slow to acknowledge Mr. Ewen as his benefactor.

Thus every good work bears fruit "after its kind," and happy are they who, like Mr. Ewen, "find it after many days." For two days after our arrival there was not much opportunity for preaching on the mela ground, as the people were busy fixing up their temporary sheds and laying out their wares waiting the arrival of visitors and pilgrims. While Mr. Broadway was completing his arrangements, Mr. Mitchell and I crossed to Hajipur, and had the pleasure of preaching two or three days to large congregations, the sale of books being also gratifying. By the end of the week, however, there was no need to go away from the mela; so dividing ourselves into parties of three or four we all sallied forth into different places to make known the message of Divine Love. Being pretty strong in numbers we were thus able to preach in four or more busy spots until the day became too hot, and again before sunset we had two hours' more good preaching. Mr. Mitchell's party usually occupied the space near the large temple; Mr. Broadway's the Nodu Bázár and an old favourite place, a well in the middle of the horse-fair; while Messrs Jordan, Price, and I usually went to a convenient corner under a large peepal tree, where dense crowds stayed to listen to our preaching.

Mixed Experiences.

Ours were motley congregations. Many were horsedealers, as mendacious and slippery as the semi-gipsy frequenters of Barnet Fair, and with the doubtful advantage of being Hindus and Muhammadans, and, therefore, able to lie and cheat without any troublesome conventional fears as to conscience and public opinion. On the other hand, many of the people were simple villagers—a far more unsophisticated and hopeful class. Here might be seen gentlemen's domestic servants, a few policemen, and, standing on the skirts of the crowd, listening with an air of protest and apology for such condescension, an educated Hindu or Muhammadan gentleman. And, driving down the bázár at full speed, with a syce running ahead to push the slow-moving pedestrians out of the way, came planters, officers, and ladies, staring with polite or scornful surprise at us as they scattered our congregations in alarm by turning the corners recklessly and sharply in true Anglo-Indian style. This reminds me that, on my journey to Bankipore, I had one of these gentlemen for a fellow-passenger. On learning that I was bound for Sonepur Mela, he said that I was a lucky fellow; it was not everybody who could get away to the Sonepur *Meet*. He added: "You're a fine sporting parson. Have you anything on ——?" naming a certain racehorse. I explained that it was extremely unlikely I should see or hear of any racing, as our business took us as far from the European camp as we could possibly go, the presence of our fellow-countrymen being

no aid to our work. When at last he comprehended that we actually went to preach to the natives his astonishment seemed to get the better of his language, for, with an oath, he declared that he never thought anybody was fool enough to preach to these stupid niggers; he thought missionaries taught schools or something of that sort. A native gentleman one day heard us singing at this spot one of Mr. John Christian's popular bhajans, and came to me in great delight, asking me to sell him the book, and offering any price I chose to fix. He went away the happy possessor of two hymn-books at one and two pice respectively. "Why," he said, "you padrí sáhibs have quite become Hindus; you write and sing like ourselves." I told him that such was our duty and privilege—to become all things to all men if by any means we may gain some. He said he had thought Europeans would never win India, as they were not gifted with the fine imagination of Oriental peoples. I advised him to read our Scriptures, especially the discourses of our Lord and the Psalms of David. He thanked me politely, and went away, reading from his newly-purchased volumes as he went. All our adventures were not so pleasant. One day we found that the people had occupied our corner with horses for sale, and the hind heels of young horses are by no means pleasant neighbours to one's head and limbs while preaching. When we made the men shift off our ground a few yards away they, out of revenge, built a large fire of sticks and cow-dung cakes, the smoke from which blew in the faces of the people and dispersed our congregations. Fortunately for us the policemen at the station hard-by were possessed by a thirst for knowledge. We had given them some of our books, and they, seeing our situation, soon came, and quietly removed our persecutors to a distance. A mad elephant, however, is rather more awkward to deal with, and when, one day, one of these huge creatures broke loose and dashed along the bázár, both our congregation and Mr. Broadway's melted like snow before the sun, and it took us a long time to induce people to stand and listen to us once more.

HINDOO FAQIRS.

The faqírs were as usual in great force round our tent. It was amusing to see them sitting in their ashes and matted hair, and painted foreheads, reading the Ramáyan and the Bhagavadgita in Sanskrit, with heaps of brick-moulds and English iron girder plates belonging to the unfinished Gunduck bridge, serving them as a sort of bulwark to prevent the too close approach of the ceremonially unclean. (Physically nothing can be filthier than a Hindu Sádhu, or wandering saint, in his full costume of mud and ashes.) Thus civilisation breaks in upon these hoary systems, and the bridge, now within a year of completion, looked a good augury for the future. I was

amused also at seeing, in the big temple of Hari Har Nath, that the sacred *lingam* was dimly discernible in the darkness by the aid of Birmingham-made brass lamps filled with American mineral oil. An elephant took a fancy to walk over some of the Jogi's holy places one day. The men prostrated themselves before it, shouting "He thakur ji—he Gajráy" ("Hail, O Lord—Hail, elephant king")—the elephant being the vehicle of India. The night was made hideous by their horrid orgies as usual. As we told them, their gods must be deaf to need so much waking. One morning, at 3 a.m., Mr. Broadway and myself had to rush out and save a Brahman from being beaten to death by pilgrims. He had stolen a poor pilgrim woman's bundle with all her money, and was caught red-handed. As we went out he was crying, "Have mercy, I'm only a poor *cow*—only a poor Brahman"; but he was getting so well mauled that we had to rescue and deliver him over to the police, to get the punishment he deserved. I went one day and watched the Mahaut (or Abbot) of the neighbouring company of Sádhus "feeding the poor." Inside a carefully marked boundary were hundreds of Brahmans, able-bodied rascals all, living on the people's credulity. Two men with heavy sticks were abusing and driving away one here and there. I ascertained that these intruders were disqualified, not on account of caste, but because their particular incantation was slightly different from that of the people who were giving the food. Then before each man was spread a large piece of plaintain-leaf. Upon this a share from the huge cauldrons of boiled rice, dal, and chupatties and spices was placed; then came singing, "grace before meat." Standing in the centre, the Mahaut began to give in rapid succession the names of the various Hindu gods and goddesses, the whole crowd with one voice shouting "Jáy" (victory) after each name. A hundred or two of the best known having been invoked, the food disappeared with tremendous celerity. Where were the poor all this time? you may ask. Outside the charmed circle, with wistful, hungry eyes, sat the poor. My heart sickened as I saw on the one side these lazy, strong impostors feasting, while at my feet sat a poor orphan girl clad in a piece of rag, and imploringly holding out a rude wooden basin, if haply some guest should leave a handful to be fought for by dogs, and kites, and crows and—low castes! These fellows were ready enough to drive away men from their vicinity, but when a savage bull got among our tents and began to work havoc, they made a great fuss because we brought sticks and threatened to drive out the holy vehicle of Mahako by force.

Bathing.

On the 11th November, at 3 a.m., being full moon, I sallied forth to see the bathing commence. A gathering crowd of the devout was

hurrying along, threading their way through ranks of wearier travellers still lying in the dew on the bare ground, with their thin cotton cloths covering them from head to foot, each eager to arrive early at the junction of the Ganduk and Ganges, thence returning with a vessel of Ganges water and some flowers to pour it upon the obscene symbol of Shiva. At the temple, under the broad moonlight, up the crowds rushed, the unmannerly ones being admonished by a blow on the head from the long sticks of the policemen at the gate. (By-the-bye, these were Brahmans, and—tell it not in Gath!—their belts made of cow's leather!) Each man as he crossed the threshold flung some drops of water upon the lintel of the door, crying, "Victory to Hari Har Nath." In they rushed, and muttering their mantras they placed the flowers and poured their water on the lingam—paid their pice of course—and emerged from the door on the other side. Two of them could not agree on some point, and their holiness—acquired by this worship—did not prevent them from settling matters by the aid of heavy sticks and the foulest language of abuse. As soon as dawn appeared, I had the privilege of beginning the day's work. By the time I had read a couple of verses a crowd had gathered, and the crowds gathered all day long until nightfall, while in turns we preached to them, or disputed and reasoned with those who came behind for conversation. A somewhat thrilling incident occurred during the afternoon. A nearly naked faqír sprang upon the preaching-stand, and, interrupting the preacher, went on preaching against Hinduism, exposing its follies and contradictions, the false pretensions of its so-called saints, and exhorting the people to forsake idolatry and believe the testimony "of these men, for they have the truth, and it is proving its invincibility." All our efforts to detain the man were in vain, for he rushed away and was lost in the crowd. But more affecting still was another occurrence. Many years ago Mr. Bate baptized an accomplished Sanskrit pandit, Shri Duar. This man was afterwards induced to eat with his mother and she poisoned him, the result being that the man has been remittently insane ever since, and in his madness fled away. While Miám Masóh was preaching Shri Duar escaped out from the crowd and fell on his neck and kissed him. All attempts to detain him were futile, as he, too, disappeared; but our good brother is seeking his old friend still, in the hope that many a prayer may be answered, and this once so promising and humble convert may be brought back to the Master's feet "clothed and in his right mind." A Baniya, or merchant, living at a place about a day's journey from Dinapore, came and asked the jailor's question, "What must I do to be saved?" Simply, artlessly, and evidently sincerely the question was put, and you may guess with what joy it was answered. He sat for a

long time drinking in the good news, and acknowledging that he was quite convinced that Hinduism was a deceit and a falsehood. Mr. Price took his name and address, and will visit him at his home. As for personal incidents, they were as numerous as usual. One morning, just after Mr. Jordan had risen and dressed, a snake three feet long was killed in his tent. Despite the fact that cholera had broken out in the cattle mela, all our brethren were preserved from dangerous illness. Some of our native brethren were attacked with severe fevers, but having medicines with us, Mr. Broadway's medical skill was instrumental in bringing them up fit for work in time. By the blessing of God, I believe this year's work was better even than that of last year; more people even heard the Word, and the sale of books was encouraging. Not many of us, either native or European, could have preached another word by the time we had finished, for most of our voices gave out completely. But with a night's rest, strength for the day's work was always given.

On behalf of the missionary party at the mela, I have the pleasure to give you the united kind regards of us all.—Yours sincerely,

Geo. J. Dann.

To A. H. Baynes, Esq.

Work in the Delhi District.

THE Rev. Herbert J. Thomas, of Delhi, sends the following interesting report of work in the Delhi District:—

"Baptist Mission, Delhi.
"Nov. 23, 1886.

"My dear Mr. Baynes,—I have just returned from a short tour in our Northern District, and I have thought that one or two facts connected with it would be of interest to you as showing the present operations of our mission in the outlying villages.

"Hopeful Signs.

"Unmistakeable signs of the work of the Spirit in men's hearts, preparing them to receive the Word, were met continually. Last spring I preached in a large village named Sarauli, twelve miles from Delhi to a crowd of agriculturists. They listened with interest and pleasure to words the like of which they had never heard before. We went to this village on this last tour, and it was soon noised abroad that the sahib who came last cold season telling of a Saviour had come again, and the people crowded out. My companions and I preached and conversed a long time with them, and when about to leave they begged us to stay all day—several days; they would feed us and give us beds to lie on, and wanted to learn all they could of Jesus Christ. At the urgent request of a Zamindar we went into his house, and soon the court of his house was crowded with eager listeners, and the roofs covered with women. As we spoke again of our Saviour and His love, the people listened with manifest interest. One man, evidently a relative of our host and blind, with streaming eyes, drank in every word, and my heart smote me

as I left that place for not yielding to their request to remain longer. At a village called Barauli, one of my companions named Khush-hàl had preached a few months previously, and the chamars had listened with great delight and begged him to tell the Padri Sahib to come and teach them more. We put up for two days in Baraut, two miles from this village, and somehow the news got there of our arrival, and they sent an earnest message begging us to go to them. Barauli did not lie in our intended route, but when I heard Khush-hàl's story of the way they had received him, I at once determined to visit them. This I did the next morning, and all the chamars of the village gathered round to hear us. One especially, named Ramjas was deeply interested, and though only a poor chamar, begged us to eat something before we left, and when we said we should, was overjoyed, and soon had a humble but welcome meal of Indian corn chapàti, or pancake, 'mess of pottage,' and sour milk ready. On leaving, our host asked when we would be there again, and said he liked our words and would think over them, and that several of his neighbours were of the same mind. That evening this man, hearing we were to have a meeting amongst the chamars at Baraut, came over to hear us again, and when four days later I returned to Baraut after visiting neighbouring villages, he came again.

"SEED SPRINGING UP.

"At Baraut I had conversation with several 'mutalashis' or inquirers. One, a wealthy merchant, a Sarangi or Jain, is willing to be baptized provided he is not expected to eat with Christians. He first began to inquire after truth by being perplexed with something he read in a small Gospel he had bought in the bazaar. Another Sarangi of the same town, a municipal writer and impost collector, has for a long time been reading our books, and only the fear of man keeps him from being baptized. Another man in humbler life, named Gumam, with his wife, have renounced the faith of their fathers owing to the inability of priest or gurn, Sàd or Brahmin, Deui or Deota, to cure the woman of a long illness she had, but which soon left her upon their acting upon the advice of a Christian, and praying to God in Christ's name. Another man, a Sàd, or follower of a new sect called the 'Ghisa Panth,' having heard the story of the death of Christ for sin, and His resurrection, has boldly told his fellows that there is no one with such a claim to the title of Saviour as He who died as an atonement and yet is not dead but rose and lives; and at least one of his friends is following his example. Besides these there are several others in Barant seeking a Saviour, and looking for Him where alone He can be found, in the teachings of the Christians. Then going on further we had a happy time at Chhapranli. Here we have a young man named Loka, all alone, forty miles from us and from all Christian intercourse, except such as the humble and ignorant Christians who form our little church in Chhapranli can afford. Here the work, amidst much opposition is going on. The 'Mutalàshis,' or enquirers, are very numerous. We conversed with eighteen: of these we agreed to baptize three, but only one came the next day at the time appointed. Him I baptized in a pond outside the town. Afterwards we heard that the Zemindar for whom one of the accepted brethren works had

by force prevented him from coming to be baptized, and that the father of the third had forcibly kept him away.

"WHO WILL HELP?

"Before going on I wish very earnestly to ask you for help to build a school-house in this station. The Christians there—now eleven in number, with five in the neighbouring village of Nasauli, and four more in other villages close by—have again and again begged us to put up a house where they can meet together to worship, and where their sons can be taught. They have for years been petitioning and craving this boon, which only want of funds has prevented our granting long ago. As it is, we cannot hire even a room for them or for the school; and even the house which our teacher after great difficulty managed to secure to live in has to be given up at Christmas. The Chamars cannot, and the Hindus will not, help us. The Christians in the town and neighbourhood number twenty. There are at least fifteen enquirers, some quite ready for baptism, in Chhapranli itself, and as many more in Ritora and Toganah, near by. We can get land close to the town for almost nothing, or, at all events, for a very small sum; and if we have a school outside the Chamar bashi, not only Chamars, but Jabs and Baniyas, will gladly send their boys. The possession of a neat house in which to meet will give our poor persecuted brethren there a status most desirable for them to have, and will enable us to extend our work in their midst. As it is, we cannot find a room large enough for all our small constituency of Christians and enquirers to meet in.

"CANNOT LONGER DELAY.

"I have long wanted to build a meeting-house there, but have dreaded asking your sanction, knowing how pressed you are on all sides for means to carry on the widely extending operations of the Mission; but I cannot refrain from laying the case of Chhapranli before you now. I anticipate the teachers' house and meeting-room will cost from 250 to 300 rupees. I am sure our Bloomsbury friends will gladly make efforts to help us. The reason why I refer to Bloomsbury is the great interest our friends there take in our work. Mr. Walter Benham corresponds with me regularly, enquires most kindly into our work and plans, sympathises and congratulates, and keeps up a periodical touch with us which we prize most highly. There are many other Sunday-schools, &c., which contribute to the Delhi Mission, but none of them ever write us, and I personally know not one of them. Dear Mr. Baynes, do try and help us in this matter.

"A NATIVE EVANGELIST

"And now to revert to my earlier point. Although I have not alluded to anything like all the instances we met with of 'enquirers' and awakened consciences, I think I have said enough to show the necessity—the urgent necessity—for my appointing a native brother to work as an evangelist in our Northern District. He will not be a school teacher, or school visitor, but an evangelist. There are Christians baptized by us in out-of-the-way places we at most can only visit once a year, and to minister to whose spiritual needs we, under present arrangements, can send no one. We must feed these scattered and starving sheep. We are responsible for them. I have therefore determined to appoint our good and zealous brother Khush-hal, who shall spend two or

three weeks each month in visiting these villages where Christians reside, teaching, comforting, and exhorting them, and administering the Lord's Supper; and also go from village to village, finding out those whom the Lord has touched, and periodically visiting them to water the seed sown. Loui, Barant, Chhapranli, Nasauli, Shaikhpura, Rajhar, Basli—in all these places are Christians, nearly forty in number, and no shepherd except the young man Loka, at Chhapranli, who, because he is a schoolmaster, can very seldom get away to visit other places.

"THE NORTH DISTRICT.

"I have hitherto only spoken of the Northern District. In the South the need for a good evangelist is great, and the harm done through our not having one, far more painful. In Faridabad, Palwal, Mahranli, Safdar Jang, and Aliganj, we have stations and resident teachers, but their work suffers greatly through our inability to properly supervise it. In Palwal our good brother Mohan Das has laboured well, but his very success has broken up his school. So many of his boys have, with the consent of their parents, come into our boarding school, that the Chamar community has become frightened, and unanimously resolved to stop the work, and now not a boy will come to school. Thus released, Mohan Das has sought work amongst other classes — sells books to the Baniyas, converses with them, goes into neighbouring villages, &c.; and so beneficial is this change to him, and I believe to the cause we have at heart, I have not withdrawn him from Palwal. Besides the villages and towns named in this South District, where we have regular work, there are Christians scattered about in many other places more or less remote—in Mohammadpur, Souper, Shahpur, Tirglukabad, &c. Some of these brethren I have only been able to visit once since I took up work three years ago. Besides this, we have continual indications that the preaching of the Word by Mr. Smith for so many years in these villages, and later by us and our brethren, is bearing fruit, that we are almost commanded, as it seems to me, to appoint an evangelist for this district too.

"Regarding my last statement as to the budding forth of seed sown long ago, I may mention that while I was out in the district last, three or four men came into the city seeking me, to inquire more fully the way of life; last week another came in from a village six miles distant, and this week came again, bringing a companion like-minded with himself.

"CHEERING INCIDENT.

"You will be interested, perhaps, to receive the following for the HERALD, as showing how God's Spirit works in men's hearts, where we are apt to think only delusion reigns. At Nasauli is a man named Jiram, the father of one who was baptized about five years ago, but himself a Sad, or follower of a most absurd delusion, known as the Ghisa Panth. A man of the name of Ghisa, living in the town of Kekrah, sixteen miles away, has declared himself to be the Incarnation of God, come to abolish idolatry by leading all men to worship himself. Thousands of deluded people annually visit and worship this man, who absolutely offers no proof whatever in support of his blasphemous claim. Jiram is one of his followers, and earnestly withstood our preaching. From his opposition I imagined him to be a fanatical enemy of the Gospel,

though from the first I was rather drawn to the man by his manifest sincerity. He entertained us for the night, giving us of his best, and putting us up in his own house. We had a prolonged conversation with him, lasting far into the night, and he seemed especially struck with remarks made by us on the necessity of an atonement for sin which the Ghisa Panth does not supply. While talking with him, I felt I was talking to a devout man, who, but for the misfortune of never having heard the Truth, would never have believed in a lie; and yet I was not prepared for such a manifestation of misguided sincerity, and genuine seeking after God, as was revealed before we had finished for the night. At the close of our conversation, Jiram stood up to repeat his evening prayer, which was something as follows: 'Oh, Almighty God, Great King! Oh, Almighty God, Great King! Oh, Great Saviour of all the devout! Oh, Great King and Saviour, revealed to us by all thy servants!—Oh, Almighty God, whosoever Thou art, who art the Saviour of all devout men, who has been revealed to us by the Padri Sahib'—alluding to me—'by the Padri Bernard Sahib'—who, five years before, had for the first time preached Jesus in his hearing—'by Ghisa, by Kahir'—a Hindu Reformer—'by the Hindus, by the Mussalmans, by all devout men! Oh, Great King, I adore Thee!' I was amazed and confounded by this prayer; and asked him what he meant by it. He replied, 'God alone is the Author of Goodness, and all who have any got it from God, and they are the ones to reveal God!' What could I do, but telling him the story of the altar reared in Athens to 'the Unknown God,' assert that God had sent me to tell him more fully than any other had yet told him of 'Him whom he was ignorantly worshipping.' That man taught me a lesson. If the filthy rubbish of the Ghisa Panth can cover such a gem of truth, where is the heart in which we may not expect to find some good thing?

"HARVEST TIME.

"Coming nearer home, it will be a joy to you to hear that the harvest of past years of faithful sowing is being reaped now. Last month our good brother Ibrahim, pastor of the church in the suburb of Subzi Mundi, baptized three men and one woman as members of his church and one man who had been accepted by our Central Church. Among these were a man and wife, and a father and son. Last Sunday we had a happy time at Shahdara. Khusi Ram the pastor, baptized five men and one girl as members of his own church, and five men accepted by the Central Church who went out there to receive the ordinance, our own chapel being under repair. Of these eleven, three were children of Christians two were father and son, and one was a Mussalman. This last has been twelve years or more seeking a peace his religion could not supply. He has sought it amongst the most learned and devout of his own people, but found it not, for years he learned from a Hindu ascetic who having adjured idolatry and worldliness worshipped only the True God, this he found helpful but something was lacking. Three years ago I first met him, and spoke of Christ the Saviour as well as God the Father. He read some books and gospels I gave him. Then he went to the great Roman Catholic Mission at Sirdhana, where he stayed several months; but ultimately left

them in disgust, and returned to us in Delhi; gradually his mind opened to the truth and he gladly received it. He was baptized with humble chamars and by a native brother's hand on Sunday, and made not the slightest remonstrance. After his baptism I spoke to him, and he said: 'Oh, sir, this has been a happy day!' If it was for him, I am sure it was for me, and for us all. Mr. Guyton, Miss Neave, Mrs. Crudgington and my wife all went down to the service, and a really blessed time we had.

"HERBERT J. THOMAS.

"Delhi."

The Lord Loveth a Cheerful Giver.

THE Committee very thankfully acknowledge the receipt of a carved ivory card case from a lady at Liverpool, per the Rev. R. Richard; a set of studs from a friend at Evesham for Mission work in Tipperah; an American organ for Mr. White, of Tokio, Japan, for village work, from Miss E. Constance Kemp, of Beechwood, Rochdale; £4 from the Oxford Reading-room Club, London Road, Hemel Hempstead, by Miss M. Marnham, of Boxmoor; £25 15s. 6d. for the Congo Mission, from Nassau, Bahamas, by the Rev. Danl. Wilshire, who writes: "From my own knowledge, these contributions represent as much real self-denial as I have ever seen exercised anywhere"; £5 from Major H. Conran, R.A., who writes: "Perhaps it will interest you to learn, that having lent a copy of the MISSIONARY HERALD to a young man, his father took it up—a very careless man—and read it with deep interest. Without knowing this, I visited the house, and had serious talk with him. He afterwards assured me that he was saved through reading the HERALD, and his son confirms the fact, and from the man's general character I can fully trust his word. His wife professes to be a converted woman also." £5 from "A. M.," who writes:—"I noticed in the current Missionary Record the great deficiency in the funds of the Society this year. The thought came into my mind that if some one in each congregation would give, say £5, apart from the usual contributions or collections, it would amount to a sum which would go a long way to meet the deficiency. It could be no burden, as there must in every congregation be one who could give that sum without missing it;" a silver bracelet from a "Girl at School," who writes:—"I read the HERALD with increasing delight, and feel I must give something I value for the Saviour's cause;" a silver pencil case from "A Governess" who cannot send money, as she has to entirely support her blind mother by her own salary, so she sends the only valuable thing she has for the Congo Mission; a pair of gold earrings from one "who cannot endure to wear such things while they may be sold, and help to send the light of life into the dark regions beyond." £6 from Canterbury, proceeds of a sale by the pupils of Mrs. Harvey's school. The Committee are also most grateful for the following welcome and timely gifts: Mr. T. S. Child, for India, £100; Mr. W. Johnson, Fulbourn, £50; "M. J. S.," £25; "T. T. R.," £20; "G. W. R.," £20 9s. 10d.; Mrs. Adams, per Rev. J. T. Wigner, for China and Congo, £10; Weston-super-Mare, for Debt, £31 12s.; Mr. Charles Finch Foster, Cambridge, £100.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th February:—Two cases, containing numerous useful articles, for Mr. C. H. Richardson, Bakundu, West Africa, from the Metropolitan Tabernacle Sunday-school; a parcel of clothing for the Congo Mission, from the Young Ladies' Missionary Working Party, Harborne Chapel, Birmingham; a parcel of clothing for Mrs. Grenfell, Stanley Pool, from the Girls' Missionary Working Party, Hendon Baptist Sunday-school; and a large medicine chest from Mr. H. Humphry, Dartmouth.

In connection with the gift from Birmingham, we gladly insert the following note which accompanied it:—"The young ladies of Harborne Chapel, Birmingham, for the last two years have been holding monthly meetings and working for the Congo Mission. They have made garments to the value of £11, part of which were sold at a sale of work, and the rest have been forwarded to Mr. Baynes to be sent to the Congo Mission. The meetings have been most enjoyable, and the young people have taken great pleasure in the work which they have done."

Recent Intelligence.

WE again desire to call the attention of our readers to the following resolution of the Committee, brought forward by Sir S. Morton Peto, Bart., viz.:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical dispatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence, it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our friends. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Already we have received several responses, and have arranged with friends in different parts of the country to place themselves in direct communication with brethren on the field. We earnestly plead for further offers of help in this direction. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London.

The following appeal is extracted from the last number of *Medical Missions at Home and Abroad*:—"The Congo.—A Medical Missionary Wanted.—In our last issue we noticed briefly the enforced return of Dr. Seright from the Congo mission-field. The Baptist Missionary Society is earnestly desirous to

find some duly-qualified medical man to take his place. The provisions made for a medical missionary are, we are assured, very fair, and the Committee of the Society is ready to receive applications at once. We trust that so fine a field for missionary labour as the Congo offers to Christian medical men may speedily be occupied. The privilege of taking part in laying good and sure foundations for a Christian community, which is to fill that immense region, is one which ought powerfully to attract our younger men. Rightly regarded, it should be coveted by noble hearts as one of the prizes of the profession. What post at home will compare with it for real importance and far-reaching influence? Wealth certainly it will not bring; whereas toil and hardship, with some of the rarest spiritual joys, may as surely be looked for. What then? Are our young Christian doctors going to admit to their own hearts that, in these days when their Lord is summoning every talent to this great service of winning the world for Him, they shrink from a calling which so intimately concerns the planting and forming and moulding of infant Christian peoples because it involves a life of hardness as good soldiers of Jesus Christ? We would urge our brethren to look at this whole subject very earnestly. In these days the responsibility laid on every young Christian medical man to choose very carefully his life-sphere is far greater than ever before in the history of our profession. Not for the Congo Mission only, but all round the heathen world, Christian doctors are wanted. If ever the Master called, He is calling now to His servants to fulfil His great commission. We trust that this important position on the Congo may be speedily filled."

The notice referred to in this extract is to the following effect:—"With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical men*, for a limited term of service, under certain special and well-defined conditions; such professional men being, of course, Christians, in full sympathy with Christian missions, and ready, to the full extent of their opportunity, to engage in mission work. Detailed particulars can be secured on application to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, London, E.C."

Mr. E. C. Smyth, of Rawdon College and the Leeds School of Medicine, having completed his medical and surgical studies, has been designated by the Committee for mission work in the Shantung district of North China. Mr. Smyth anticipates leaving England for China on the 10th inst., in the P. & O. Company's mail steamer *Mirzapore*.

Mr. Andrew Sims, late of the Ceylon Mission, has resigned his connection with the Society.

At the last meeting of the Committee, Mr. J. G. Brown, of the Pastors' College, was accepted for mission work on the Congo River. Previous, however, to his departure, he will have the benefit of a short course of medical and surgical study at University College Hospital.

The Committee also accepted the offer of Mr. Frank Harmon for mission work in the Shantung district of North China. Mr. Harmon has been associated for the last three years with the Bible work of the British and Foreign Bible Society in Manchuria, where he has rendered faithful and efficient service.

Contributions

From 16th January to 12th February, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Agombar, Miss M. A...	0	10	0
A. W. H.	0	10	0
Braden, Rev J. T.	1	1	0
Chapman, Mr Jno.....	3	3	0
Cockbill, Miss M., Torquay.....	0	10	0
Couran, Major H.	5	0	0
Crewdson, Mr W., for *Congo*	0	10	0
Crudgington, Miss F.E.	1	4	0
Dowson, Mr J.....	2	2	0
Edmonds, Mr J. W.....	1	11	6
Edwards, Mr W. D., for *Congo*	0	10	6
E. G., Hertfordshire ...	2	0	0
Frean, Mr	2	2	0
Fowler, Misses, for *W & O*	1	0	0
Do., for *Congo*.....	5	0	0
Do., for *Mr Wall* ...	1	0	0
Do., for *China*	4	10	0
H. H. K.....	1	0	0
Hayter, Mr Harrison...	2	2	0
Haynes, Messrs R. & S.	0	14	0
Hudson, Mr H., Upton-on-Severn	1	6	0
Irish, Mr F.	2	2	0
Jones, Rev Edward, Merthyr	0	10	6
L. C. H.	0	10	0
Lloyd, Mr G. A.	1	1	0
Morris, Rev R. & Mrs..	1	10	0
Nicholson, Mr P. E. ...	1	0	0
Noel, Rev Horace	5	0	0
Parry, Mr & Mrs J. C...	3	0	0
Poole, Miss	0	12	6
Do., for *China*	0	10	0
Do., for *Congo*.....	0	10	0
Do., for *Rome*	0	10	0
Pullar, Mr Lawrence...	2	2	0
Rennard, Miss H.....	1	0	0
Sargent, Mr E. G.	1	1	0
Saunders, Mr W., Ramsey (2 yrs.)	1	0	0
Self, Mr W.	1	1	0
Sharpe, Mrs, Thrapston, for *Congo*	1	1	0
S. T.....	1	1	0
Do., for *Africa*	1	1	0
Stephen, Mrs, Mollington	1	0	0
Tatton, Mrs E., for *Congo*	0	10	0
Tritton, Mr J. (monthly)	12	10	0
Walker, Mrs E.	2	2	0
Walker, Miss.....	1	1	0
Watkins, Mr B.	5	0	0
Welch, Mrs Kemp	2	10	0
Whitchurch, Miss	2	10	0
Wicks, Mr Thos.	1	0	0
Wilkinson, Mrs, Sabden	3	0	0
York, Miss, for *Congo* Under 10s.	0	15	0
	0	7	6

DONATIONS.

Blackwell, Misses A. and M., for *N P*	1	4	1
Child, Mr T. S., for *India*	100	0	0
Goodman, Mr T., Southampton (family box)	0	16	0
G. W. R.....	20	9	10
Halsey, Miss A. (box), for *Congo*	0	11	3
Harling, Miss E. A., for *Debt*	1	0	0
"In Memoriam, Miss Emma Bickham, Manchester," for *Congo*..	7	13	0
Kemp, Miss Constance, for *Harmonium for Mr White, Japan* ...	15	0	0
L. E. P.	1	0	0
M. J. S.	25	0	0
"One who prays for Africa," for *Congo*...	2	0	0
"Pennies, for the *Congo*"	1	10	0
Porter, Mrs, Leicester, for *W & O*	1	0	0
Rooke, Rev T. G., LL.B., for *Debt*	10	0	0
Sampson, Mr B. H., for *Congo*	1	14	
Self, Mr W., for *Debt*..	1	1	
"She whom Thou lovest," for *Congo* ...	0	10	6
Smith, Mr J. A.	1	0	0
T. T. R.	20	0	0
Y.M.M.A., 18, Wood St.	5	0	0

LONDON AND MIDDLESEX.

Abbey Rd., St. John's Wood	22	17	6
Do., for *W & O*.....	8	16	0
Acton, for *W & O*.....	2	6	8
Do., Juvenile	1	13	5
Arthur St., Camberwell Gate	1	3	0
Battersea Park, for *W & O*.....	1	1	0
Bermondsey, Drummond Road	6	18	5
Bloomsbury Ch.	57	8	3
Do., for *W & O*.....	18	11	7
Boro' Road, Sun. Even. Sch.	0	14	4
Brixton, Kenyon Ch., for *W & O*	5	0	0
Do., St. Ann's Rd., Sun. Sch.	0	12	0
Camberwell, Cottage Green, for *W & O*..	1	1	0
Do., Mansion House Ch.	0	8	0
Carter Street, S. Sch.	1	0	0
Chiswick, Sun. Sch. ...	0	13	4
Charles St., Camberwell New Road, Juvenile	2	4	0
Crouch Hill, for *W & O*	3	0	0
Dalston Junction.....	15	9	2
Do., for *W & O*.....	5	0	0
Deptford, Octavius St.	0	10	6
Enfield.....	10	9	0
Do., for *W & O*	1	13	6
Do., for *Congo*	1	0	0
Do., for *support of Congo boy*	1	5	0
Globe Rd. Tabernacle, Sun. Sch.	1	1	0
Hackney, Mare Street	20	3	6
Hammersmith, West End, for *W & O*	5	0	0
Hampstead, for *W & O*	14	1	1
Harlington, for *W & O*	1	10	0
Harrow, for *India*	2	0	0
Do., for *Congo*.....	2	0	0
Hendon	35	19	6
Islington, Cross Street	7	12	2
Do., Sun. Sch.	8	6	5
Kensington, Hornton Street, for *W & O* ...	1	1	0
Maze Pond, for *W & O*	8	10	0
New Southgate, for *W & O*.....	2	1	0
Notting Hill, Ladbroke Grove, for *W & O* ...	5	16	6
Romney St., for *W & O*	0	5	0
Shoreditch Tabernacle	10	0	0
Do., for *W & O*.....	10	0	0
Stockwell	20	11	6
Do., for *W & O*.....	4	0	0
Do., for *Congo*	0	16	8
Stoke Newington, Bouverie Rd., Sun. Sch.	1	17	6
Do., Devonshire Sq. Ch.	3	19	6
Do., Y.M.M.A., for *Barisal Sch*.....	6	0	0
Stratford Grove, S. Sch.	10	0	6
Do., Major Rd., S. Sch.	1	14	0
Upper Holloway, for *W & O*.....	15	8	5
Walworth Road Ch., Y.M.C.A., for *Mr Jordan* (additional)	0	5	0
Do., Ebenezer S. Sch., per Y.M.M.A.	6	4	2
Wood Green, for *W & O*	4	0	0

BEDFORDSHIRE.

Bedford, Mill Street ...	10	0	0
Do., for *W & O*.....	3	0	0
Cotton End	0	3	5
Riseley, for *W & O* ...	0	12	0
Stevington, for *W & O*	0	4	0

BERKSHIRE.

Beech Hill, for *W & O*	0	6	3
Do., for *N P*.....	1	14	4
Maidenhead, for *W & O*	1	2	0
Do., for *support of Congo boy under Mr Davies*.....	5	0	0
Reading, King's Road	10	0	0
Do., for *W & O*.....	16	5	1
Do., Silver Street, for *W & O*.....	0	3	6
Sunningdale, for *N P*	0	5	0
Windsor, for *W & O* ...	2	4	8
Wokingham, for *W & O*	5	0	0

BUCKINGHAMSHIRE.

Cuddington	0	5	0
Do., for *N P*	0	5	3
Haddenham, for *W & O*	0	10	6
Long Crendon, for *N P*	0	3	6
Stony Stratford, S. Sch.	0	10	0
Towersey, for *W & O*...	0	4	6
Wraysbury, for *W & O* (1886)	1	3	2
Do., for do. (1887) ...	1	5	0

CAMBRIDGESHIRE.

Cambridge, St. Andrew's Street, for *India*...	1	0	0
Do., for *China*	1	0	0
Do., for *Africa*	1	0	0
Do., for *Japan*.....	1	0	0
Do., for *Italy*	1	0	0
Cherryhinton, S. Sch., for *N P*	0	8	2
Chesterton, for *W & O*	0	10	0
Do., for *Congo*.....	0	3	0
Grantchester, for *N P*	1	0	0
Prickwillow	0	13	10
Do., for *W & O*.....	0	5	0

Soham	5	13	0
North-East Cambs.—			
Mildenhall	7	8	0
Do., for *W & O*	0	13	6
	8	1	6
Less expenses N.E. Cambs. Aux.	1	2	0
	6	19	6

CHESHIRE.

Birkenhead, Cathcart Street, for *W & O*	0	15	4
Do., Sun. Sch.	2	2	0
Chester, Hamilton Place	1	10	0
Do., Grosvenor Park	13	3	4
Do., do., for *N P*	8	3	2
Stalybridge, for *W & O*	0	10	0
Stockport, for *W & O*	1	5	0

CORNWALL.

Helston	7	12	9

DERBYSHIRE.

Clay Cross, for *W & O*	0	7	0

DEVONSHIRE.

Brixham, for *W & O*	0	10	0
Comb Martin, for *W & O*	0	8	0
Do., for *N P*	0	10	1
Devonport, Hope Ch., Sun. Sch.	2	0	0
Kentisbury, for *W & O*	0	4	0
Kingsbridge, for *W & O*	1	10	0
Paignton	7	17	7
Do., for *W & O*	0	13	0
Do., for *N P*	0	18	7
Torrington, for *N P*	1	3	0
Torquay	5	0	0
Do., for *W & O*	0	13	0
Do., for *N P*	5	2	11
Totnes, for *W & O*	3	0	0

DORSETSHIRE.

Bridport	1	5	5
Do., for *N P*	0	13	1
Buckland Newton, for *W & O*	0	8	0
Gillingham S. Sch., for *N P*	4	7	8
Iwerne Minster	0	16	4
Do., for *W & O*	0	6	0
Do., for *N P*	1	13	3
Piddletrenthide, Sun. Sch., for *N P*	1	0	4
Wimborne, for *N P*	0	11	3

DURHAM.

Bishop Auckland	2	2	1
Do., for *W & O*	0	5	0
Do., for *N P*	1	1	5
Darlington, Grange Road, for *N P*	1	11	0
Middleton-in-Teesdale, for *W & O*	0	10	0
Do., for *N P*	1	8	4
South Stockton, for *N P*	1	0	0
Witton Park, Welsh Ch., for *W & O*	0	6	2

ESSEX.

Chadwell Heath, for *N P*	1	2	0
Leyton, Sun. Sch.	0	16	6
Rayleigh	0	3	6
Do., for *N P*	0	7	3
Theydon Bois	1	4	0
Do., for *N P*	1	12	0
Victoria Docks, Union Ch., for *W & O*	1	4	10
Woodford, George Lane	1	7	6
Do., for *W & O*	1	17	0
Do., Sun. Sch.	2	2	0

GLOUCESTERSHIRE.

Blockley	10	7	2
Do., for *W & O*	0	13	5
Do., Paxford	0	11	2
Cheltenham, Salem	4	9	2
Do., for *W & O*	8	17	6
Cinderford, for *W & O*	1	2	0
Kingstanley, for *W & O*	0	10	0
Nannton and Guiting, for *W & O*	1	0	0
Old Sodbury	1	13	0
Shortwood, for *support of Congo boy*	5	0	0
Uley	1	15	0
Do., for *W & O*	0	5	0

HAMPSHIRE.

Andover	18	4	9
Do., for *W & O*	1	6	7
Blackfield Common, for *N P*	0	17	0
Bournemouth, Lansdowne Ch., for *N P*	0	16	0
Broughton, for *W & O*	3	4	6
Do., for *N P*	1	19	0
Lockerley	5	10	4
Lymington	17	0	7
Do., for *W & O*	1	8	4
Milford	2	9	4
Do., for *W & O*	0	10	0
Do., for *N P*	1	14	5
Poulner, Ringwood, for *N P*	0	13	0
Sway	0	15	0
Waterlooville	10	10	0
Do., for *W & O*	1	7	9

ISLE OF WIGHT.

Rond	0	16	8
Ryde, Park Road	4	2	2
Ventnor	2	3	5
Do., for *N P*	0	5	1

HEREFORDSHIRE.

Stansbatch, for *W & O*	0	12	0

HERTFORDSHIRE.

Chipperfield	15	17	11
Do., for *W & O*	1	9	1
Hemel Hempstead	0	11	5
Do., for *W & O* (addl.)	0	10	0
Do., for *N P*	2	12	2
Do., Oxford Reading-room	4	0	0
New Barnet	5	0	0

HUNTINGDONSHIRE.

Perry, for *N P*	0	4	6

KENT.

Ashford, for *W & O*	2	11	0
Do., for *N P*	5	0	0
Bessells Green, for *W & O*	1	5	9
Do., for *N P*	2	4	4
Brockley Road	73	5	11
Do., Creek Street	1	7	6
Do., Charles Street Mission	1	10	0
Catford Hill, for *W & O*	2	13	7
Crocken Hill, Sun. Sch.	1	0	0
Dartford	3	13	6
Do., for *W & O*	2	0	0
Do., for *N P*	1	17	6
Folkestone	12	2	3
Do., for *W & O*	5	9	8
Do., for *Congo*	0	2	6
Forest Hill, Sydenham Chapel	2	15	1
Do., for *N P*	6	1	7
Gravesend	0	10	0
Do., Windmill Street, Sun. Sch.	0	16	6
Greenwich, South St.	25	7	11
Herne Bay, for *N P*	0	10	0
Kingsdown	9	16	6
Lewisham Road, for *W & O*	2	0	0
Lee, per Y.M.M.A., for *Barisal Sch.*	6	0	0
Maidstone, King St., Sun. Sch., for *N P*	2	18	4
Margate, for *W & O*	4	0	0
New Brompton, S. Sch.	4	14	0
Plumstead, Conduit Road, for *W & O*	2	0	0
St. Mary Cray	1	12	6
St. Peter's	0	4	0
Do., for *W & O*	0	10	0
Sevenoaks, for *W & O*	1	2	6
Smarden, for *W & O*	0	8	8
West Malling, for *W & O*	1	0	0

LANCASHIRE.

Bacup, Zion Ch.	20	7	5
Do., for *W & O*	1	10	0
Do., Acre Mill	0	18	4
Barrow-in-Furness, Abbey Road	6	8	7
Blackpool, for *W & O*	1	3	0
Bootle	4	16	4
Cloughfold, for *N P*	0	15	7
Goodshaw	14	15	3
Do., for *W & O*	1	14	6
Haslingden, Trinity Ch., for *W & O*	4	0	0
Liverpool, Pembroke Ch., for *Mr Walker, Genoa*	7	10	0
Do., Richmond Ch.	3	4	10
Do., Princes Gate, for *W & O*	4	5	4
Do., do., for *Congo*	1	10	0
Do., Everton	5	18	2
Do., Seacombe, Oakdale, Welsh Ch., for *N P*	1	10	0
Liverpool Aux., per Mr Cripps—			
Myrtle Street	1	0	0
Do., for *Congo*	1	5	0
Old Swan, for *W & O*	1	1	0
Jackson Street	2	13	10
Soho St., Juvenile	5	5	2
Mills Hill, Chudderton, for *W & O*	1	0	0
Nelson	13	10	2
Oswaldtwistle, for *W & O*	1	11	0
Preston, Fishergate, for *W & O*	2	0	0
Rochdale	18	18	8
Do., for *W & O*	10	15	1
Ulverston, Sun. Sch., for *N P*	0	11	0
Warrington, Golborne Street	4	12	0
Do., Sun. Sch.	5	14	5

LEICESTERSHIRE.

Arnsby, for *W & O*	1	0	0
Blaby and Whetstone, for *W & O*	1	18	9
Hallaton, Sun. Sch.	1	16	3
Husbands Bosworth	3	12	1
Do., for *W & O*	0	14	0
Do., for *N P*	1	18	8
Leicester, Belvoir St.	43	16	0
Do., S.Sch., for *Congo*	15	0	0
Do., Emanuel Ch., for *W & O*	1	1	0

LINCOLNSHIRE.

Boston, Salem Ch., for *W & O*	0	6	6
Do., for *N P*	1	7	0
Grimsby, Tabernacle, for *W & O*	1	0	0

NORFOLK.

Costessey, for *N P*	0	10	6
Dereham, for *W & O*	1	10	0
Norwich, Unthanks Road, for *W & O*	6	0	0
Shelfanger, for *W & O*	0	11	0
Swaffham	20	0	0
Do., for *W & O*	3	7	0
Upwell	1	0	0
Yarmouth, Park Ch.	16	19	6
Do., for *Gogon Chunder Dutt's Work*	6	0	0

NORTHAMPTONSHIRE.

Aldwinkle, for *W & O*	0	10	0
Braunston, for *N P*	1	0	4
Burton Latimer, for *W & O*	1	0	0
Earls Barton, for *N P*	0	17	6
Gretton	0	5	0
King's Sutton, S. Sch., for *N P*	0	12	9
Northampton, College Street, for *N P*	2	0	0
Do., Princes Street	40	0	0
Do., do., for *W & O*	1	0	0
Roade, for *W & O*	0	10	0
Weston, near Towcester	7	3	0
Do., for *N P*	0	17	6
Wollaston, Zion, for *W & O*	0	10	0
Woodford	0	6	6
Do., for *W & O*	0	10	0

NORTHUMBERLAND.

Berwick	26	5	0
Fenwicksteads, Belford, for *Congo*	7	9	10
Do., S. Sch., for *do.*	3	15	8
Holborn Grange S. Sch., for *Congo*	1	0	0
Ford Forge, for *N P*	0	7	6
Gateshead, for *N P*	0	7	3
Newcastle, Westgate Road	22	9	6
Do., Sun. Sch.	0	9	9
Do., Rye Hill	1	19	0
Do., do., for *W & O*	3	10	8
Do., Scotswood Rd., Sun. Sch.	1	9	2
Do., Arthur Hill	0	12	3

NOTTINGHAMSHIRE.

Collingham, for *W & O*	0	6	0
Nottingham, Derby Road	5	6	3
Do., Juvenile	4	13	1
Do., do., for *N P*	0	6	6

OXFORDSHIRE.

Bloxham, Sun. Sch., for *N P*	0	6	8
Caversham, for *Congo*	1	7	0
Henley-on-Thames, for *W & O*	0	12	0
Hook Norton	4	18	0
Do., for *W & O*	0	9	8
Do., for *N P*	0	17	9

RUTLANDSHIRE.

Oakham (additional), for *W & O*	0	2	0

SHROPSHIRE.

Oakengates	0	14	0
Do., for *N P*	0	15	3

SOMERSETSHIRE.

Cheddar District—			
Allerton	1	12	1
Crickham	1	3	8
Rooksbridge	7	15	0
Frome, Badcox Lane, for *W & O*	2	0	0
Do., Sheppards Barton, for *W & O*	4	0	0
North Curry and Stoke St. Gregory	2	7	10
Do., for *N P*	0	18	2
Street, Sun. Sch., for *N P*	1	2	9
Taunton, Silver Street	35	0	1
Do., for *W & O*	2	2	0
Do., for *N P*	1	14	4
Do., Albemarle Ch.	5	8	0
Watchet, Sun. Sch.	1	2	4
Weston-super-Mare, Bristol Rd., for *Debt*	31	12	0
Do., for *W & O*	2	2	0
Do., Wadham Street, for *N P*	1	12	4
Wincanton, for *W & O*	1	2	6
Winscombe	6	5	5

STAFFORDSHIRE.

Brierley Hill, for *W & O*	0	9	4
Coseley, Providence	6	6	0

SUFFOLK.

Bradfield St. George, for *W & O*	0	10	0
Bures, for *W & O*	0	10	0
Rattlesden	4	6	11
Do., for *W & O*	1	0	0
Do., for *N P*	3	14	0
Walton, for *W & O*	1	1	0
Do., for *Congo*	0	5	0

SURREY.

Balham, Ramsden Rd., for *W & O*	4	4	9
Cheam, for *W & O*	1	4	2
Do., for *N P*	2	2	6
Croydon, for *W & O*	5	0	0
Do., Sun. School, for *West Croydon Sch., India*	17	12	9
Do., Memorial Hall, Sun. Sch.	2	10	0
Dorking, Sun. Sch.	1	11	6
Dorman's Land, for *W & O*	0	10	0
Guildford	3	0	0
Kingston, Sun. Sch., for *N P*	0	18	0
Mitcham, for *N P*	1	8	11
Redhill, for *N P*	0	3	6
Richmond, for *W & O*	0	13	6
Upper Tooting	18	8	2
Do., for *W & O*	1	17	9
Do., for *N P*	1	11	6
Wallington and Carshalton, for *W & O*	2	2	0
West Norwood, Chatsworth Rd., for *Congo*	6	7	0
Wimbledon	7	4	7

SUSSEX.

Arundel, for *N P*	0	17	4
Do., for *Congo*	0	13	8
Forest Row	0	3	7
Portslade, Sun. School	1	0	0

WARWICKSHIRE.

Alcester	17	10	0
Coventry, Queen's Rd., for *W & O*	7	10	0
Henley-in-Arden	14	0	0
Stratford-on-Avon, for *W & O*	1	19	9

WESTMORELAND.

Kirkby Stephen, for *N P*	0	18	3

WILTSHIRE.

Bratton, for *N P*	0	4	2
Calne	12	0	0
Corsham, for *W & O*	0	7	6
Pewsey, for *N P*	0	9	2
Westbury, West End	16	12	11
Do., for *W & O*	2	0	0

WORCESTERSHIRE.

Evesham	8	6	5
Do., for *W & O*	2	13	7
Kings Norton, Sunday School, for *N P*	0	11	6
Studley, for *W & O*	0	7	8
Do., for *N P*	0	14	6
Stourport, for *W & O*	0	14	0
Tenbury	1	3	2
Do., for *N P*	1	4	4

YORKSHIRE.

Barnoldswick, for *N P*	2	8	0
Bradford, Sion Ch., for *W & O*	9	10	7
Brearley, Luddenden Foot, for *W & O*	1	10	0
Farsley, for *W & O*	4	0	0
Guiseley	1	12	0
Do., for *W & O*	0	10	0
Halifax (United), Pellon Lane, for *W & O*	2	17	0
Haworth, West Lane, for *W & O*	2	14	0
Hebden Bridge, for *W & O*	4	0	0
Horsforth, for *W & O*	0	10	0
Leeds, South Parade	23	5	0
Do., York Road	7	9	1
Do., do., for *W & O*	0	10	6
Do., do., Sun. School	2	2	7
Do., Meanwood Road	5	5	8
Lindley, Oakes Ch.	9	0	8
Do., for *Congo*	5	15	2
Milnsbridge, for *W & O*	2	0	0
Morley, for *W & O*	1	1	0
Polemoor, for *W & O*	0	12	0
Rawdon, for *W & O*	3	17	4
Rishworth	8	16	0
Do., for *W & O*	0	10	0
Rotherham, Sun. Sch.	4	17	10
Sheffield, on account, per Mr F. E. Smith, Treasurer	101	17	8
Slaithwaite	1	16	0
Todmorden, Roomfield, for *W & O*	0	10	0
Wainsgate, for *W & O*	0	15	1
York	5	6	4
Do., for *W & O*	2	10	0

NORTH WALES.

Holyhead New Park Street, for *N P*	2	12	0

CARNARVONSHIRE.

Dinorwiee, Sardis	0	10	0
Llanaelhairn, Saron, for *N P*	0	13	4
Llandudno, for *Congo*	0	5	0
Llanfair, D.C., for *N P*	0	5	0
Pencaenwydd, Ainon, for *N P*	0	10	3
Talysarn, Salem, for *W & O*	0	6	4

DENBIGHSHIRE.

Colwyn, for *N P*	0	12	0
Denbigh, for *N P*	0	9	5
Glynceiriog, for *N P*	1	12	0
Llanfair, near Ruthin, for *N P*	0	12	

Llangollen, Eng. Ch., for *W & O*	0	5	0
Moss, for *N P*	0	11	8
Wrexham, Eng. Ch.	6	16	0

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, for *W & O*	0	3	0

CARMARTHENSHIRE.

Bwlchyrhiw, for *N P*	0	6	8
Carmarthen, Eng. Ch., for *N P*	0	16	6
Cwmfelin, Ramoth, for *N P*	1	9	3
St. Clears, Sion	10	7	9
Do., for *Congo*	0	10	0

GLAMORGANSHIRE.

Briton Ferry, Caersalem	1	8	7
Cardiff, Tredegarville, for *W & O*	4	4	0
Deri Tabernacle, for *N P*	3	7	10
Ferndale	0	3	2
Griffiths Town	1	12	7
Mardy, for *N P*	1	12	0
Maesteg, Bethel	3	9	0
Merthyr Tydvil, Calvary Sunday Sch.	1	5	0
Do., High St., for *W & O*	1	0	0
Do., Morlais Chapel, for *W & O*	1	1	0
Penarth, Penuel, for *N P*	3	10	2
Rhondda, Ystrad Tabernacle	0	15	0
Swansea, Mt. Pleasant	15	19	1
Do., for *W & O*	4	0	0
Do., West Cross	1	5	0
Tynewydd, Bethlehem	4	0	0
Do., for *N P*	1	11	0

MONMOUTHSHIRE.

Llanvaches, Bethany	1	19	0
Llanvihangel, Crucorney, Zoar	0	10	0
Magor	12	6	0
Maindee, Summerhill, for *N P*	1	14	0
Newport, Stow Hill, for *W & O*	1	0	0
Twyngwyn	2	6	6
Do., for *N P*	1	19	0

PEMBROKESHIRE.

Cemaes, Gold Hill Sunday School	1	17	3
Mynachlogddu, Bethel	8	14	8
Do., for *N P*	1	4	9
Neyland, Bethesda	7	8	0

RADNORSHIRE.

Presteign, for *W & O*	1	1	0

SCOTLAND.

Aberdeen, Crown Terrace, for *NP, India and China*	10	2	0
Do., for *W & O*	5	5	0
Do., for *N P*	14	2	6
Do., Academy St. Sun. Sch., for *N P*	3	0	6
Airdrie, for *W & O*	2	0	0
Do., for *N P*	3	8	0
Branderburgh, for *N P*	1	6	11
Cambuslang, for *W & O*	1	8	7
Do., for *N P*	2	12	11
Burray, Orkney, for *W & O*	0	13	6
Do., for *N P*	1	4	6
Crieff, for *W & O*	1	3	0
Coatbridge, for *N P*	0	14	6
Dalkeith, London Road	1	0	3
Do., for *N P*	2	1	3
Dunfermline, for *W & O*	8	16	0
Do., for *Congo*	0	12	6
Edinburgh, for *Congo*	0	7	0
Do., Dublin Street, for *W & O*	15	16	2
Do., Bristo Place, for *W & O*	11	12	3
Do., for *N P*	4	1	9
Elgin	1	10	0
Do., for *W & O*	1	4	0
Fraserburgh	14	4	0
Galashiels, Stirling St. Sunday School	2	0	0
Do., for *N P*	0	12	6
Glasgow, for *Italian Mission*	25	0	0
Do., Adelaide Place, on account	80	0	0
Greenock, George St.	1	0	0
Do., for *W & O*	0	10	0
Do., for *N P*	3	3	0
Do., for *China*	1	10	0
Do., for *Congo*	2	0	0
Do., for *India*	1	12	0
Grantown, for *N P*	3	0	0
Do., for *Congo*	1	6	9
Kirkcaldy	2	16	2
Lerwick, for *N P*	2	16	8
Lochgilphead, for *N P*	3	5	0

IRELAND.

Carrickfergus, for *N P*	3	19	6
Do., for *W & O*	1	10	0

CHANNEL ISLANDS.

Jersey, St. Helier's, Grove Street	3	16	3
Do., for *N P*	6	15	11

EUROPE.

AUSTRIA.

Vienna, Mr E. Millard	0	10	0

TURKEY.

Constantinople, Mr & Mrs C. J. Tarring	2	2	0

INDIA.

Benares, Rev J. Ewen, for *Congo*	0	10	0
Do., for *Mr Whitewright, China*	0	10	0

AMERICA.

Quebec, Rev D. Marsh, for *Congo*	1	4	3

WEST INDIES.

BAHAMAS.

Nassau, Zion	4	5	7
Do., for *W & O*	1	0	0
Do. for *Congo*	9	1	10
Do., for *Congo boy*	4	0	10
Do., for *N P*	1	1	0
Fox Hill	4	19	0
San Salvador	2	7	3
	26	15	6

SPECIAL CONTRIBUTIONS FOR CONGO FIRE FUND.

LONDON.

Abbey Road Chapel (addl.)	0	4	6

GLOUCESTERSHIRE.

Cheltenham, Salem Ch.	2	10	0

LEICESTERSHIRE.

Leicester, per Rev J. G. Greenhough, M.A., Hardy, Mr Arthur	5	0	0
Do., Wood, Mr Ed.	25	0	0

SOMERSETSHIRE.

Taunton	1	0	0

SCOTLAND.

Elgin	0	10	0

WEST INDIES.

Trinidad, Port of Spain, Service of Song, for *Congo*	5	0	0
Do., Savanna Grande, for *ditto*	1	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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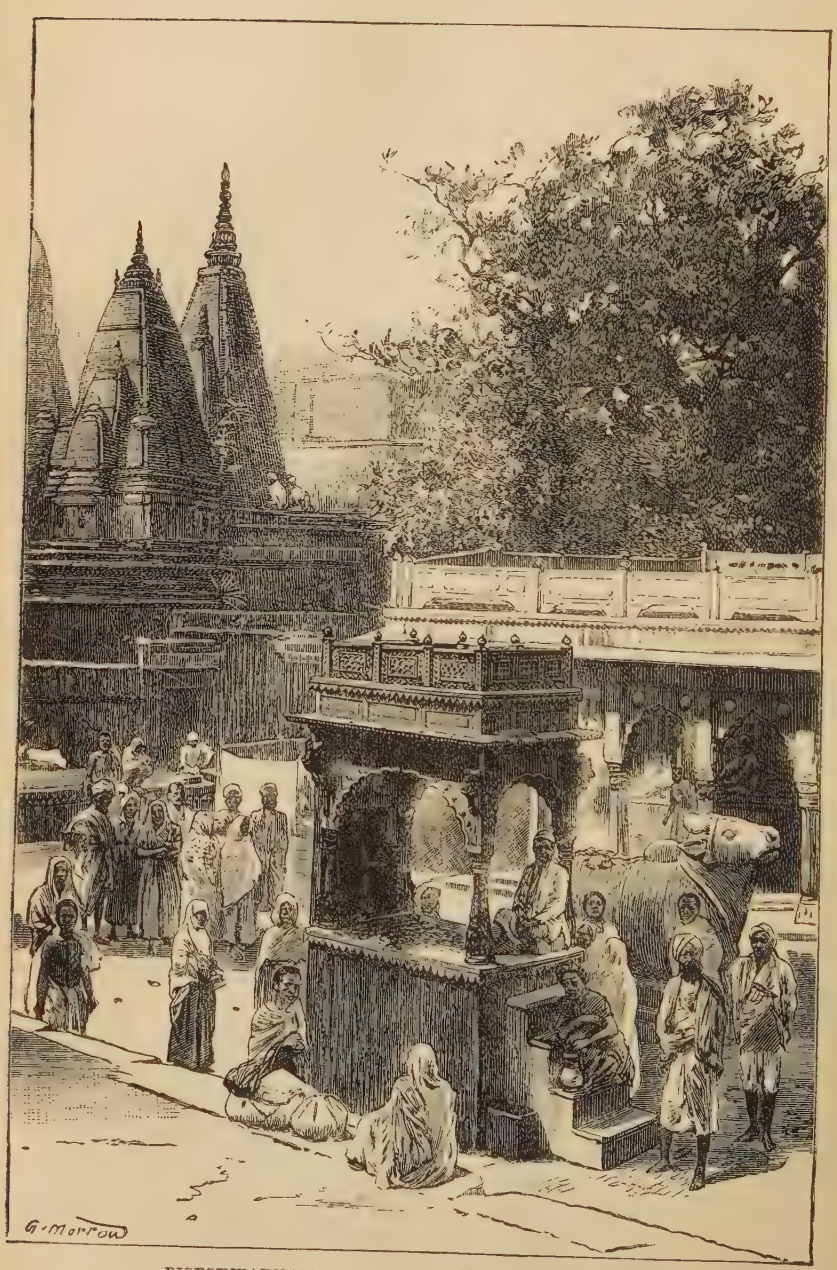


BISESHWARNATH, BENARES.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CLOSE OF THE ACCOUNTS.

APPEAL TO PASTORS AND TREASURERS.

WITH a view to meet the convenience of many of our friends, the books of the Society will be kept open until **Thursday, the 7th inst.** We very earnestly appeal to pastors of churches, officers of missionary auxiliaries, and our friends generally, to send remittances to the Mission House at as early a date as possible.

The present financial outlook of the Society is grave in the extreme, and only a large and wide-spread increase in the receipts can avert a heavy and distressing debt.

Mr. S. B. Burton, of Newcastle-upon-Tyne, writes :—"Reinforce, of course; recall, never. I enclose my cheque for £100, and trust that, ere the month closes, you will be in such a position financially that it will be easy to reinforce, and the question of recall utterly exiled. A little additional help from every member who at present contributes, or a little help only from every member who at present does not, and you would scarcely know for a time how to use the money that would come in. I most heartily wish God-speed to the glorious work."

An anonymous friend, deeply interested in Mission work, writes :—"I was painfully surprised to find, through the Herald for last month, the extent of the deficit feared in connection with God's work in heathen lands; but I trust that it may be considerably lessened, if not extinguished, by the day the books are made up. To that end I enclose what I can, wishing it was more, praying that God's blessing may rest more abundantly than ever on the work in all its departments, so that you may never have to think of, much less actually resolve upon, recall. That is a word and order which I am unable to find among the orders given by the Captain of our salvation."

Mr. Thomas White, J.P., of Evesham, writes :—"Your last Missionary Herald shows the great need our Foreign Mission has of immediate help. I enclose cheque for £200—£100 from Mrs. White for China, and £100 from myself for General Fund. I do not like the word 'Recall' in the least: and I earnestly trust our churches will provide all that is so urgently needed for carrying on this glorious work."

MISSIONARY ANNIVERSARY SERVICES, 1887.

N.B.—Castle Street, Holborn, is now known as Furnival Street.

TUESDAY EVENING, APRIL 19TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE BAPTIST MISSION HOUSE, 19, FURNIVAL STREET, HOLBORN.

H. M. BOMPAS, Esq., LL.D., Q.C., will take the Chair at 7 p.m.

Speakers: Revs. R. P. ASHE, M.A., of Church Missionary Society, Uganda, Central Africa; G. COUSINS, of London Missionary Society, and formerly of Madagascar; G. H. ROUSE, M.A., LL.B., of Calcutta; and ALFRED HENRY BAYNES, Esq., F.R.A.S.

THURSDAY MORNING, APRIL 21ST.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING

In the MISSION HOUSE LIBRARY, FURNIVAL STREET, HOLBORN.

The Rev. EVAN EDWARDS, of Torquay, will preside, and deliver an Address.

Service to Commence at Half-past Ten o'clock.

LORD'S DAY, APRIL 24TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars see opposite page.

LORD'S DAY, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

Places.	Morning.	Evening.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. W. A. Wicks ...	Rev. W. A. Wicks
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton	Rev. W. G. Hailstone	Rev. W. G. Hailstone
Arthur Street, Camberwell Gate	Rev. R. Layzell ...	Rev. R. Layzell
Arthur Street, King's Cross ...	Rev. A. Kirke ...	Rev. W. J. Scott
Balham, Ramsden Road ...	Rev. J. H. Atkinson	Rev. J. J. Brown
Barnes	... ... Collections	at later date
Battersea, York Road ...	Rev. J. Drew ...	Rev. B. D. Johns
Battersea Park...	Rev. N. Dobson ...	Rev. W. J. Mayers
Beckenham, Elm Road ...	Rev. J. W. Lance ...	Rev. J. W. Lance
Belle Isle	Rev. J. Benson (1st	May) Rev. R. W. Hay
Belvedere	Rev. S. Couling ...	Rev. S. Couling
Bermondsey, Drummond Road	Rev. W. Barker ...	Rev. J. Hughes
Bexley Heath	Rev. W. Woods ...	Rev. W. Woods
Bloomsbury	Rev. J. Baillie ...	Rev. J. M. Stephens, B.A.
Bow	Rev. D. Jones ...	Rev. S. W. Bowser, B.A.
Brentford	Rev. J. Smith, Romsey	Rev. J. Smith, Romsey
Brixton Hill	Rev. J. Douglas, B.A., Waterford ...	Rev. G. H. Rouse, M.A., LL.B.
Brixton, Kenyon Ch.	Rev. D. Bevan Jones, Caerleon	Rev. J. Douglas, B.A., Waterford
,, Wynne Road... ...	Rev. Z. T. Dowen ...	Rev. Z. T. Dowen
,, Gresham Ch.... ...	Rev. J. T. Swift [B.A.	Rev. J. T. Swift
Brockley Road...	Rev. J. M. Stephens	Rev. E. Medley, B.A.
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton	Rev. F. J. Benskin...	Rev. F. J. Benskin
Brondesbury	Rev. B. Bird ...	Rev. A. F. Mills
Camberwell		
,, Denmark Place...	Rev. J. Culross, D.D.	Rev. F. D. Waldock
,, Cottage Green ...	Rev. B. D. Johns ...	Rev. J. P. Campbell
Camden Road	Rev. A. F. Mills ...	Rev. C. Williams
Castle Street (Welsh)... ...		
Charles St., Camberwell New Rd.	Rev. W. Osborne ..	Rev. D. B. Johns, Caerleon
Chalk Farm, Berkeley Road...	... ... Collections	at later date
Catford Hill	... ... Collections	at later date
Child's Hill	Rev. W. Rickard ...	Rev. W. Rickard
Chelsea	Rev. G. J. Knight ...	Rev. G. J. Knight
Clapham, Grafton Square ...	Rev. R. Webb ...	Rev. R. Maplesden
Clapton, Downs Ch.	Rev. H. Platten ...	Rev. J. Smith
Chadwell Heath	Rev. J. Billington ...	Mr. J. Templeton
Commercial Street	Rev. T. Jones ...	Rev. T. Jones
Crouch Hill	Rev. W. E. Goodman	Rev. J. Bloomfield
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Crayford	Rev. I. Near ...	Rev. I. Near
Dalston Junction	Rev. J. Bloomfield ...	Rev. C. Pates
Dartford	Rev. A. Sturge ...	Rev. G. H. Harris
Deptford, Octavia Street ...	Rev. H. Knee ...	Rev. W. B. Haynes

PLACES.	MORNING.	EVENING.
Dulwich, Lordship Lane ...	Rev. J. Bailey, B.A....	Rev. W. Barker
Ealing		
East London Tabernacle ...	Rev. A. G. Brown ...	Rev. A. G. Brown
Edmonton	... ... Collections	22nd May
Eldon Street (Welsh)... ...		
Enfield	... ... Collections	in December
,, Highway		
Erith	Rev. J. W. Edwards	Rev. J. W. Edwards
Esher		
Forest Gate	Rev. C. Pates ...	Rev. J. Turner
Forest Hill	Rev. E. Spurrier ...	Rev. E. Spurrier
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
,, Lewisham Road ...	Rev. R. S. Latimer	Rev. J. Drew
Grove Road	Rev. G. D. Evans ...	Rev. G. D. Evans
Gunnersbury	Rev. W. Burton ...	Rev. J. C. Brown
Hackney, Mare Street ...	Rev. J. Smith (Delhi)	Rev. E. Thomas
,, Hampden Ch. ...	Rev. E. Cossey ...	Rev. J. Lewitt
Hammersmith, West End ...	... ... Collections	in May
,, Avenue Road...	Rev. J. Owen ...	Rev. C. Graham
Hampstead, Heath Street ...	Rev. E. Medley, B.A.	Rev. S. Macfarlane, LL.B. (New Guinea)
Hanwell	Colls. London Mission	this year
Harlington	Rev. T. Watts ...	Rev. T. Watts
Harrow ... ... (1st May)	Rev. T. R. Edwards	Rev. T. R. Edwards
Hawley Road, St. Paul's Ch...	London Mission	this year
Hendon...	Rev. G. D. Hooper	Rev. G. D. Hooper
Henrietta Street	Rev. W. J. Taylor ...	Rev. E. Cossey
Highbury Hill...	Rev. J. Aldis ...	Rev. B. Bird
Highgate, Southwood Lane ...	Rev. C. Tucker ...	Rev. A. Kirke
Highgate Road	Rev. J. Stephens, M.A.	Rev. J. Stephens, M.A.
Hornsey Rise	Rev. C. Rushby ...	Rev. C. Rushby
Hornsey, Campsbourne Rd. ...	Rev. J. P. Campbell	Rev. F. J. Hazzard
Hounslow	Rev. E. B. Woods, B.A.	Rev. E. B. Woods, B.A.
Ilford		
Islington, Cross Street ...	Rev. F. J. Hazzard...	Rev. A. Tilly
,, Salters' Hall ...	Rev. W. B. Haynes	Rev. Danl. Jones
James Street, Old Street ...		
John Street	Rev. S. W. Bowser, B.A.	Rev. H. Knee
John Street, Edgware Road...	Rev. W. J. Scott ...	Rev. J. O. Fellowes
Kensington, Hornton Street...	Rev. J. H. Blake ...	Rev. J. H. Blake
Kilburn, Canterbury Road ...	Rev. J. Lewis ...	Rev. J. Lewis
Kingsgate Street		
Kingston	Rev. T. M. Morris ...	Rev. T. M. Morris
Lee	Rev. W. E. Winks ...	Rev. W. E. Winks
Ladbroke Grove	Rev. C. Williams ...	Rev. H. Platten
Leyton		
Leytonstone	... ... Collections	27th March
Little Wild Street	Rev. J. W. Campbell	Rev. J. W. Campbell
Maze Pond	Rev. J. Turner ...	Rev. J. Bailey, B.A.
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham		
Meard Street, Dean Street ...	17th April	Rev. H. J. Martin
New Barnet	Rev. J. J. Doke ...	Rev. J. J. Doke
New Malden	Rev. S. H. Moore ...	Rev. S. H. Moore
New Southgate	Rev. J. L. Bennett...	Rev. J. L. Bennett

Places.	Morning.	Evening.
North Finchley	Rev. F. Trestrail, D.D.	Rev. F. Trestrail, D.D.
Norwood, Gipsy Road... ...	Rev. J. Hughes ...	Rev. J. H. Atkinson
Peckham, Park Road	Rev. W. J. Mayers ...	Rev. T. G. Tarn
,, Rye Lane	Rev. C. B. Sawday...	Rev. J. T. Briscoe
,, James's Grove ...		
,, Barry Road ...	Rev. H. J. Martin ...	Rev. R. S. Latimer
,, Lausanne Road ...	Rev. T. J. Cole ...	Rev. W. Burton
,, Norfolk Street ...	Rev. A. Mills ...	Rev. A. Mills
Penge	Rev. J. W. Boud ...	Rev. J. W. Boud
Pinner	Rev. R. Walker ...	Rev. R. Walker
Plumstead, Conduit Road ...		
,, Park Road ...	Rev. B. B. Wale ...	Rev. J. B. Wanstone
Poplar, Cotton Street... ...	... ... Collections	8th May
Putney, Werter Road... ...	Rev. W. Thomas ...	Rev. W. Thomas
,, Union Ch.	... ... Collections	in May
Regent's Park	Rev. G. H. Rouse, M.A., LL.B.	Rev. W. J. Henderson, B.A.
Regent Street, Lambeth ...		
Richmond	... ... Collections	6th March
Romford	Rev. W. H. Elliott...	Rev. W. H. Elliott
Shooter's Hill Road	Rev. J. D. Rodway...	Rev. J. D. Rodway
Shoreditch	Rev. E. G. Gange ...	Rev. E. G. Gange
South London Tabernacle ...	Rev. E. Roberts ...	Rev. E. Roberts
South Norwood		
Stockwell	Rev. A. Mursell ...	Rev. A. Mursell
Stoke Newington, Devonshire Sq. Ch.	Rev. E. H. Ellis ...	Rev. E. H. Ellis
Stratford Grove	Rev. F. J. Flatt ...	Rev. F. J. Flatt
Streatham	Rev. J. Penny ...	Rev. J. Penny
Sutton	Rev. S. R. Young ...	Rev. S. R. Young
Tottenham	Rev. G. Short, B.A....	Rev. G. Short, B.A.
,, West Green ...	Rev. J. Lewitt ...	Rev. W. E. Goodman
Twickenham	... ... Collections	in Autumn
Upper Holloway	Rev. R. Glover ...	Rev. J. R. Wood
Upper Norwood	Rev. S. A. Tipple ...	Rev. S. A. Tipple
Upper Tooting...	Rev. C. Brown ...	Rev. C. Brown
Upton Chapel	Rev. W. Hackney, B.A.	Rev. R. W. Hay
Vernon Chapel...	... ... Collections	in May
Wandsworth Rd., Victoria Ch.	Rev. J. J. Brown ...	Rev. N. Dobson
Waltham Abbey	Rev. H. Briggs ...	Rev. H. Briggs
Walthamstow, Wood Street ...	... London Mission	this year
,, Boundary Road	Rev. C. Stovell ...	Rev. C. Stovell
Walworth Road	Rev. W. Ross ...	Rev. J. Aldis
Walworth, East Street ...	Rev. G. Archer ...	Rev. G. Archer
Wandsworth, East Hill ...	Rev. D. J. Hiley ...	Rev. D. J. Hiley
,, Chatham Road	Rev. C. E. Stone ...	Rev. C. E. Stone
Westbourne Grove	Rev. T. R. Edwards	Rev. R. Glover
Westminster, Romney Street	Rev. W. Davies ...	Rev. W. Davies
West Norwood, Chatsworth Rd.	Rev. R. W. Hay ...	Rev. W. Hackney, B.A.
Wimbledon	Rev. J. G. Williams	Rev. J. G. Williams
Woodberry Down	Rev. W. J. Henderson B.A.	Rev. James Owen
Wood Green	Rev. A. Tilly ...	Rev. W. Osborne
Woolwich, Queen Street ...	Rev. T. E. Williams	Rev. T. E. Williams
,, Charles Street ...	Rev. A. McCraig ...	Rev. A. McCraig

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 24th April, 1887 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary at once, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers re sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road	
Acton	Rev. W. A. Wicks.
Ann's Place	Joins with Mare Street.
Battersea, York Road	
Bloomsbury	Rev. J. B. Myers.
Belle Isle	(1st May)
Bow, East London Tabernacle ...	
,, High Street	
Brompton	Rev. F. J. Benskin.
Brondesbury	
Brixton, Wynne Road...	Rev. Z. T. Dowen.
,, Barrington Road	
,, New Park Road	Rev. W. H. McMechan.
Brockley Road	Rev. F. D. Waldock.
Balham	
Camberwell, Arthur Street	Mr. J. A. Clark.
,, Cottage Green	Rev. W. Ross.
,, Charles Street	
,, Denmark Place	Mr. H. G. Gilbert.
Camden Road	*
Crouch Hill	Mr. Way.
Chelsea, Lower Sloane Street ...	
Clapton, Downs	Rev. T. R. Edwards.
Clapham, Grafton Square	Rev. T. Hanger.
,, Solon Road	
Croydon, West	
Dalston Junction	
Dartford...	Rev. G. H. Harris.
Drummond Road	*
Edmonton	Later.
Finchley	Rev. L. Tucker, M.A.
Forest Gate	Mr. W. Smith.
Grove Road, Victoria Park	Mr. J. Everett.
Goodinge Road...	Joins with Camden Road.
Hackney, Mare Street...	Rev. Jas. Smith.
Haddon Hall	
Hammersmith	(8th May)
Hampstead	

Name of School.	Speaker.
Highbury Hill	Mr. W. Tweedie.
Highgate Road (April 17th)	Rev. R. W. Hay.
,, Southwood Lane	Mr. Norledge.
Holloway, Young Men	Mr. J. C. Wall.
,, Schools	Dr. Palmer.
Islington, Baxter Road	Rev. A. Bax.
Islington, Cross Street	Mr. Ernest Ellis.
John Street, Bedford Row	Rev. J. E. Sheppard.
,, Edgware Road	Rev. W. J. Scott.
Ladbroke Grove	
Lee	*
Lewisham Road	Mr. F. E. Tucker.
Maze Pond, Old Kent Road	Mr. J. Marston.
Meard Street, Soho	Joins with Bloomsbury.
Metropolitan Tabernacle, Senior ...	Rev. R. Maplesden.
,, ,, Junior ...	Mr. J. Thomas.
Paddington, Shirland Road	Mr. J. L. Roger.
Peckham, James Grove	Mr. J. G. Brown.
,, Lordship Lane	
,, Lausanne Road	Rev. J. T. Cole.
,, Park Road	Rev. W. J. Mayers.
,, Rye Lane	
,, South London Tabernacle	Rev. E. Roberts.
Poplar, Cotton Street	
Regent's Park	Col. Griffin.
Regent Street, Lambeth	Mr. G. H. Jackman.
Shoreditch Tabernacle...	Mr. A. Bond.
Spencer Place, Goswell Road... ...	
Stoke Newington, Devonshire Square (March 27)	Mr. J. G. Brown.
Stockwell	Later.
Stratford, Grove	Mr. J. Bonnor.
,, Carpenter's Road	Rev. G. Towner.
Streatham	Rev. G. H. Rouse, M.A.
Tottenham, High Road	Mr. D. Freeman.
,, West Green	Mr. T. B. Woolley.
Upton, Lambeth Road	Rev. R. Wright Hay.
Vauxhall	
Vernon Square	Mr. Henry White.
Walworth Road	Rev. H. J. Martin.
,, ,, Victory Piace ...	Mr. G. H. Judd.
,, ,, East Street	Mr. D. H. Hay.
Wandsworth Common...	
,, Chatham Road	
,, East Hill	
,, Victoria	Dr. Rossvally.
Westbourne Grove	Mr. H. M. Bompas, LL.D., Q.C.
Westminster, Romney Street... ...	Mr. Perryns.
Woodberry Down	Mr. F. W. Dunster.
Wood Green	Mr. Russell Dick.
Woolwich, Queen Street	Rev. T. E. Williams.

TUESDAY MORNING, APRIL 26TH.

ANNUAL MEMBERS' MEETING.

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by RICHARD WATSON, Esq., of Rochdale.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 26TH.

PUBLIC MISSIONARY SOIRÉE

In the FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN (and NOT Cannon Street Hotel).

HERBERT H. COZENS-HARDY, Esq., LL.B., Q.C., M.P., to preside.

Addresses will be delivered by Revs. GEORGE GRENFELL, of the Congo River; C. M. HARDY, B.A., of St. Albans; and R. F. HORTON, M.A., of Hampstead.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is assured, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 27TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

In the LARGE HALL, CANNON STREET HOTEL.

At a Quarter to Nine o'clock.

Chairman: DONALD MATHESON, Esq., of London.

Speakers: Mrs. CAMPAGNAC; Revs. R. F. GUYTON, of Delhi; and E. S. SUMMERS, B.A., of Serampore.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

WEDNESDAY MORNING, APRIL 27TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL.

Preacher: Rev. MARCUS DODS, D.D., LL.D., of Glasgow.

Service to commence at Twelve o'clock.

WEDNESDAY EVENING, APRIL 27TH.

BIBLE TRANSLATION SOCIETY—ANNUAL MEETING

In BLOOMSBURY CHAPEL,

At Half-past Six o'clock.

Chairman: JOHN MARNHAM, Esq., J.P., of Boxmoor.

Speakers: Revs. R. H. ROBERTS, B.A., of Notting Hill; G. H. ROUSE, M.A., LL.B., of Calcutta; and EVAN THOMAS, of Hackney.

THURSDAY EVENING, APRIL 28TH.

ANNUAL MISSIONARY MEETING

In EXETER HALL.

Chair to be taken at Six o'clock by Sir ROBERT PHAYRE, K.C.B., K.C.S.I.

Speakers: Revs. JAMES BAILLIE, of Bloomsbury; R. WRIGHT HAY, late of the West Coast of Africa; and T. GRAHAM TARN, of Cambridge.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, APRIL 29TH.

MISSIONARY BREAKFAST CONFERENCE

In EXETER HALL, at Nine o'clock.

Chairman: W. R. RICKETT, Esq., of Hampstead.

Introductory Paper by the Rev. J. B. MYERS, Association Secretary, Baptist Missionary Society.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

FRIDAY EVENING, APRIL 29TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING, FOR SUNDAY SCHOOL TEACHERS, SENIOR SCHOLARS, AND YOUNG PEOPLE,

In EXETER HALL.

Chair to be taken at Seven o'clock by J. B. MEAD, Esq., of New Cross.

Speakers: Revs. WILLIAM BROCK, of Hampstead; GEORGE GRENFELL, of the Congo River; EDWARD S. SUMMERS, B.A., of Serampore College; and FREDERICK D. WALDOCK, of Ceylon.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

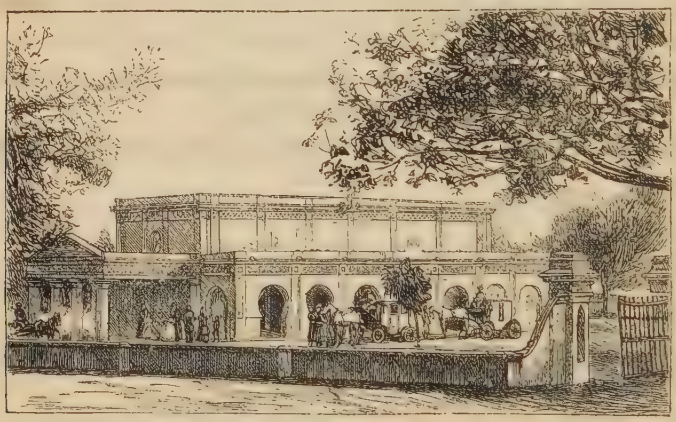
Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

A Letter from Benares.

WE have just received the following letter from Benares, with two photographs, which have been engraved for the MISSIONARY HERALD:—

"BENARES, *8th January*, 1887.

"MY DEAR MR. BAYNES,—I send you by post two photographs. In one you will recognise our English Baptist Chapel at Secrole, Benares. Our congregation is now about as large as we can fairly expect in a total European population which does not exceed 600 souls, including the garrison. A very cheering feature in connection with the work is that the



ENGLISH BAPTIST CHAPEL, BENARES.

young people are coming forward and boldly professing their faith; a trying ordeal in a small community that looks down on Dissent.

"Last year great improvements were effected. The old lamps have been replaced by Hinks's Patent Duplex, while a larger hanging lamp has been suspended in front of the pulpit, greatly adding to the brightness of the chapel and the comfort of the preacher. The old hymn-books have been entirely replaced by others of much larger print. Last, but not least, on Christmas Day a very fine American organ was opened. All this has been done without any special effort, and without any outside help.

"The second picture is the heathen centre of Biseshwarnáth. The small shrine in the right hand lower corner, in front of which a Brahmin is seated, is sacred to Mahadeo and Parbatti his wife; behind it is the sacred bull—Nandi—one of the symbols of Mahadeo; behind it again is the Guán Báfi, or well of knowledge.

"Our Hindustáni work too progresses. We have many inquirers. One of them—a Mohammedan—asked me a few days since to baptize him. Mohammedans, however, make very unsatisfactory converts as a rule, and I am becoming increasingly careful of baptizing them. I could baptize many of them, but my experience prevents my agreeing to the request of all who come. I find *after* they are baptized that they continue to exercise their old belief in Mohammedanism, and get baptized into Christ only to be right in case Mohammedanism *should be wromg*, or because Christ is so reverentially spoken of in the Kurán. These motives do not come out before baptism, hence we are often misled. I adopt the practice of throwing all responsibility upon them, and try to appeal to their moral consciousness. Most of our applicants for baptism are Mohammedans.

"The school at Rájghát is in a very satisfactory condition. A few days since, while the resident master was itinerating in the villages with the evangelists, thieves burst open the door and carried away all his effects, together with the gong and several books. I feel we ought to make good all he lost, as he was at the time absent on the Master's business.

"With every good wish for the New Year,

"I am, sincerely yours,

"Benares." "J. Ewen.

The Queen's Jubilee in Delhi.

BY the kindness of Mrs. Thos. Whitley, of Enfield, we are enabled to print the following letter from her sister, Miss Rooke, of Delhi, giving a deeply interesting account of the "Delhi Ladies' Durbar."

Miss Rooke writes from the Baptist Mission House, Delhi, February 20th:—

"Our Ladies' Durbar is over, and a great success it has been. The work of organising and carrying it through has been considerable, and we have felt pretty well tired since.

"I think I must have told you a fortnight ago how Mr. Lefroy (one of the Cambridge missionaries who is on the Municipal Committee) came to see Miss Thorn, and consult as to what could be done for the female students by way of Jubilee celebration, and how she almost took his breath away by suggesting a Ladies' Durbar. However, he sounded first the Sub and then the Municipal Committee, and obtained their somewhat sceptical assent and sanction.

"Jubilee Gifts.

"One much-debated point was what should be given to scholars by way of remembrance. The boys were to receive a plate with 'Kaisar i Hind' stamped on it, full of sweets, and tied up in a handkerchief, but we feared the distribution of food would frighten many and deter them from coming. At last Mr. Lefroy turned the whole responsibility on to Miss Thorn, telling

her to what expense she might go. After a great deal of trouble she got a jeweller to undertake to make a silver device—the letters V. I.—English letters, with the date stamped in Urdu. He promised to get 250 ready by Thursday. We then expected to have about 300 pupils present, but when we found our numbers would be largely in excess of the original estimate, we were obliged to decide that these silver ornaments could only be given to those over ten years of age, and children under that age would receive a plate with 'Kaisar i Hind' stamped on it instead. Then Miss Thorn on her own responsibility drew up an address, and had it translated into elegant Urdu. The Committee were charmed with it, and authorised her to have it illuminated. We again went over the block of buildings, and decided what was necessary to be done to ensure privacy. The Queen's Gardens were closed to the public at 1 o'clock, and a line of police drawn up across the four approaches to the Institute. The lower panes of the windows were white-washed. The north porch was to have been curtained in, but Thursday was such a windy day that it was impossible to do this at the two ends, so we had to hold up curtains on each side of every vehicle while the occupants alighted.

"THE OPENING.

"Miss Thorn and I got down to the Institute by 12.30, but found the preparations behindhand, and it must have been quite 1.30 before I shut Mr. Lefroy and the last workmen out. However, before then, I daresay 200 people were present in the ball-room, the workmen being employed in darkening a room at the further end of the Durbar Hall, where the magic-lantern was to be exhibited. The S. P. G. Mission has some twelve agents, and so with us seven there were nearly twenty, and we had almost thirty Christian women to assist us. Each of these was given a white muslin chādar. Some who were employed bringing pupils to and fro had a blue star sewn on the chādar; the others, who were keeping order in the porch and museum, had a red star. It was no easy thing to dispose of the shoes of the guests. Finally, both Missions set to work making bags in which shoes could be put and the owners bring these on their arms. We had between 300 and 400 bags, some big enough to contain four or five pairs. The work in the porch was very heavy both at the time of arrival and departure, and those on guard in the Museum had no sinecure post.

"THE DURBAR.

"Two o'clock was the hour fixed for the commencement of the Durbar, and first we had music in the ball-room. The ladies of the stations played and sang. Then, as that room got crowded, new arrivals passed on through the corridors to the Durbar Hall. This was beautifully decorated, as there had been a conversazione there the night before. The floor was covered with blue and scarlet cloth. The room looked beautiful when it was filled. There were seats round on which the ladies of rank who arrived in good time were seated. The whole floor of the room was covered with women and girls sitting down, except that a passage was reserved in the middle. The English ladies were on the platform, and when silence had, after some difficulty, been obtained, a granddaughter of the late King of Delhi, a highly educated woman, read aloud the Urdu address distinctly, so that those at the further end of the room heard per-

fectly. After this, most of the station ladies took their departure. Mrs. Stogdon, the Judge's wife, and the lady of highest rank at present in the station, remained to distribute the tokens. First of all my pupils were brought, because several members of the royal family are in the school and district under my charge. Mrs. Stogdon handed each pupil her ornament, and then those who could write well passed on to sign the address. Then one of the S. P. G. ladies brought her pupils, and so on the two Missions alternately, until all were given away. Meantime, Miss Angus and Mrs. Crudgington were exhibiting the magic-lantern in a darkened room, and ladies were taking parties through the Museum. At half-past four we began to speed the parting guests, and the last were gone by 6.15. We have not yet got the numbers made up, but feel confident there must have been between 700 and 800 present. I can account for 89. School pupils, 26, and friends, 10; Zenana pupils, 24, and friends, 29.

"Amusing Incidents.

"One very amusing incident came under Miss Thorn's notice. I mentioned how the windows were white-washed. A pane of glass was broken during the Durbar, and Miss Thorn soon after saw a number of ladies and girls standing round eagerly awaiting the turn to look through the aperture. Again, at the back of the daïs in the Durbar Hall is a large looking-glass, and many ladies asked 'Whether we cannot go into that large room beyond.' There was also a looking-glass at the other end of the hall, and towards the close of the Durbar, Miss Angus found a very pretty pupil of mine perched up on the back of a form with her face close to the glass, admiring herself. She remained in this position quite a quarter of an hour, and appeared exceedingly happy.

"Oh, how amused you would have been to see the women packed into the vehicles. Our gārīs are about equal in size to a cab, and in these from nine to twelve were packed in. The women are slightly built, so we were not afraid of overtaxing the horses. They crowded in like herrings in a barrel. The officials were let into the building soon after six o'clock, and by 6.30 we had given over charge, and were able to get into carriages and drive home with the happy consciousness that our gathering had been a grand success, and that a decided blow had been struck at the purdah system. We know of several ladies whom we have tried in vain to get to our house who were present on this occasion.

"Other Celebrations.

"Now for a few words as to other Jubilee celebrations. On Wednesday there were athletic sports and races for natives, open to the police, Government servants, and students. First of all the ordinary parade and salute on the Maidan. In the evening fireworks on the Maidan in front of the Jama Masjid. A special place was reserved, at our request, for Christian women in the Musjid; so we marched down our fifty-eight girls and some twenty women, and they got a splendid view. Afterwards the city was illuminated, but the high wind was a great drawback. We had arranged to illuminate our house, the Chumari school, college, and chapel. An Arabic service was held in the Musjid. The sermon, prayers, and hymn were composed by the Maulvie who teaches me. He brought me an Urdu translation, which I translated into English, Mr. Stephen Thomas rendering my prose translation of the sonnet into poetry. Copies of

this were printed and distributed in the Musjid to the English who came to see the fireworks. I post you a special copy which the Maulvie gave me on purpose for you.

"Thursday morning some 3,000 students in schools under Government inspection gathered in the Queen's Gardens, our thirty-eight Christian lads among the number. In the afternoon there were athletic sports and races for soldiers, English and native and on Friday morning the poor were fed.

"AGNES E. ROOKE.

"Delhi."

A Visit to Baru.

BY THE REV. J. G. POTTER, OF AGRA.

THE town of Baru is situated in a native State, and is about fifty miles distant from Agra.

OUR FIRST VISIT.

The roads leading to it are so bad that it is reached with great difficulty. However, after waiting for an opportunity for some years, we succeeded in reaching it this cold season. Our special object in visiting the place was to see for ourselves the work of the Lord, which commenced there about ten years ago. Before any Christian teacher had visited the place, Christian books, purchased at a distant mela, had prepared the way for the preaching of the Gospel. The first to visit the place was the native preacher, who this year accompanied me there. Nearly ten years ago he went there alone. On the second occasion of his preaching there, he noticed among his audience a pundit who seemed to drink in all that he said. When the preaching was over, this man came forward, and after receiving satisfactory replies to questions he put, declared himself a Christian, and asked for baptism in the name of Christ. Inquiry showed that he had for a long time studied Christian books. He specially mentioned the fact that he had been much impressed by reading a copy of the Book of Psalms in Sanskrit.

This pundit came to Agra to see the missionary there, and was eventually baptized in a river near his home.

A NOBLE LIFE.

He continued to live amongst his own people. And although, of course, outcasted for Christ's sake, being a man of learning and some wealth also, he was able to endure persecution, and yet hold his own steadfastly. Being also a Christian in deed, he was enabled to give to his persecutors the soft answer which turneth away wrath. He did not live very long after coming out as a Christian. Yet he lived long enough to impress the people so much by his behaviour that, although a Christian, and on that account, in their estimation worse than a thief or an immoral man, his conduct was such that his memory is still, after nine years, fragrant in the place where he lived. And his works live after him, in many who either secretly or publicly profess themselves Christians. During our recent visit, one who was present at his death-bed told us that when his relatives and friends pleaded with him to take the name of Rám and others, whom he had formerly worshipped as God, he smiled on them and said quietly, "Do you think you can tell me better than I know? — Christ, only Christ, and

Christ always,' and thus saying, he fell asleep in Jesus. No Christian was near that death-bed. He lived and died alone amongst the heathen; yet Christ, in whom he had trusted, was near him, and that for him was enough. None of his family seem as yet to have come out as Christians. We met two of his grandsons, and had a long, earnest talk with them. They have a copy of part of the New Testament, which they have promised to read very carefully. Although none of his family have come out for Christ, others have. A shopkeeper whom we met has already suffered much for Christ's sake. Alone he reads his Bible and prays in the name of Jesus. Fearing for his life he has not yet been baptized; yet we expect he will soon come to Agra for that purpose.

COME OVER AND HELP US.

Six days were spent by us in scattering the good seed of the Kingdom broadcast in Baru. We came in contact with all classes of the people—preaching in the streets, visiting at the people's homes, and being visited at our tent. We found a spirit of hearing which promises well for the future, although we have no cases to report of those who came out then and there for Christ.

Many of the people have asked us to visit them more frequently, lest they forget what they have heard. We hope to do what we can for them, but with a million of people in our own Agra district, we fear we shall not be able to visit the 10,000 of Baru very often. One might wish to be always out amongst the country people. Yet such is the climate here, that only at most for six months in the twelve can such work be done by Europeans.

The people of Galilee received the Saviour gladly, when those of Judah slighted Him or rejected Him. The poor country people heard gladly when the rulers and scribes despised Him. Thus it has been ever since in the history of the preaching of the Gospel. The large towns must be cared for, but the villages must be specially also the objects of our concern.

JAMES G. POTTER.

Agra, Jan. 29th, 1887.

Rachel and Leah over again.

BY THE REV. T. R. EDWARDS, OF SERAMPORE.

THESE are two little Hindu girls who attend one of the Zenana schools at Serampore. They are sisters and twins, and resemble each other very much, except that the one on the left hand has some ugly scars on her face which completely disfigures her looks. On account of these ugly scars the parents anticipate much difficulty in getting her married, so they intend making use of her sister's pretty face to help her to get a good husband. Let me show to you how it is possible for them to do this. In marriages amongst the Hindus, the bride and bridegroom have very little to do except passively obey their parents. It is the parents who select for the young man his future wife. He himself is not allowed any voice in the matter. Suppose there is a young man of eighteen years who is ready for marriage. It may be he has not finished his education, but that

does not matter. The greater majority of marriages take place in India while the young men are living upon their parents, and before they get settled employment or even finish their schooling. The first step for the parents of a marriageable son to take is to instruct a *Ghatak* (a Ghatak is a professional match-maker, and may be either a male or a female) to search and find out who has a suitable daughter. Having found a suitable girl, the match-maker represents the young man to her parents as a most desirable match for their daughter, and declares that they will be exceedingly fortunate if they can get him for a son-in-law. The parents of a girl are ever anxious to get her married as quickly as possible, as soon as she attains five or ten years of age. And should her marriage be delayed much beyond this period, her parents look upon her growth with fear and trembling. Oftentimes, to arrest her development, she is half-famished. The cause of this great anxiety being that to attain maturity unmarried under her parents' roof would be considered an eternal disgrace to them. Hence, before her physical maturity takes place, which is generally at eleven or twelve, the parents are prepared to undergo any expense rather than have her on their hands. Knowing this, the parents of the bridegroom make the marriage an occasion for pillaging them to the full extent of their power. This will make it easily understood why the birth of a daughter is considered a great curse in India. Well now, suppose the Ghatak has found a suitable girl, whose parents are disposed to entertain the match, he then returns to the young man's parents and declares to them that he has found a girl who is as fair as the moon, as wise as Shoroshotee (the goddess of learning), and as virtuous as Sita (the wife of Ram). Having heard of such a desirable daughter-in-law, negotiations are opened with her parents, an exorbitant dower is demanded, together with expensive presents to the bridegroom and his friends, and, of course, it is taken for granted that a sumptuous feast on the night of the wedding will be given. Perhaps the bride's father protests against the exorbitant dower, and pleads his inability. This may lessen the amount somewhat, but he must eventually consent to pay a very high sum, and if he has not the money by him he must borrow. The father who has many daughters to marry is impoverished for life. Before the marriage takes place, the parents and relatives of the bridegroom go to see the bride. She is dressed up and produced before them, and she is scrutinised closely. If she comes out favourably, the match is allowed to proceed, but if not, it is stopped at once. The bride's parents and relatives also pay a visit to the bridegroom's house to see him. All this amicably settled, the marriage is decided upon. The family astrologers are consulted as to an auspicious day and hour for the nuptials. And on the day appointed the bridegroom is

borne along in a chair, flashing with silver and gold tinsel, and is accompanied by a great procession carrying numberless torches and beating tom-toms.

Arrived at the house of his father-in-law, he is put to sit down in state, and his future wife is brought out veiled and put to sit near him. The priests then go through the ceremony, repeating charms and tying the dress of both together. They are then put to sit close together, and the bride's veil is thrown over the bridegroom as well. Under the secrecy of the veil he may cast his first glances at his baby wife. She, poor little thing, is overwhelmed with fright and shame. This completes the marriage.

It is hoped that the above description of a Hindu marriage will make it

TWO SISTERS. (*From a Photograph.*)

plain how the parents of these two little girls in the illustration are going to help the marriage of the ugly one by the fair face of her sister. When the parents, and afterwards the relatives, come to see her, they will be shown her sister. They think that if they showed her with her scars the marriage would be broken off at once. So she will be kept out of sight until the night of the wedding, when she will appear veiled, and the ceremony will be over before the deception can be discovered. We must try to imagine what will be the anger and mortification of the bridegroom and his parents when they find out how grossly they have been deceived. It is sad that such a thing as this can take place. The whole marriage system in India is a curse and has a blighting effect upon society. The fact that the

parents make the matches, and not the young people themselves, must lead to thousands of unhappy homes. And then, to marry a girl at such a tender age is outrageous, and must prove lamentably detrimental to her mental and moral, as well as physical, development. And the practice of allowing young men to marry before they have any settled employment, or have even finished their education, encourages laziness. When a young man may reside in his father's house with his wife and family, there is but little inducement for him to seek his own living. And, lastly, the marriage system, which leads to so much misery to women who are so unfortunate as to become widows, needs most urgently to be reformed.

Serampore. T. R. EDWARDS.

The Congo Mission.

LETTER FROM THE REV. GEORGE GRENFELL, OF STANLEY POOL.

THE following letter, dated January 4th, has been received from Stanley Pool:—

"MY DEAR MR. BAYNES,—It is not every time that the *Peace*, on returning from a voyage, finds good news awaiting her. This time, however, after journeying up the Quango as far as it was navigable, our hearts have been gladdened by tidings of the completion of the Stanley Pool Fire Fund. It is barely six months since the catastrophe, yet in that time the news has travelled to England, the appeal has been made and responded to, and now we have tidings that the loss is entirely covered by special contributions!

"A MESSAGE OF THANKS.

"My brethren and myself feel this to be the occasion for a letter of thanks to those churches and friends who have come forward so nobly and lifted off our hearts the shadow of the great calamity which overtook us last Midsummer Day. We regard it as a magnificent vote of confidence; and I feel sure that this very emphatic evidence of sympathy will be followed by such prayers as are no small factor in our being sustained. Our hearts are gladdened, and we give hearty thanks because of you. Our joy is full.

"THE QUANGO.

"This last journey of ours was undertaken (Mr. and Mrs. Bentley, Mr. Charters, Mr. Darby, Dr. Mense, of the Congo Free State, and myself, were the party on board) in the hope that we should find the Quango navigable as far south as the latitude of San Salvador. We felt that the probabilities were against us, but that it was important, before definitely adopting any plan of campaign, that we should have all the details; and this last river, the one nearest to us strange to say, not having been ascended to its ultimate point, we determined to make the journey, and see what its bearing might be on the problem of

overland communication. If it transpired that the waterway was clear to the latitude of San Salvador, it would not be much farther to the upper river system, *viâ* that place, than the present route to Stanley Pool, and the advantage of plenty of carriers would be secured, a matter of very great importance when we consider the straits we are in because of the difficulty in getting our loads carried through to Arthington.

"In 1880, Major von Mechow put an iron boat on the Quango at a point a hundred miles south of the latitude of San Salvador, and travelled northward for nearly two hundred miles to the Kingunji Rapids, which were described as possibly passable at high water. We chose the time of high water, and proceeded southward from the confluence with the Kasai for about one hundred and fifty miles, and then found our way barred by the same obstacle which Von Mechow encountered when he approached it from the other side six years ago. It is greatly to be deplored that a miserable fall, only about as high as a table, should bar the way nearly in the middle of a four hundred mile stretch of waterway. Native canoes are hauled past, and boats might be, but it was too much for the *Peace*, and so we had to return.

"The Quango District.

"In the lower parts of the Quango we had some difficulty in communicating with the people on account of their language; but as we got farther south, Mr. Bentley and Nlenvo found they were among people with whom they could speak freely, and to whom they could explain something of the work missionaries came to do.

"People were friendly everywhere, excepting at one place. Here one morning four men came out with guns to bar our way, as they threatened they would do the previous evening; but when we blew our terrible pair of steam whistles, and made them shriek their loudest and most discordant notes, the way the warlike expedition collapsed, and the warriors helped their paddlers pull for the shore, was so comical that we could not forbear a hearty laugh; and as we passed the abandoned craft on the beach from which it had so vauntingly set forth a few minutes before, I am sorry to say our crew indulged in rude 'chaff' to the best of their ability—(they have great capacity in that direction)—for the benefit of the runaways, who could not have been out of earshot.

"As I purpose starting down country, 'homeward bound,' to-morrow, I will not write more, but will wait the opportunity to tell you of the wonderful opening up of the country and of the glorious possibilities before us. May God give us all grace and strength for the work! A grander work never was set before the Christian Church.

"Yours very sincerely,

"George Grenfell.

"A. H. Baynes, Esq."

A Journey in Beerbhoom.

By the Rev. H. Patterson, of Soory.

"We had a double aim in our last journey. The first was, to be present at a mela held at Kunloli, a place on the southern border of the Beerbhoom district; and then, bearing round towards the east, to become acquainted with several important centres, with a view to future operations. The whole journey was done by bullock-cart. On the first day

nothing of any special note occurred till the afternoon. About four o'clock I entered a large village; there were very few people to be seen, but from the sounds of drum-beating and horn-blowing, I guessed that some festival must be going on. When I got to the end of the village street, I found a large crowd collected underneath a huge banyan-tree. I asked the cause of the gathering, and was informed that they were appeasing the manes of a great ascetic who had lived there. At the root of the tree I observed a pair of gaily painted imitation horses, and the usual offerings of sweetmeats. I saw that the hubbub would prevent me from being heard there, so I ordered my cart to be stopped a little further on. I then had a chair brought out and sat down. In a few minutes almost the whole crowd, less the drummers and pipers, gathered around me. The better part of them agreed that the work in which they were then engaged was useless. They acknowledged that they had no proof of the divinity of the said ascetic, and, consequently, offerings made to him, as a divine being, were sinful.

"I regretted much that I had not a single Gospel with me. The books were all in the preacher's cart, and he, by mistake, had gone another way. I had plenty of tracts, however, and they were clamorous for them. For one in particular, on 'Idol Worship,' there was quite a run.

"A BRAHMIN'S HOME.

"The preacher also had a pleasant evening. He got to a village late at night, and, as he wanted fire and water, he entered the first house in which he saw a light. It proved to be a Brahmin's, but the owner himself was absent. The housewife asked him what he was, and he told her he was a Christian preacher. She asked him, 'Whom do you call Christians?' Just then her husband entered. At first he was rather stiff, but gradually unbended, and gave them what they required, adding also a present of vegetables. Several others came in and sat listening to, and conversing about, the Gospel till midnight. The next day the preacher joined me at the mela.

"There are two sources of attraction at this festival. One is a great feast given by the religious mendicants of the place in honour of one of their number, named Joy Deb, now deceased; the other, the benefits supposed to be derived from bathing in the Adjoy River, at that place, at that particular time of the year.

"HINDU TRADITION.

"The tradition is as follows: — Joy Deb, who lived there, undertook to write a life of Krishna. He accomplished the greater part of the work, but felt at a real loss as to how he was to finish it in a manner worthy of the subject. While in this state of mind, he went one day to bathe, and soon after—as his wife supposed—came in and asked for his mid-day meal. She attended him as usual. When he had eaten, he went and sat down to write. He continued writing for some time, and then rose and went out. In the course of an hour he returned, and again asked for his mid-day meal. She remonstrated with him for asking for food when he had just eaten. He denied it, as he had only that moment returned from bathing. As a proof that he had been there, she pointed to the work he had done. He examined his book and found it had been completed. 'Ah,' he said, 'you are a lucky woman, for you have seen the great Lord. He came and did that for me which I could not do myself.' He then went out, and sat down on the banks of the Adjoy River, and began to

upbraid the Ganges for being so far away. He reasoned that, if the holy river had not been so far away, he could have returned more speedily, and might possibly have seen Krishna. In answer to his request, 'Gungumu' revealed to him that, if he selected a place she would go there, and that spot would be as sacred as the holy river itself. He selected the Chut where he was sitting, but demanded a sign of Gunga's presence. She requested him to look, and he did so, and saw her hands and bracelets above the water. She further promised that, for his sake, the spot would be sacred three days in every year, and all who bathed there at that special time would receive the forgiveness of their sins.

"Brahmin Opposition.

"We were present two days out of the three, and held meetings morning and evening of both days. The morning meeting of the first day was quiet, and a number of Gospels were sold. In the afternoon, one of the chief Brahmins of the place, and a few of his friends, attempted to spoil the meeting by getting us into a debate. The preacher, who was addressing the crowd at the time, asked these would-be debaters to appoint a place, call together as many of their co-religionists as they possibly could, and we would meet and debate with them. They declined, so we asked them to be quiet and allow others to listen. They took the hint. Our second day's meetings were good, and passed off quietly. During the mela we had invited the Brahmin priest of the village, where our camp was, to meet with us, allowing him to appoint time and place. He excused himself on the ground of inconvenience. A number of his disciples were staying at his house, and his time was taken up in attending to them. When they left he would be most happy, &c. As he did not give us the desired opportunity, we went to his house early one morning and caught him. He declined to enter into the subject of religion. 'What is the use?' he asked. 'An old sahib'—Mr. Williamson—'used to come here every year, and no one has become a Christian as far as I know.' We pointed out to him that since that time the mela had decreased to a very great extent; and that numbers who cared nothing for Christ in those days now respect and admired Him.

"Finally, with bad grace, he invited us to sit down. Several of his friends gave us a good hearing, but we cannot say the same of him.

"Roadside Work.

"Our next meeting was at Ilambayar, the chief place in the south of Beerbhoom. We arrived there about three in the afternoon, and found that the weekly market was not being held. After a slight refreshment we went to the market-place, and had one of the most attentive audiences I have seen in this district out of Soory itself.

"The following morning we started for Bolpur, a station on the East Indian Railway. By the way, the preacher made up to a band of pilgrims, and spoke to them as they went along. They listened and purchased several books from him. When he was about to fall back from them, the carts being a long way behind, one woman asked him if he had told them all about Christ. The others joined her, and asked him to go on. When listening to his talking, they said they got so interested in it that they had forgotten the miles they had covered. We only left them when our roads diverged. We had a quiet little meeting in Bolpur in the evening.

"The next day we had a meeting,

while resting, at a point on the road where there is a rice market, and another at a large village a little later on. The head man of this village, a Brahmin, had evidently heard the Gospel over and over again. His remarks showed that he was fairly well acquainted with the subject. The following morning we reached home.

"H. PATTERSON."

Tidings from Eastern Bengal.

THE REV. ROBERT SPURGEON AND THE NEW STATION AT MADARIPORE.

THE following letters will, we are sure, enlist the sympathy and prayers of our readers. Writing from Madaripore, where the new Mission bungalow is being built, on January 30th, the Rev. Robert Spurgeon says:—

"I write to-day under a deep sense of gratitude to God, for He has graciously restored me after a virulent attack of cholera in answer to prayer, and in fulfilment of His own loving purpose. All the native Christians employed upon our house were very troubled, and one night met for prayer on my behalf, when it seemed hardly possible recovery might be expected. Mrs. Spurgeon was herself unwell, and my sickness necessarily threw her back again into great weakness. The attack seemed to the natives a fatal one, because many have died not far off, and one of our people was carried off by it only a few days before. Yesterday, too, we had to procure a boat to send one of the thatchers home because cholera had quite prostrated him. As I felt his cold form and administered what remedies I had, the question naturally arose, 'Why am I spared?' This poor fellow, I fear, will only reach his home to die."

Writing on the 8th of February, he reports:—

"You will be grieved to hear that cholera is still making sad havoc among my workmen here. I mentioned in my last how graciously God had brought me back from death's door to continue for a while at my post. Since then one of our little ones has had a very serious attack, but he is slowly regaining strength now. An aged carpenter, whom I sent home, died on the way; and a few days later a youth was attacked. Now two more workmen are slowly passing away from the same cause. One will leave to-night for his home, as a boat happens to be going in that direction; but the other, I fear, will die to-night. He cannot utter a syllable now, but a few hours ago he expressed great confidence in God. 'Father,' he cried, 'forgive and receive me.' And when I asked him whether he was afraid to die, he said emphatically, 'No.' He manifested a patient willingness to depart to the better world and be with Christ.

"Quite a panic is likely to arise among the rest of the workmen now, for all are frightened. Many could not partake of their mid-day meal to-day through the excitement. We do earnestly pray that the calamity may speedily be removed from among us,

for it fills all our hearts with sadness. Besides, I shall be greatly troubled if it puts a stop to building operations. Unless our house is completed before the storm season comes on it may become an utter wreck. Most of my men are native Christians, and those who have died were members of our churches; and we can, therefore, entertain a confident hope that it is well with all of them. While I write, hymns are being sung in some of the mat-sheds where the men are sheltered, and many a prayer arises thence to the Father's throne. Yet I cannot help feeling intensely the sad circumstances amid which this new station is being commenced. Both ourselves and our people are suffering. Yesterday, our dear little Archie was providentially rescued from drowning. One of our men happened to see his hat floating near the rude pier we have had put up, and, leaping in to rescue him, he was just in time. We trust the little man is restored to us and to the world for some gracious purpose by our loving Father; but our hearts were rent with sorrow for a time.

"We have been living in our boat, the *Manchester*, here for some weeks now, because it is absolutely necessary to be on the spot to help on the building. My dear wife is still very weak, but she bears up nobly. Sometimes she is able to visit the homes near us, and the number of women and children that then emerge from behind trees and huts is wonderful. Hardly a man at all is at home now. Having cut and gathered in the harvest, they have gone to different markets to dispose of the grain.

"When this reaches you we hope we shall be living here amid our new neighbours, for, surely, God will come to our help in this time of great trial. We should be glad if you could insert a line in the HERALD to intimate to our friends that, for the future, our address will be at Madaripore.

"February 9th.—The panic I dreaded has arisen. All the men engaged to dig the tank have fled. Some of the thatchers, too, have disappeared. When our house will be completed it is now impossible to say. Still we look up, and wait earnestly the fulfilment of the words, 'Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me. Our hope is in God alone. He only can deliver and help us.

"February 11th.—Another case of cholera has occurred, and all the natives except six have departed. Work is quite at a standstill, and I am greatly tried. Our servants determined to leave us too; but a few words of explanation and consolation awakened ther loyalty again. All my chlorodyne has gone, and some poor stuff had to be procured from the bazaar."

On February 19th Mr. Spurgeon writes:—

"The day after my last letter was sent off another case of cholera occurred, but I trust it will not prove fatal, for we have pleaded for the man's life, and he is resolved to follow Christ if he survives. Two more deaths occurred among the men who had left me. As far as I can learn, there have been five deaths altogether, and five or six have recovered, including myself. I was left entirely alone on Sunday last, and resolved to return with my family to Burrisal at once; but then in my absence some workmen might return, and, finding me away, go home again. So I determined to remain, and send Mrs. Spurgeon and the children to Burrisal for the present. Until the

boat returns, I am compelled to beg a shelter in a half-finished house of one of my native preachers. This detained him here, and some of the men have come back to work. All the tank-diggers are at their post, but one of them had a slight attack yesterday, and this may scatter them again. I am in excellent health myself, and so is my wife. I did not at all wish to send her away again; but, as our house has no roof or walls yet, we have nowhere to live.

"I have broken down all the mat-huts in which the men were staying before, and shall order them to put them up in another place if they return, and to keep them cleaner. But cholera is not confined to our compound. Many fatal cases have occurred in the district around us. Natives all pretend to know how to treat it, and what remedy to give; and after the mixtures they dose the patient with, chlorodyne has very little power. It certainly was very useful in my case, and in others where it has had full play.

"The days for celebrating the Queen's Jubilee at Madaripore were February 16th and 17th; and a great day it was. Native processions, with wild music and weird dancing, filled the road almost all day. The paper archways and native flags gave the whole place a gay appearance. At night 10,000 tiny lamps were lighted in rows along the road by the river side, and even the *Manchester* was illuminated from prow to stern. Fireworks were let off amid great excitement. But, of all that was done, I thought the chief was the setting free of prisoners at the express request of our Queen.

"A number of awnings were joined together on bamboo poles, so as to cover a large space of ground where many natives could sit. The native officials of the town presided. I was the only Englishman amid the large throng, and I had a seat given me in front. Speeches were made in English, Bengali, Sanscrit, and Hindustani. A hymn was sung by schoolboys, and two poems were read. I was asked to pray for the Queen. But instead of saying 'Amen,' the whole crowd clapped when I stopped, and this quite took me by surprise. The prisoners were drawn up in a line before us in the open square, and, one after another, five of them heard the 'Khalash' pronounced that set them free. Two others had their terms shortened, but they had to return to the prison bearing on their shoulders the clothes that the liberated ones threw off in their delight and pleasure. It was an exciting time. Loud applause from the crowd followed every declaration of freedom. I need hardly say that all speeches made were loyal and grateful, though none touched upon the real 'secret of England's greatness.' "ROBERT SPURGEON.

"Madaripore."

Tree Marriage in India.

THERE are many strange customs in India, and not the least strange amongst them is that of marrying two trees together. To us such an idea is so ridiculous that we can scarcely entertain it; but to the Hindus it is not only a possible thing, but frequently takes place, and is considered a work of great religious merit. In many tours through the country I have often come to places where two trees are planted together, and fenced round

about with great care, and asking the reason of such care—for apparently wild and useless trees—I have been told that they are married. Of two such trees joined I send you a photograph. You see these trees are entwined together: the higher one has a very fine leaf, and the lower tree a much broader leaf. Entwined thus when young, they grow up in time to be one tree. The earth at their base is made round and tidy, and is daily smeared over with liquid cow-manure, the compost used for cleansing the houses throughout Bengal.

MARRIED TREES—(*From a Photograph.*)

Those who plant these trees are generally childless women or widows. It is considered the greatest curse imaginable, in India, to be without children. So the Brahmins have, with some consideration for the feelings of these unfortunate creatures, but chiefly for their own benefit, allowed them to adopt two trees as children. These poor would-be mothers watch over the trees with great care, and, at a given age, have them married. Of course, the Brahmins' services are always indispensable. No religious duty whatsoever can be per-

formed without their aid. On the marriage occasion a goat is sacrificed before the trees, offerings of fruits and sweetmeats are made, and a grand feast is given, in all of which the Brahmins get the lion's share. By adopting trees in this way, childless women seek to avert the curse pronounced upon them. You say, What a strange superstition; and what a priest-ridden people! But while expressing our indignation at such childish customs, we should feel a deep pity for these poor, joyless women. They have hearts full of love, but have been taught only to lavish their affection on insensible trees. Dear readers, it should be ours, with our heaven-born religion, to dash away the curse which blights their lives, and to raise them to higher and nobler notions of life. If any are under a deep obligation to spread the Gospel, it is the women of England. None have experienced more than they its blessings. Think of the love, happiness, peace, and liberty of English homes. Think of the respect, honour, and trust Englishwomen justly obtain. The equal is not to be found in the world. All this the Gospel has produced. Truly, gratitude to God for the rich blessings the Gospel has brought, to say nothing of love to the Saviour, should rouse every Christian woman to do her utmost to bring like blessings to her miserable, down-trodden sisters in India.

Serampore. T. R. EDWARDS.

The Congo Mission.

LETTER FROM THE REV. T. J. COMBER.

GOOD NEWS OF HARVEST-TIME.

BY the last mail, Mr. Comber writes, under date of Underhill, January 30th, 1887:—

"MY DEAR MR. BAYNES,—You will be surprised at my dating from Underhill. The reason is that I have received an earnest call from our San Salvador brethren to go and help them in the happy work that is falling to their lot—of leading inquirers after God and salvation to Jesus the Saviour. You have heard from our brethren at San Salvador of the blessing that God is giving us in that place, nearly two hundred people professing to be desirous to give up sin and serve God. There is reason, too, to believe that many of them have 'taken in' the oft-told 'story' of Christ's redeeming love, and have personally received His salvation. Mr. Weeks had not returned, and it had been arranged for our brother Cameron to take a change to Wathen Station, and the remaining brethren—Silvey, Phillips, and Graham—knowing very little of the language, naturally found it difficult to deal with inquirers through an interpreter. Mr. Weeks has, however, just arrived at this place, and we have decided to go up together at once. As the work is reported as being very extensive, two who know the language

will be none too many to help our brethren there. Mr. Weeks, of course, stays, while I return after ten days or a fortnight. I also want to recruit San Salvador carriers for our Stanley Pool transport.

"Brethren, pray for us.

"Oh, for wisdom at this juncture! Seldom before have we so much felt our need of it. Earnestly and unitedly will our hearts go out presently in our prayer-meeting, in the beautiful words of Miss Havergal's hymn:—

'Lord, speak to me that I may speak,
In living echoes of Thy love.'

He will give us wisdom, for He has promised, and we shall go, I trust, with our 'lips touched' with the 'live coal from off His altar,' and 'in the fulness' of the blessing of the Gospel of Christ.' Have you all been specially praying for this awakening? If so, this is the answer: Our God has heard. His promise shall be fulfilled, 'As the rain cometh down and the snow from heaven, and returneth not thither . . . so shall My word be . . . it shall not return to Me void . . . it *shall* prosper.' We have sometimes wondered if we were only to be the sowers 'going forth weeping' and 'bearing precious seed,' and whether others in the future would have the 'rejoicing' of 'carrying the sheaves.' Blessed be God, it seems now as if we should get a few sheaves to cheer and encourage us. From what I saw of the awakening at Mbanza Manteka (A.B.M.U.), of which you have heard, I feel now that a very real work of God is going on there. A most pronounced change has come over the people there, and the forty who have already been baptized by Mr. Richards out of the hundreds who have been inquirers are giving satisfactory evidence that God has changed their hearts. The same we will hope of the aroused people of San Salvador. More than ever you will pray for us, will you not? I shall write you after seeing the work there. I am very thankful that our brother Weeks is back, and that he *looks* well. I trust he will keep well, and that Mrs. Weeks will be able to rejoin him this coming dry season. Many of the inquirers are women, and there is no lady there at present. We think of asking Mr. and Mrs. T. Lewis (late of the Cameroons) to make San Salvador their home and sphere of work.

"Will not this blessed harvest-time impel friends at home to still more thorough and complete consecration on behalf of this blessed work?

"T. J. Comber."

The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to "N. C. H." for a small silver cup for the Congo Mission; "A Sunday-school Teacher" at Deal, for a silver watch for the Congo Mission; "A Working Woman," Berwickshire, for a small silver brooch for the Congo Mission—"the only article of jewellery she has to give."

Mr. H. R. Thomas, of Llanelly, writes:—"Yesterday, at our Sunday-school, I received thirteen farthings from a little deaf and dumb girl for the Mission cause. She wrote, saying she had nothing else to give."

"A Friend at Barton-on-Humber" sends thirty shillings, writing, "Mother

and I are both widows, and have to practise real self-denial to do this; but we are glad and thankful to hear of the spread of the Gospel in heathen lands."

Mr. W. Peel, of Leeds, writes:—"One of our poor members had a small gold watch left her by a sister. She sends you it towards the work on the Congo. She wishes nothing to be said about it, if you will kindly acknowledge receipt, so that I may know that it is safe. The giver, Miss B. L——s."

"A. B. C., Aberystwith," for several articles of jewellery for the Congo Mission, who writes:—"I see, from the HERALD, you often receive such gifts. Some of these articles I value greatly, but I really cannot keep them. To be able to give them to Christ is my highest joy and privilege, for His dear sake."

The very cordial thanks of the Committee are also given for the following generous and welcome contributions:—

Mr. Edward Rawlings, Wimbledon Common, £272; Mr. Thos. White, Evesham, £100; Mrs. White, for China, £100; Mr. S. B. Burton, Newcastle, £100; Matthew vi. 1—4: half-yearly payment for Congo Mission, £60; Mr. T. S. Child, for Delhi Chapel, £50; Sir S. Morton and Lady Peto, £25; Rev. W. L. and Mrs. Lang, £25; Mr. Robert Pullar, £25; Mr. John Masters, £20; Anonymous, £20; Mrs. Flack, £30; Mr. G. Kingerlee, £11; "E," £10; Mr. and Mrs. Luntley, £10; Dyledwr Mawr, £20; Mr. Thos. Haworth, for Italy, £25.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th March:—A large supply of vegetable and garden seeds for various mission stations from Messrs. Sutton & Sons, of Reading; a case of 187 garments for the Congo Mission from St. Mary's Missionary Working Party, Norwich; a medicine chest for the Rev. T. J. Comber, Congo Mission, from Messrs. Burroughs, Welcome, & Co., Holborn Viaduct, London. Mrs. Thomas Lewis, of the Congo River, wishes to acknowledge, with grateful thanks, a case of garments from Ladies' Working Party, Maze Pond; a parcel of garments, from Ladies' Working Party, Camden-road; and a packet of clothing from Birmingham, per Mrs. Jenkyn Brown. And Mrs. Wall, of Rome, writes:—"May I ask to have acknowledged in the next number of the HERALD a parcel from friends at Union Chapel, Manchester, with my warmest thanks."

Recent Intelligence.

THE Rev. George Grenfell, of Stanley Pool, writing from the s.s. *Nubia*, near Gaboon, on his homeward voyage, reports, under date of February 14th:—"I am already better for being free from the responsibilities of my recent post, and the more acute symptoms are already a good deal modified. I trust a period of rest and change in the dear old country will enable me, by the blessing of God, to renew my work in Africa with renewed strength and tenfold devotion."

On the 14th of January last, at Mpalabala, Miss Seed, of Sheffield, was married to the Rev. Frank C. Darling, of Underhill Station, Congo River.

Mr. Moolenaar, writing from Underhill Station, Congo River, on February 11th, reports :—"My wife and self arrived here three days ago. We were most warmly welcomed by Brethren Comber, Grenfell, Darling, Scrivener, and Shindler, all being in the very best of health. All being well, we accompany Mr. Comber to Ngombe about the beginning of March. At present he is on his way to San Salvador with Mr. Weeks.

Reporting on the present state of the Congo Mission, Mr. Moolenaar writes :—"There are abundant signs at many of our stations of God's special and abundant blessing. It is, I can assure you, most refreshing to hear some of the lads at our prayer-meetings, as in simple, earnest language they plead for the salvation of their relatives and friends. There is evidently a great and widespread desire on all hands to listen to the story of Christ and His love. And this is spreading in the towns and villages of the Congo district."

The Rev. W. K. Landels, of Naples, is only very slowly recovering from a grave attack of scarlet fever. He is still in a weak and prostrate condition, but the latest accounts indicate, we are thankful to report, a measure of improvement.

We venture to advise our friends to make early application for tickets for the Missionary Soirée, on Tuesday evening, the 26th inst., at the Freemasons' Hall, Great Queen Street, Holborn, as the promised presence of Mr. Grenfell, of the Congo Mission—for the first time since his remarkable explorations in the Congo region—has already created a large demand for tickets.

The Bazaar in aid of the funds for the purchase of land and erection of a laundry for Walthamstow Hall School for Missionaries' Daughters is to be held at the Cannon Street Hotel on Thursday and Friday, the 5th and 6th of May, and Mrs. Pye-Smith, the Treasurer, will be greatly obliged by contributions being sent in to the Baptist Mission House, or to any member of the Committee, by the 18th of April at latest. Donations of money, work, books, linen, china, tea, biscuits, or, indeed, any articles of manufacture or of food are earnestly requested.

The Rev. S. B. Drake, on his voyage to China, writes from Singapore, January 20th, on board the *Glenfruin* :—"My wife, children, and self are all well. We expect to leave here to-morrow, and reach Shanghai in a fortnight from this date. We have held regular services on board every Sunday. They have been well attended, and I hope have done good."

Young Men's Missionary Association.—Our Young Men's Committee have taken a new departure, which meets with our most hearty approval, in inviting speakers

for their Annual Meeting this year from the Church Missionary Society, and the London Missionary Society, as well as from our own. The cordial relations existing between the sister societies and ourselves will no doubt be emphasised at this meeting; and we would urge all who intend to be present to be at the Mission House as much before seven as possible, as the accommodation will, we anticipate, be too limited. The Thirty-ninth Annual Public Meeting will be held in the Library Hall of the Baptist Mission House, Furnival Street, Holborn, on Tuesday, 19th April, 1887, when the Chair will be taken at 7 p.m. precisely, by H. M. BOMPAS, Esq., M.A., Q.C., Recorder of Plymouth. Speakers—Rev. R. P. Ashe, of the Church Missionary Society, Uganda, Central Africa; Rev. George Cousins, of the London Missionary Society, formerly of Madagascar; Rev. G. H. Rouse, M.A., LL.B., of the Baptist Missionary Society, Calcutta; and A. H. Baynes, Esq., F.R.A.S.

Mr. Ashe was at Uganda when Bishop Hannington and other devoted European missionaries, together with numbers of native Christians, were foully murdered by King M'wanga; and he has mercifully escaped to tell a story which is of thrilling interest to all who desire the extension of our Lord's Kingdom. Apart from this, the generous sympathy and liberality of our Church friends, especially in our Congo troubles, will ensure to Mr. Ashe a very warm and hearty welcome.

Mr. Cousins is not only well known for his missionary work in Madagascar, but he represents the new "Young Men's Missionary Band," just started by the London Missionary Society, to help in its work as our own Young Men's Association helps us; and we shall be most glad of the opportunity to give him and them a very cordial greeting.

Mr. Rouse, of course, is an authority upon our work in India, and everyone will feel it a privilege to listen to him.

Several warm supporters of the Society have written to the Secretary, asking if any special mission memorial fund in connection with the Queen's Jubilee will be organised by the Committee during the current year. In reply, the Secretary has informed such friends that, as the Mission Committee are intending to inaugurate a large and general effort in connection with the approaching CENTENARY OF THE SOCIETY, and are very anxious also not to interfere with any of the projects already before the public, or to appear in rivalry with them, they have not resolved to open a Jubilee Fund. But as it is found that many friends throughout the country, who desire to make some substantial Jubilee thank-offering to God for His wonderful mercies, wish specially to devote such gifts to the Foreign Mission cause, the Committee will thankfully receive any such gifts, either for the General Fund or for any special fund, such as the Congo, the China, or the Widows and Orphans' Funds, and gratefully acknowledge all such help.

Contributions

From 14th February to 12th March, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

Annual Subscriptions.

Anonymous	20	0	0
B. E., for *Congo*	0	10	0
Bickham, Miss Mary, for *Congo*	1	0	0
Bilbrough, Mr Brooks	2	0	0
Booth, Rev S. H.	5	0	0
Butlin, Rev J., M.A.	2	2	0
Butterworth, Rev J. C., M.A.	2	0	0
Do., for *W & O*	0	10	0
Butterworth, Miss M. A.	5	0	0
Do., for *Congo*	2	0	0
Do., for *W & O*	0	10	0
Do., for *Mr Wall's work*	0	10	0
Craighead, Mr D., Galashiels	1	0	0
Davies, Mrs Philip	1	1	0
Daws, Mrs M.	0	10	0
Edmond, Mrs, Edinburgh	1	0	0
Fergusson, Miss M. M., for *India*	1	1	0
Do., for *China*	1	1	0
Do., for *Congo*	1	1	0
Green, Mrs, Leamington	1	10	0
Harding, Mrs, Ealing	1	0	0
Hazzledine, Mr	1	1	0
Hill, Mrs E., Wandsworth	1	1	0
Imeary, Mrs.	2	0	0
Ireland, Miss G.	0	10	6
"Johannes"	1	0	0
Luntley, Mr & Mrs P. H.	10	0	0
Mullings, Miss M.	1	0	0
Musto, Mr F., Reading	0	10	6
Parkinson, Mr and Mrs J., Skipton	2	2	0
Peto, Sir S. Morton, and Lady Peto	25	0	0
Phillips, Miss M. A., Langwm, for *Congo*	0	10	0
Pierce, Mr J. J.	5	0	0
Pole, Mrs L. W.	1	1	0
Pratten, Rev B. P.	1	0	0
Pullar, Mr R.	25	0	0
Rawlings, Mr E., for *support of Missionary*	172	0	0
Reynolds, Mrs C.	4	0	0
Riechel, Mrs	1	0	0
Slack, Dr and Mrs	30	0	0
Small, Rev G., M.A., for *India*	0	10	0
Do., for *China*	0	10	0
Do., for *Japan*	0	10	0
Do., for *Africa*	0	10	0
Stansfield, Dr G. S.	3	3	0
Do., for *Congo*	2	2	0
Supper, Mrs	0	10	0
Symington, Mr J., Belfast	1	1	0
Towler, Mr R. E., Manchester	0	10	6
Tritton, Mr J. (monthly)	12	10	0
Tucker, Mr G., Barnstaple	1	0	0
Two Sisters in Northamptonshire	2	0	0
West, Mrs, Clifton	1	1	0
Williams, Mrs E., Newport (Mon.)	2	10	0
Under 10s.	1	2	6
Do., for *Congo*	0	5	0

Donations.

"A. M."	5	0	0
Adams, Mrs, per Rev J. T. Wigner, for *Congo*	5	0	0
Do., for *China*	5	0	0
A Servant, for *Congo*	1	6	0
A Working Man and Friend, Edinburgh	2	2	0
Do., for *Congo*	2	0	0
Do., for *China*	2	0	0
Barber, The late Miss.	2	0	0
"E."	10	0	0
Five Schoolgirls, for *Congo*	4	7	6
Foster, Mr C. F.	100	0	0
Hanson, The late Miss, for *Congo*	1	0	0
Henderson, Rev W. T., and Family, for *Congo*	1	2	6
John ii. 5 (special)	5	0	0
Johnson, Mr W., Fulbourn	50	0	0
J. C. R. (box), for *Congo*	0	12	0
Lang, Rev W. L., and Mrs Lang	25	0	0
Masters, Mr J. (special)	20	0	0
Matt. vi. 1–4, for *Congo*	60	0	0
Nicoll, Mr W., Annan, for *Bibles for China*	1	0	0
Oram, Mr F. R.	0	10	0
Do., for *Congo*	0	10	0
Pastors' College Students	1	13	0
Pottenger, Mrs.	5	0	0
Pewtress, Miss—Profit on photos, *Congo Quilt*	3	9	0
"22, N.G.," for *Africa*	0	11	7
Scrivener, Mr J. C. (special)	1	0	0
Scrivener, Miss R. (special)	0	10	0
Stevenson, Mr P. H., Nottingham, for *Congo*	1	1	0
Swan, Mrs (box)	0	15	5
Thomas, Mr T., Ealing, for *Congo*	5	0	0
West, Mrs, Clifton	1	0	0
White, Mr. Thos., Evesham	100	0	0
White, Mrs, for *China*	100	0	0
"W."	0	10	0
Y. M. C. A., Stafford Rooms	0	10	6
Under 10s.	0	3	11
Do., for *Congo*	0	5	0

Legacies.

Haggas, the late Miss Sarah Ann, of Keighley, per Miss E. Haggas	90	0	0
Do., for *W & O*	90	0	0
Turner, The late Miss Eleanor, of Tewkesbury, per Mr L. W. Lewis	100	0	0
Williams, The late Mrs Mary, of Maesglas, Amlwch, Anglesea, per Mr W. Fanning	180	0	0

London and Middlesex.

Bermondsey, Drummond Road Sunday School, for *N P*	0	17	2
Brixton, Gresham Ch. S. Sch.	4	11	1
Brondesbury	19	10	0
Do., for *support of two Congo boys*	10	0	0
Camberwell, Denmark Place	8	12	8
Camden Rd. Sun. Sch., per Y.M.M.A., for *Barisal Sch.*	6	0	0
Deptford, Octavia St., Sunday School	1	12	0
Do., Midway Place	1	6	0
Forest Gate, Woodgrange Ch., for *W & O*	3	1	1
Hackney, Mare Street	2	0	0
Do., for *Congo*	1	0	0
Hammersmith, West End Ch.	12	3	3
Hawley Rd., St. Paul's Ch.	29	12	1
Do., for *Congo*	0	10	0
Islington, Salters' Hall Ch. Sunday Sch., for *Backergunge Sch.*	5	0	0
Kilburn, Canterbury Road Sun. Sch., for *Congo*	2	0	6
Metropolitan Tabernacle	200	0	0
Do., Sun. Sch., for *Mr Weeks*	6	5	0
Peckham, Park Road Sunday School	4	10	2
Do., for *Agra Sch.*	6	0	0
Do., do., for *NP, Ramchunder Ghose*	20	0	0
Do., James's Grove, Sunday School, per Y.M.M.A., for *Barisal Sch.*	6	0	0
Putney, Union Ch.	100	0	0
Do., S. Sch. (moiety)	9	15	11
Do., Werter Road	3	10	7
Regent St., Lambeth, Sunday School	6	0	0
Do., for *N P*	0		
Do., do., for *Barisal Sch.*	6	0	0
Teddington, Y.M.B.C., for *Congo*	0	10	
Twickenham	2	2	0
Walworth Road	11	7	2
Wandsworth, East Hill	6	9	0
Do., for *W & O*	2	9	0
West London Juvenile Mission Band, for *support of orphan in Mrs Kerry's Sch.*	4	0	0
Willesden, College Park	1	5	0

Bedfordshire.

Ampthill	4	16	8
Do., for *W & O*	1	0	0
Do., for *N P*	0	16	4

Houghton Regis	24	0	4
Keysoe, Sunday School	0	5	7
Luton, Union Ch.	20	16	4
Do., for *W & O*	1	10	0
Maulden	15	19	3
Do., for *W & O*	0	5	0
Ridgmount	6	8	0
Do., for *W & O*	1	1	0
Sandy	11	3	3
Do., for *W & O*	0	16	0
Do., for *Congo*	5	0	0
Thurleigh	0	13	3
Do., for *W & O*	0	6	9

BERKSHIRE.

Bourton	12	6	3
Do., for *N P*	1	5	9
Drayton, Sunday Sch., for *N P*	0	14	7
Fifield Mission	6	16	6
Maidenhead	11	3	6

BUCKINGHAMSHIRE.

Chesham	14	15	2
Great Marlow	4	13	4
Do., for *W & O*	0	11	0
Little Kingshill	5	1	7
Do., for *W & O*	0	5	0
Do., for *N P*	1	5	11
Quainton, for *W & O*	0	5	0
Stantonbury, for *W & O*	0	8	0

CAMBRIDGESHIRE.

Burwell, Sunday Sch., for *N P*	0	12	0
Cottenham, for *N P*	2	0	4
Waterbeach, for *W & O*	0	17	0

CHESHIRE.

Birkenhead, Welsh Ch., Price St., for *N P*	3	9	9
Do., Cathcart Street, Sun. Sch., for *N P*	1	0	0
Northwich	3	5	0
Onston	17	12	1
Stockport, Greek Street, for *N P*	2	2	6

CORNWALL.

Calstock	7	4	5
Do., for *N P*	0	14	11
Do., for *W & O*	0	10	0
Helston, for *W & O*	2	6	5
Truro, for *N P*	0	18	3

DERBYSHIRE.

Derby, Trinity Ch., for *W & O*	1	15	0

DEVONSHIRE.

Bampton, for *W & O*	0	2	9
Barnstaple	3	3	0
Do., for *W & O*	2	2	0
Cullompton	3	1	6
Do., for *W & O*	0	15	0
Do., for *N P*	2	13	6
Georgeham	14	6	1
Do., for *W & O*	1	0	0
Ilfracombe, for *W & O*	1	5	0
Kilmington	5	13	0
Newton Abbot, East Street, for *W & O*	1	1	0
Do., for *N P*	1	17	9
Tiverton	28	6	5
Do., for *W & O*	2	2	0

DORSETSHIRE.

Buckland Newton, for *N P*	0	17	0
Dorchester, for *W & O*	0	10	0
Lyme Regis	14	1	0
Do., for *W & O*	1	0	0
Sherborne	1	6	0

DURHAM.

Consett, for *W & O*	0	10	0
Hamsterley	1	0	0
Do., for *W & O*	0	5	0
Stockton-on-Tees, Welington-street	8	7	0
Do., Sunday School	1	15	0
Sunderland	2	3	0

ESSEX.

Ashdon	4	8	8
Barking, Queen's Rd. Sun. Sch., for *N P*	1	1	10
Burnham, for *W & O*	0	10	6
Do., for *N P*	1	10	0
Earls Colne	11	18	9
Do., for *W & O*	1	14	0
Harlow (on account)	10	10	0
Rayleigh	0	8	0
Romford	10	10	0
Do., for *W & O*	2	6	7
Saffron Walden	2	2	0
Waltham Abbey	1	1	0

GLOUCESTERSHIRE.

Burford	5	10	0
Cheltenham, Cambray Ch.	5	10	0
Cirencester, Sun. Sch., for *N P*	4	16	6
Fairford, for *W & O*	0	3	6
Gosington, Slimbridge, for *W & O*	0	5	0
Do., for *N P*	1	1	10
Hillsley	0	19	0
Do., for *W & O*	0	12	6
Longhope, Zion Ch.	5	13	6
Do., for *W & O*	0	11	7
Do., for *N P*	0	3	11
Wickwar, Sunday Sch.	1	10	0
Wotton-under-Edge, for *W & O*	2	2	0

HAMPSHIRE.

Andover	1	1	0
Beaulieu	1	0	0
Lyndhurst	1	17	0
Do., for *W & O*	1	1	0
Lockerley	5	17	3
Do., for *N P*	3	6	2
Milford (special)	1	0	0
Portsea, &c., Auxiliary (on account)	11	11	6
For *W & O* Fund—			
Brockhurst	0	7	6
Fort on	0	2	2
Gosport	1	0	8
Lake-road	6	0	0
Kent-street	3	11	2
Southampton, East St. Sun. Sch., for *N P*, *Kali Chand, under Mr Price, Dinapore*	1	0	0
Southsea, Elm Grove, for *W & O*	6	0	0
Wallop	8	5	4
Do., for *W & O*	0	12	8
Westbourne	5	1	4
Do., for *W & O*	2	4	6
Do., for *N P*	2	14	2
Whitchurch, for *W & O*	1	5	6
Winchester	10	4	3
Do., for *W & O*	0	13	5
Do., for *N P*	1	2	8

ISLE OF WIGHT.

Ryde, George St., for *W & O*	2	8	6
Sandown, for *W & O*	0	7	0

HEREFORDSHIRE.

Fownhope	3	12	3
Do., for *W & O*	0	18	0
Do., for *N P*	2	5	4
Do., for *Mr Price's Sch., Dinapore*	5	0	0
Gorsley	5	10	0
Stansbatch, Sun. Sch.	2	6	0

HERTFORDSHIRE.

Boxmoor, Sunday Sch.	4	12	3
Do., for *N P*	1	6	0
Hemel Hempstead	1	18	9
Do., for *N P*	0	4	3
Hitchin, for *W & O*	5	4	0
Mill End	0	8	7
Do., for *N P*	0	7	8
New Barnet	5	0	0
Rickmansworth, for *NP*	2	3	9

KENT.

Canterbury, for *W & O*	2	12	6
Catford Hill	27	16	0
Do., S. Sch., for *N P*	0	7	0
Deal	8	3	0
Dover, Salem Ch., Sun. Sch., for *N P*	4	1	5
Eythorne	12	0	0
Foots Cray	2	1	9
Goudhurst, for *Congo*	3	0	0
Maidstone, Bethel Sun. Sch.	6	10	0
Pembury, for *W & O* (moiety)	1	3	6
Plumstead, Conduit Rd.	14	12	1
Ramsgate, Ellington Ch.	22	13	0
Sevenoaks, Waltham-stow Hall Sch.	1	10	0
Shooter's Hill Rd., Sun. Sch.	31	3	0
Smarden	1	17	0
Sutton-at-Hone, Sun. Sch.	1	14	
Woolwich, Queen St., per Y.M.M.A.	4	0	0
Do., do., for *Barisal Sch.*, per do.	6	0	0
Do., Parsons Hill	2	2	0

LANCASHIRE.

Accrington, for *W & O* (1886)	5	0	0
Do., for *do.* (1887)	10	5	0
Astley Bridge	17	15	0
Bacup, Irwell Terrace	7	10	0
Do., for *W & O*	1	0	0
Blackpool	9	10	0
Eccles, for *W & O*	1	3	0
Lancaster	15	0	0
Liverpool, Myrtle St.	73	1	7
Do., for *W & O*	35	0	0
Do., for *China*	1	0	0
Do., for *Congo*	1	0	0
Do., Richmond Ch.	12	12	4
Do., do., for *Congo*	0	10	0
Do., Pembroke Ch.	13	2	11
Do., Fabius Ch. Sun. Sch., for *N P*	1	0	0
Do., Aux. (on account), per Mr J. W. Winchester	8	0	0

Lumb, for *W & O*	1	10	0
Manchester, Moss Side	25	0	0
Do., for *support of boy under Mr Silvey, Congo*.....	5	0	0
Southport	57	12	0
Do., for *W & O*	5	0	0
Waterfoot, Bethel	1	15	2

LEICESTERSHIRE.

Leicester, Melbourne Hall	40	2	0
Do., Belgrave Road..	3	15	6
Do., do., for *N P*.....	0	6	11
Melton Mowbray.....	12	6	5
Do., for *W & O*	1	18	6
Do., for *N P*.....	6	15	5
Oadby	9	11	11
Do., for *W & O*	0	13	6
Do., for *N P*.....	2	0	10

LINCOLNSHIRE.

Barton-on-Humber.....	1	10	0
Great Grimsby, Tabernacle	40	17	7
Do., for *N P*.....	3	12	7

NORFOLK.

Diss	19	16	2
Do., for *N P*.....	0	19	10
Lynn, Union Ch.....	0	12	0
Norfolk (on account), per Mr J. J. Colman, M.P., Treasurer	42	13	0
Old Buckenham	3	17	6
Do., for *W & O*.....	1	2	6

NORTHAMPTONSHIRE.

Clipstone, for *W & O*..	1	5	0
Do., for *N P*.....	1	9	6
Cogenhoe	1	9	6
Ecton, for *W & O*	0	5	0
Guilsborough	4	0	0
Do., for *W & O*	1	0	0
Do., for *N P*	1	4	8
Hackleton, for *W & O*..	0	10	0
Harpole, for *W & O* ...	1	0	0
Do., for *N P*	0	10	0
Kingsthorpe, for *W & O*	0	10	0
Long Buckby, for *W & O*	1	7	6
Do., for *N P*.....	0	17	0
Milton.....	8	9	2
Do., for *W & O*	0	10	4
Northampton, College Street	5	10	2
Ringstead, for *W & O*	0	15	0
Do., for *N P*	0	9	2
Rushden.....	2	0	0
Walgrave, for *N P*.....	0	5	7
West Haddon, for *W & O*	0	10	0
Do., for *N P*.....	0	10	2

NORTHUMBERLAND.

Alnwick, for *Congo* ...	2	6	6
Berwick	22	5	10
Do., for *W & O*	3	8	9
Ford Forge, Sun. Sch.	1	5	0

NOTTINGHAMSHIRE.

Newark, for *N P*.....	0	4	6
Stoke-on-Trent.....	0	5	0

OXFORDSHIRE.

Banbury.....	7	3	2
Do., for *W & O*.....	1	10	0
Do., for *N P*.....	0	16	3
Caversham	5	0	0
Do., for *W & O*	7	7	0
Do., for *Brittany* ...	5	0	0
Chipping Norton, for *W & O*.....	3	13	0
Coate, &c.	3	13	6
Leafield	1	15	0
Woodstock.....	3	9	11
Do., for *W & O*	0	5	1

RUTLANDSHIRE.

Langham, Sun. Sch....	0	12	0

SHROPSHIRE.

Bridgnorth	13	16	2
Do., for *W & O*	0	10	0
Do., for *N P*	1	19	10
Craven Arms, for *N P*	1	1	0
Snailbeach	0	19	7
Do., for *W & O*	0	2	6
Do., for *N P*.....	1	7	4
Wellington	5	10	0
Whitchurch	7	1	6

SOMERSETSHIRE.

Boroughbridge	8	15	0
Bristol, on account per Mr G. H. Leonard, Treasurer	40	0	0
Do., Totterdown, for *N P*	1	9	3
For *W & O* Fund—			
Buckingham Ch....	5	10	3
City Road	4	4	0
Fishponds	4	0	0
Keynsham.....	0	17	6
King Street	2	14	10
Philip Street.....	1	15	0
Totterdown	2	0	9
Burnham	5	9	8
Hatch Beauchamp.....	11	10	0
Do., for *W & O*	0	15	0
Do., for *N P*.....	0	17	0
North Curry, for *N P*	0	1	0
Othery, for *W & O*.....	0	15	0
Shepton Mallett	1	18	2
Do., for *W & O*	0	8	10
Street, for *W & O*	0	10	0
Stogumber	3	7	2
Wedmore and Mark ...	11	19	1
Do., for *N P*.....	2	8	7
Wells	2	19	0
Weston - super - Mare (special).....	22	9	6
Williton Sun. Sch.	1	0	8
Wincanton, for *N P* ...	1	12	10
Yeovil, for *W & O*.....	5	0	0

STAFFORDSHIRE.

Hanley	0	5	3
Do., for *N P*	1	7	9

SUFFOLK.

Bardwell.....	1	11	0
Do., for *N P*.....	0	6	0
Eye	3	0	11
Ipswich, Stoke Green Sunday School.....	8	0	0
Do., for *N P*.....	0	12	8
Walton	19	3	7

SURREY.

Carshalton, for *N P* ...	0	1	0
Godalming.....	2	12	6
Dulwich, Lordship Lane Sunday School.....	4	7	0
New Malden, Friends at Cong. Ch.....	4	14	6
Sutton	29	7	9
Do., for *Mr Guyton's N P*	1	7	3
West Norwood	30	18	9
Do., for *China*.....	0	10	0
Do., for *Congo*.....	0	18	0

SUSSEX.

Brighton, Bond Street	14	6	6
Do., for *W & O*	1	0	0
Do., Sunday School	6	18	1
Do., Queen's Square	13	12	8

WARWICKSHIRE.

Alcester	0	1	
Birmingham, on account per Mr Thos. Adams, Treasurer...	169	18	9
Studley	5	5	0
Wolston, for *W & O* ...	1	0	0

WESTMORELAND.

Kirkby Stephen, for *N P*	0	5	7

WILTSHIRE.

Calne, for *W & O*	2	5	0
Do , for *N P*.....	3	4	3
Swindon.....	18	5	6
Do., for *W & O*	2	14	6
Do., for *N P*.....	4	0	0
Trowbridge, Back St..	25	0	0
Do., Bethesda	13	4	9
Do., do., for *W & O*	2	2	0
Warminster, for *W & O*	1	10	0
Westbury, West End...	16	12	11
Do., for *W & O*	2	0	0
WhitbourneCorsley, for *W & O*	0	5	6
Do., for *N P*.....	1	1	5

WORCESTERSHIRE.

Bromsgrove, New Rd.	2	8	10
Redditch.....	0	7	6
Shipston-on-Stour	3	6	4
Do., for *W & O*	0	6	11
Worcester	5	17	4
Do., for *Congo*.....	2	0	0
Do., for *N P*.....	0	14	10

YORKSHIRE.

Barnsley, for *N P*	0	12	10
Batley	0	19	3
Halifax, Trinity Road Sunday School.....	22	5	6
Harrogate.....	1	1	0
Huddersfield.....	0	2	6
Do., New North Road for *W & O*	4	13	6
Leeds, South Parade...	4	3	5
Do., for *Simla*	20	0	0
Do., Burley Rd., Juv.	26	2	6
Malton, Sunday School for *N P*	0	10	0
Milnsbridge, Sun. Sch.	0	15	0
Sheffield, on account per Mr F. E. Smith, Treasurer	60	3	3
Shipley, Rosse Street, for *W & O*.....	2	0	0
Do., Bethel, for *W & O*	1	1	0
Staincliffe	1	12	6

NORTH WALES.

ANGLESEA.

Holyhead, Hebron.....	1	12	6

DENBIGHSHIRE.

Llanrhaidr	3	0	5

FLINTSHIRE.

Treuddyn, for *N P*	0	10	7

MERIONETHSHIRE.

Llansantffraid	1	8	0

SOUTH WALES.

Maes y berllan	1	19	7
Do., for *N P*	4	13	5

CARDIGANSHIRE.

Cwmsymlog, for *N P*	1	2	0

CARMARTHENSHIRE.

Cwmsarnddu, for *N P*	1	3	7
Llanelly, Greenfield	0	1	0
Do., for *support of N P, Francisco, Congo*	30	0	0

GLAMORGANSHIRE.

Caerphilly Tonyfelin	4	17	5
Do., for *N P*	0	18	3
Cardiff, Bethel	4	14	9
Do., Tredegarville	2	10	0
Do., Long Cross Sun. Sch.	8	5	1
Do., Woodville Road	14	15	3
Do., do., for *W & O*	0	10	0
Do., Pearl Street	0	10	0
Do., Canton, Hope Ch., for *N P*	5	4	10
Clydach, Calvary	2	12	3
Glais, near Swansea	0	6	0
Merthyr, Bethesda	0	12	0
Rhondda	5	15	0
Tafarnaubach, Salem, for *N P*	1	3	4

MONMOUTHSHIRE.

Abergavenny, Bethany, for *N P*	1	13	11
Maindee, for *Agra*	0	5	0
Newport, Commercial Street, for *W & O*	5	0	0
Do., Stow Hill, for *Mr Jones, Agra*	1	0	0
Risca, Bethany	3	10	0

PEMBROKESHIRE.

Letterston, for *N P*	3	1	5
Martletwy	3	16	6
Pisgah	0	12	0

RADNORSHIRE.

Presteign	2	4	7
Do., for *N P*	1	1	8

SCOTLAND.

Aberdeen, Academy St.	1	0	0
Do., for *Congo*	1	0	0
Do., for *China*	1	0	0
Anstruther, Sun. Sch., for *Congo*	1	10	0
Cambuslang	1	1	0
Cupar	2	0	0
Do., for *Congo*	0	5	0
Dunfermline, Sunday School, for *Congo*	6	5	0
Do., for *support of N P "Joseph," under G. C. Dutt*	20	0	0
Edinburgh, &c., for *Palestine*	9	9	0
Do., Marshall Street, for *N P*	1	1	8
Elgin, for *N P*	2	12	0
Do., for *China*	0	16	0
Do., for *Congo*	0	10	0
Glasgow	17	17	0
Do., for *Italy*	40	0	0
Do., for *Congo*	1	6	0
Do., Adelaide Place, on account	60	0	0
Greenock, Orangefield, for *W & O*	4	0	0
Hamilton	2	10	0
Hawick, for *W & O*	0	15	0
Do., Sun. Sch., for *Mr Jones, Agra*	8	1	8
Irvine	7	3	5
Do., for *W & O*	1	0	1
Do., for *China*	0	14	0
Do., for *Congo*	0	14	0
Kilmarnock, Sun. Sch.	0	8	0
Rothesay	8	10	5
Wishaw	1	17	3
Do., for *W & O*	0	10	0

IRELAND.

Belfast, for *N P*	0	15	3

FOREIGN.

EUROPE.

Stuttgart, Schaufler, Rev L.	0	10	2

TURKEY.

Constantinople, Mr W. Sellar	1	1	0
Do., Bebek Sun. Sch., for *Congo*	7	5	0

SPECIAL CONTRIBUTIONS FOR CONGO FIRE FUND.

Bristol— Totterdown	0	10	
Hackney— Mare Street	0	4	0
Leicester— Hardy, Mr Arthur	5	0	0
Wood, Mr E.	25	0	0
New Zealand— Cockrell, Mr F. H., per Rev C. H. Spurgeon	5	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House*, 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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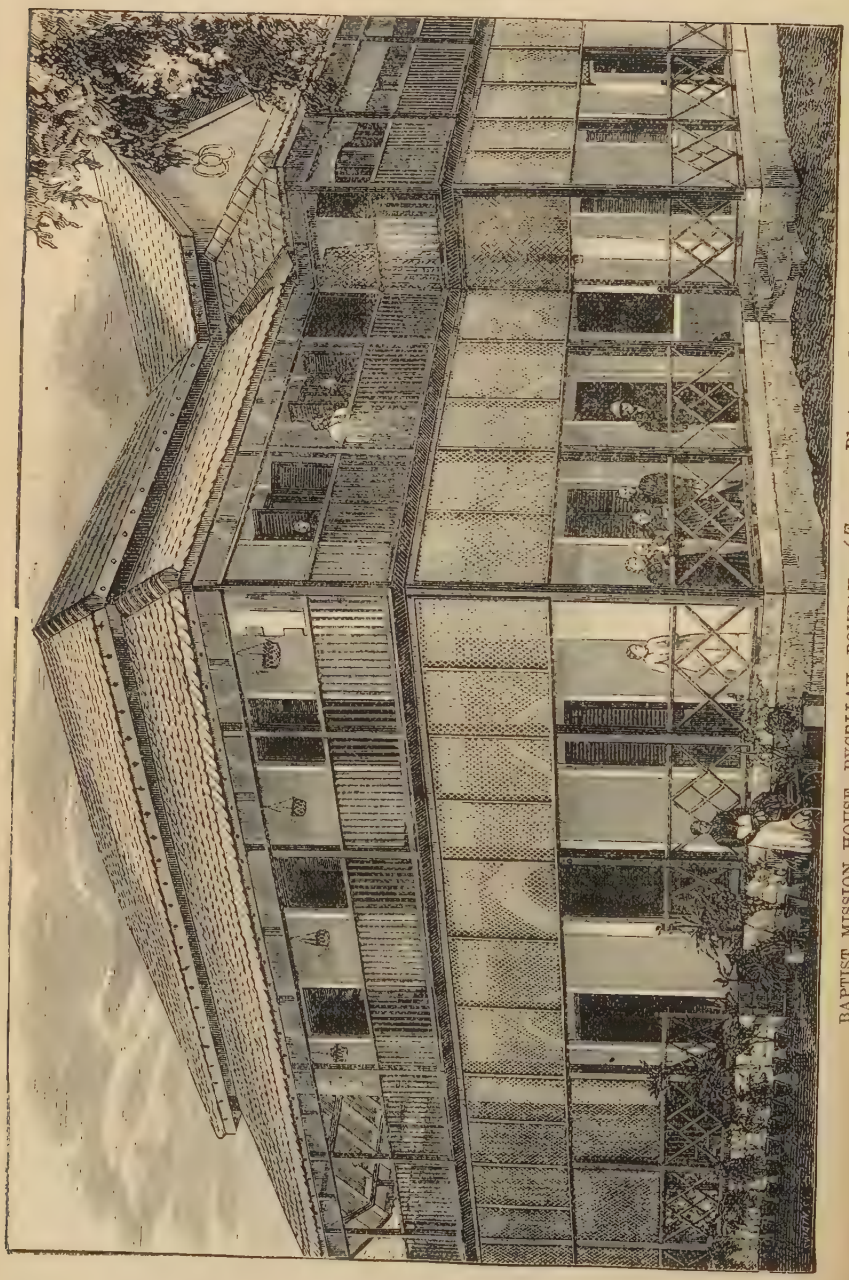


BAPTIST MISSION HOUSE, BYCULLAH, BOMBAY.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

ANOTHER year of toil and harvest has closed; and, in the review of its work, the Committee feel devoutly grateful and much encouraged. For the records of the year, as set forth in the following pages, tell of marked manifestations of the Divine presence, of the ingathering of many souls to the Saviour, of large Missionary reinforcements, and of generous sympathetic support from the churches at home.

FINANCE.

The Committee are thankful to report that the total Receipts for the past year have amounted to

£69,252 16s. 4d.,

the largest income ever received by the Society, and

£4,888 3s. 11d.

in excess of the previous year.

This total is made up of the following amounts—

Special Contributions for Debt on General Account (£1,697 1s. 2d.) from 1886 Account ..	£1,485 3 7
For General Purposes	58,402 19 5
Widows' and Orphans' Fund	2,648 14 3
Special Funds Account (including Congo Fire Fund)..	6,715 19 1
	£69,252 16 4

The receipts, however, on the General Account have been insufficient to meet the growing Expenditure, by £4,385 2s. 8d., this amount, however, is reduced to £2,385 2s. 8d. by the receipt of Two Thousand Pounds, from the Basle Missionary Society for buildings, &c., at Cameroons and Victoria, leaving the present Debt at

£2,385 2s. 8d.

£211 17s. 7d. of this being the unliquidated balance of the previous year's deficiency, and £2,173 5s. 1d. the debt on the past year's account.

The General Contributions from the Churches, notwithstanding great financial stress, especially in Wales, in the coal and iron districts of the North, and throughout the agricultural counties generally, have been fairly well maintained, showing a decrease of only £583 18s. 9d. as compared with those of the year before.

The receipts for Special Funds contain the generous response of the Churches to the appeal for £4,000 made in September last, on behalf of the Congo Fire, amounting to £5,943 0s. 9d. referred to more in detail under the head of the Congo Mission.

Reviewing the expenditure of the year on General Account,

£62,576 4s. 6d.,

and comparing it with that of the year previous, it will be seen that it exhibits an increase of

£1,398 16s. 11d.

To this, however, should be added

£1,943 0s. 9d.,

the ordinary expenditure of the Congo Mission having been relieved to this extent by the balance of the Congo Fire Fund, after paying the £4,000 actual loss inflicted by this calamity.

The total increase in the Expenditure may therefore be stated at

£3,341 17s. 8d.

This increase has been mainly in China, India, and Ceylon, recent reinforcements having involved a heavy permanent increase of annual expenditure, especially in China, where, within the last few years, the Mission staff has been increased from two to twenty-two.

With regard to the WIDOWS' AND ORPHANS' FUND, it is satisfactory to report that, owing to certain special bequests, the receipts of the year have not only been sufficient to meet the year's expenditure, but to liquidate

also the adverse balance of the previous year (**£205 6s. 1d.**), and leave a small sum (**£5 14s. 4d.**) in hand.

It is now abundantly clear that, to maintain the present greatly enlarged Missionary staff, a permanent increase of at least **£5,000** MUST BE SECURED FOR THE ANNUAL INCOME, an amount even less than has been received on behalf of the Congo Fire Fund. This surely would not be an impossible thing.

At present, so far as statistics show, only about 10,000 individuals contribute more than ten shillings and upwards annually to the Funds of the Society, though, not to mention members of the congregation, there are no less than 280,000 in church fellowship.

What appears to be most of all needed is a deeper love and loyalty to the Lord Himself; more widely diffused Missionary information; and more thorough and systematic organisation throughout all the churches for the regular collection of small gifts, weekly, monthly, quarterly, or annually.

Surely the present standard of Christian giving for the diffusion of the Gospel of Christ in heathen lands, is in no sense proportionate to either the personal claims of the Saviour Himself or the resources of our churches.

It cannot be too frequently stated that a contribution of only ONE PENNY PER WEEK FROM EACH OF OUR PRESENT CHURCH MEMBERS WOULD AT ONCE DOUBLE THE INCOME OF THE SOCIETY from the Churches, and enable the Committee to still further respond to the almost universal cry for "more labourers."

Last year the Society lost, mainly by death, more than four hundred contributors, and every year heavy losses are thus constantly occurring. It becomes therefore absolutely necessary to use every effort to secure a large addition of annual subscribers to only maintain the Society's income at its present figure, while the inevitable result of a restful policy is toward retrogression rather than toward advance.

In the words of the great apostle of Africa, David Livingstone:—"The Christian Church, if true to Her Divine Lord and His great commission, MUST BE MISSIONARY. For a Christian Church is only strong, loyal, and prosperous as it is carried out of itself into the free unrestrained exercise of its noblest energies and completest self-denial. A church without a deep, intense, and ever-growing Missionary spirit is no real church of Christ.

THE MISSIONARY STAFF.

Nineteen brethren have, during the past year, been accepted for missionary service, eight designated to China, six to the Congo, three to India, and two to Ceylon. The Committee have also sent out a pastor for the Cinnamon Gardens church in Colombo, and approved the appointment of the Rev. S. J. Jones, of Dinapore, to the pastorate of the Agra church, vacant by the retirement of the Rev. Arthur Wood.

The Revs. H. J. Martin, of Allahabad; David Thomas, B.A., of Barisal; and Dr. Seright, of the Congo, have been compelled by failure of health to resign their association with the Society, and return home; and Mr. Andrew Sims, of Ceylon, has also relinquished his connection with the mission, intending to devote himself to Christian work in England.

The Rev. H. A. Lapham, after a three years' successful pastorate of the Cinnamon Gardens Church in Colombo, renews his association with the Society as a vernacular missionary; the Rev. R. Wright-Hay relinquishes work in Africa for special work among the Native students in the very important educational centre of Dacca, in Eastern Bengal, while Dr. Carey, formerly of Delhi, has been designated for medical mission work in the great Mohammedan stronghold of Patna, in the North Western Provinces.

The Congo Mission has been reinforced by the return of the Rev. W. H. and Mrs. Bentley, Mr. and Mrs. Moolenaar, and the addition of Mr. and Mrs. Thomas Lewis, formerly stationed at the Cameroons; the latter of whom will be best remembered as Miss Gwen Thomas.

All these workers have had the benefit of a season of rest and change in England, of which, we trust, they will reap the benefit for long time to come.

The Rev. Timothy and Mrs. Richard have resumed work in China after a visit to this country.

The following missionaries have been compelled by impaired health to return home to recruit:—The Revs. F. D. and Mrs. Waldock from Ceylon; W. Bowen and Mrs. James from Dinagepore; E. S. and Mrs. Summers from Serampore; R. F. Guyton, of Delhi; and Alexander Papengouth, of Hayti.

To these names may now also be added those of the Rev. George and Mrs. Grenfell of the Congo Mission, recently arrived in England.

The Rev. R. Bion, who has so long and faithfully laboured in Eastern Bengal, acting upon medical advice, has removed from Dacca to Monghyr, where he hopes still to engage in vernacular work.

Mr. Denham Robinson succeeds Mr. Bowen James at Dinagepore, while Mr. Alfred Teichmann and Mr. Herbert Thomas take the oversight of the Native Christian Training Institutions at Serampore and Delhi respectively, rendered vacant by the departure for England of Messrs. Summers and Guyton.

The losses by death on the Mission field have been confined to India, and consist of Mrs. Daniel Jones, of Agra, and the Rev. Goolzar Shah, of Simla. Of Mrs. Jones, it may with strictest truth be said she was beloved and respected by all who knew her. Her unobtrusive piety and gentle, self-forgetful care for others endeared her to all with whom she was brought into contact, and her sudden removal has cast a deep shadow over the Christian community in Agra, both native and European. Goolzar Shah, during a long course of years, was a faithful and devoted worker for Christ, receiving no personal pecuniary assistance from the Mission until five years ago, when he retired from the service of the Government of India.

The Rev. George Kerry, of Calcutta, writes respecting Mr. Shah:—

"He was baptized in early life as a professed believer in the Lord Jesus Christ, and became a student in the Intally Institution, with which was connected, fifty years ago, a Christian Boys' Boarding School. It was expected that he would, as many of his fellow-pupils did, enter the service of the Mission as a preacher of the Gospel; but, for some reasons, he preferred, as he thought, a more independent position, and obtained service as a clerk in a Government office; and in this he continued for upwards of thirty years, when he retired on the customary pension. During all this period, he gave his leisure time to earnest Christian work; for many years he was pastor of the Bengali Christian Church, meeting in the Baptist Chapel, South Colinga, and was full of zeal in guarding and building up the church. He established there, and carried on for some time, a Christian Boys' Boarding School for the benefit of the children of Christian converts residing in the villages south of Calcutta. Owing to the migration of Government offices to Simla, his work at Colinga was of necessity brought to an end. But at Simla he established and carried on for many years an interesting and successful Mission. In doing this, he received liberal assistance for the expenses of the work, such as schools, teachers, evangelists, &c., from Christians of all denominations at Simla, who could not but admire the fervour and energy of Mr. Shah. The Baptist Missionary Society also gave, from time to time, large grants in aid of the work. Mr. Shah twice visited England, and was everywhere received with hearty welcome and esteem by the churches he visited. On his return from England in the early part of 1882, having taken his

pension from Government, he for the first time became a paid agent of the Baptist Missionary Society as one of its Home Missionaries, and so he continued to the time of his death. He was a hard and enthusiastic labourer, and won for himself the high regard of many Christian men both Europeans and Indians, in this country. He has set a fine example of christian activity and consecration to his fellow-Christians of this land, which, we trust, many will imitate in the years to come."

At home, from their own number, the Committee have lost

Joseph Parberry Chown,
Francis Tucker, B.A., and
David Jones, B.A.

For more than a quarter of a century, Mr. Chown was a member of the Mission Executive Committee; and from the commencement of his pastorate at Bradford in 1848, to the close of his life, he manifested a deep and ever-growing interest in the great missionary enterprise. With great truth it may be said he "walked with God"; his unostentatious devoutness, his simplicity, his amiable and kindly spirit brightened all he did, and endeared him to all with whom he was brought into association. His colleagues fondly hoped that for many years they might still have profited by his loving presence and his wise and ever sympathetic counsel; but it has been ordered otherwise, and the vacancy created by his sudden removal will long remain.

Only in May last the Rev. Francis Tucker, B.A., was elected an honorary member of the Mission Committee, and expressed the hope, in writing to the Secretary, that "for many years he might be able to serve the Society," which always had his cordial sympathy.

His early experiences in India as pastor of the Circular Road Church, Calcutta, specially endeared the Indian Mission to him, and gave a tenderness and a power to all his appeals on behalf of that Continent.

The Rev. David Jones, B.A., for many years was an active and useful member of the Committee, and rendered good service to the Society, both in the pulpit and on the platform.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL.—Calcutta, Howrah, Serampore, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Madripore, Chittagong, Soory, and Jamtara.

NORTH-WEST—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Delhi, Simla.

SUB-STATIONS	**124**
Missionaries (7 in England)	**62**
Native Evangelists	**133**

The story of the year's work in India is one of quiet yet sure progress. A large number of conversions; the establishment of new stations and schools; the widespread preaching of the Gospel, a greatly augmented circulation of the sacred Scriptures; increased evangelistic activity on the part of the native Christians, and the growing independence of the native Church.

THE LEAVEN AT WORK.

The evangelistic tours of the Missionaries have been more than usually numerous. Towns and villages, bazaars, markets, and fairs have been systematically visited, and in almost all cases the Missionaries have been listened to by eager and attentive crowds, the people exhibiting a very marked desire for copies and portions of the sacred Scriptures. Many districts hitherto unvisited have during the past year had for the first time the Gospel preached in them, and copies of the Scriptures circulated.

These, Messengers of Life, writes Mr. Bowen James, often reach places where the voice of the Gospel Messenger is never heard. There, they are eagerly read, and frequently discussed; and often from far distant and almost unheard-of settlements come cheery tidings of the light-giving entrance of the word into some thoughtful and inquiring heart.

Just such a message came recently to me from Khorkhoree, a village more than seventy miles north-west of my station at Dinagepore.

In the letter sent it was stated—

'That a number of the villagers had obtained portions of the Scriptures, had read them, and accepted them and their teachings as Divine, but there were some things they could not quite understand, which they greatly desired to have explained to them."

It was an appeal for Christian instruction.

Another message came from Mainaguri, in the district of Jalpaiguri. It was from the subpostmaster of the place, who stated that he had decided to renounce his former religion, which was Mohammedanism, and to embrace Christianity.

A few weeks later when I visited him at Mainaguri, he showed me a Bible which he had obtained years previously from Premchand, who was then our colporteur. He had read it much, and he had now come to the conclusion that Jesus Christ is the only Saviour of mankind, and he desired to make a public confession of his faith in Him. Deeming it advisable not to baptise him just then, I asked him to wait for a time, and promised to go and see him again. Shortly afterwards he left Mainaguri, and a few months later he wrote to say that he was staying at Gowhatty, and that he had joined the American Baptists there, and had been baptised.

The following report by the Rev. J. D. Bate, of Allahabad, gives a graphic review of the present outlook in India :—

"Several instances have come to my notice during the past year of the way in which the Gospel leaven is operating among the people around us. A case no less interesting than curious came to light less than a month ago. A Hindoo of about 50 years of age was brought to me by Ramanath. He had been visiting Ramanath at his house for some six months past for the purpose of receiving instruction in the way of salvation. It appears that some three or four years ago he purchased a simple one-pice tract of some one in our bázár here. This tract he took with him to his village some ten miles to the north of us, across the Ganges ; and, not content with merely reading it, he must needs go in for the whole of his money's worth by committing the whole of the tract about thirty pages, to memory. After thus 'devouring' the tract, he obtained a copy of the Gospel of Matthew, and proceeded in the same way to dispose of it. On seating himself by my side he answered some of my enquiries respecting his religious condition by reciting the 'ipsissima verba' of the tract, and when I had put to him the third or fourth question he started off with the repetition of all he had committed to memory. The tract he rehearsed from beginning to end without a slip, and then proceeded to recite the Sermon on the Mount. The amount of mental effort which all this must have cost him must have been very great, and the persistence with which he must have set about it is shown by the fact that he was a poor hard-working villager, earning hi livelihood by grinding food-grain with a simple handmill. One can imagine him repeating the tract and Gospel to himself as he proceeded with this necessary occupation. The tract, I should mention, is called 'Upadesh-mala,' 'the rosary of religious instruction,' and contains the account of the way of salvation, *in the words of Scripture alone*, from the first promises, all through the ages, down to the writings of the oldest apostle.

The man is well stocked with the words of Scripture. What may we not hope for in connection with this man, when we remember the words of our Lord, 'The words that I speak unto you, they are spirit, and they are life'? But we have here something far better than a mere persevering effort of memory: the man avows his firm faith in the Saviour thus revealed to him. He tells us that since he began these studies he has entirely relinquished the worship of idols, and that he has reposed all his hope on Christ, fully and without reservation. He will not, however, be joining *our* church. The whole of the district is, as you know, amicably divided by the different Missions labouring here. We Baptists work out westwards; this man's village is to the north (the part occupied by the Church Mission). I passed him on to the Church Missionary, and there we must leave him. Such is a brief account of the way in which God had been pleased to work in bringing (to all outward appearances) this poor Hindoo to Himself.

"Thus much for another instance by way of direct evidence of the way in which Christianity is spreading in this land. But the fact is shown by abundance of indirect evidence as well. The growing neglect of the worship of idols in the houses of the better classes shows that the work of Missionaries is bearing actual, present, visible fruit.

"This is not confined to the ignorant, so called, whether of the upper classes or the lower. It is in point of fact a distinct mark of the educated natives, and the distinct decadence of belief in the idols in the *homes* of the people is continually attested by our Zenana teachers. Not only *men* who have learned by contact with the great movements of the age, around them, out of doors, but the women also, in like manner, are coming to discard their habitual worship of idols, and are asking 'What is the use of it?' Thus is the truth leavening the mass, not by fitful flashes as of lightning, but by the gradual rising of the irresistible light of a better day.

"Thus is the mind of the people coming gradually to feel the verity of the inspired utterance. We know that the thing supposed to be represented by an idol has no existence in fact. Thus, in a population conditioned like that of India, the worker has need of patience, and the reward of patient continuance in well doing in such work as ours is certain, and the victory is but a question of time, disbelief in idols and in the idle tales connected with them is undoubtedly fast spreading through the land, and is deeply seated in the minds of many who still keep up the outward form. This is confirmed by a conversation which I had at a late hour one night some two months ago, with a man of unusual force and intelligence—a carpenter by trade. I found that idol worship had completely lost its hold upon his mind, and that he did not even acknowledge it in his home, where the tenacity of the women folks usually maintain the most despotic sway in respect of the family religion.

"It is largely the result of the gentle influence of the light that is spreading over the people. Caste, as a religious institution, is losing ground, and is now coming to be, in great measure, a mere species of trades-unionism, kept up for the purposes of practical life rather than from any higher notion. By that gentle influence, a work is gradually advancing through the undercurrents of native life and thought. The generality of Hindoos one meets with nowadays avow their entire rejection of the tales of the incarnations (of which we used to hear so much, and so continually), in which their fathers placed entire and unquestioning reliance. Many of them, indeed, express their disgust and revulsion at all such things, and those who still cling to them complain that the Missionaries have spoiled the business of the Brahman priesthood, and that the former days were better than these. And yet that Missionaries are, as a general rule, beloved and trusted by the people, there is now no longer any reason to question. It goes without saying. 'What can we do but go forward,' thanking

God, and taking courage? It is sometimes declared that the 'hopeful cases' are apt to be too numerous, and that they never come to perfection.

But such an affirmation is made in most sad ignorance of the minds of the people. Such cases do actually exist, as the following particulars will show. It is the case of a man of Hindoo descent, residing in this city. He is middle aged; and is a clerk in the Medical Department of the Government Service. He has been for years past a constant reader of the Bible and a worshipper of God through the merits and mediation of Christ. He observes the Lord's day with an uprightness not too often found even among professed believers. A considerable portion of every Sunday he passes in instructing his wife in Bible truths. And from all that is known of his daily life, he appears to be a most consistent liver. Here, surely, is a Christian to all intents and purposes. But his mother yet steadfastly declines to relinquish the idolatry to which she has always been accustomed. She is an aged lady, with no other earthly dwelling-place than the house of this son; her only support and hope; for she is a widow. What is this man to be advised to do? To his widowed parent he assuredly owes an eternal obligation—an obligation which the new Testament does not invalidate, but strengthens rather and sanctifies. The aged parent is fully perfectly cognisant of the change that has taken place in her son; but, inasmuch as he has not yet gone the length of being baptised, she does not regard his caste as broken. The moment of his undergoing this formal avowal of his acceptance of a new religion will be the moment when for her (poor thing) the sacred family tie will be snapped asunder, and she will make up her mind to go down with sorrow to the grave. The same set of cooking utensils will no longer answer for the family meals, and the very presence of her son and his wife will be to her an occasion of constant heartburning and grief, and will probably hasten her end. What wonder that the man holds back! And yet the Master's law is paramount. His followers must not stop short of professing his name, be the consequences what they may. But who is there in any of your happy English households who, in circumstances precisely analagous in all particulars, would see his way to do otherwise than as this man is doing? To do so requires the faith of an Abraham, the obedience of a Moses, the heroism of an Elijah, the unearthliness of a John the Baptist, the self-sacrifice of a Paul, and the overwhelming affection of the Apostle of Patmos, *all in one!* Will the dear Saviour cast him off? I do not believe He will. But the lesson is a solemn one. The sacred rite which the Divine Head of the Church has stationed at the very outset of the Christian career looks more solemn than ever in presence of a case like this. What manner of men would he have his followers be? How the momentous issues are defined and narrowed down on this 'narrow neck of land' that divides the obedient from the disobedient. The real meaning of his tabernacling in this apostate world—how it is all proclaimed afresh when one has to deal with a case of this delicate nature. Well may we ask for your sympathy and intercession. 'Brethren pray for us.'

"It would be a misnomer to call this man an inquirer. He has passed the condition of painful unrest which that term implies. The case serves as an additional illustration of the barrier presented by caste to the avowal of religious conviction and the development of religious decision in the Hindoo community. It is thus a barrier over and above all the barriers ahead existing in the human heart everywhere to the progress of the Gospel.

"No such formidable barrier as this exists in the case of any other community in the world—not even in this very land where the hill tribes of Burmah, of the Himalayas, and of the Santhal country have proved so much more readily responsive to the invitations of the Gospel. Take away but this one barrier (which touches mankind at the weakest points), self-righteousness, self-preservation, and man worship, and then the poor

Hindoo will prove as responsive as any other to the voice of mercy. The distinctive truths of the Gospel seem, alas! on the decline in highly favoured Britain; in the East their day of ascendency is fast appearing. Truths which, to many professed Christians on your side of the world, are falling into decay, and seem to many of your wise men not worth holding, are held here by many of the converts from the effete and moribund faiths of this land as for dear life.

"The Trinity, the Atonement, the Deity of our Lord, the Personality of the Spirit, the Inspiration and Infallibility of Scripture, in a word the doctrine of 'Christ crucified'—many a poor despised native Christian would rather (a thousand times rather!) yield up his life than yield up his grasp of these. Thus does the cause go on. He rideth forth to-day, 'conquering and to conquer.' This land will yet have a full and remarkable Christian history.

"The forms of dogma, practice, church government, and ritual, which unhappily constitute the dividing lines between believers in Western lands will probably never take lasting root in the admiration and affection of the Indian peoples; but the crucified and risen Saviour is the same to them as He has been to penitent sinners for twenty centuries past.

"I might go on giving instances of the peculiar ways in which our Lord is gradually claiming this people for his own. Last January I was honoured by a visit from a Banaras pandit, who is well acquainted with the history of our Lord as given in the New Testament. He gets his living as the Guru ('Gooroo'), or 'religious instructor' of considerable connection, of the people scattered over these provinces, and is about fifty-five years of age. He maintains that Christ is an Incarnation of God, the most recent 'Avatar,' and the one who is without question destined to be the God and Saviour of the Indian people of the immediate future.

"When I asked him how, with such a belief, he could possibly continue to teach the effete dogmas of Hinduism, he replied that he did not teach them, but that he taught all his followers the doctrine of the New Incarnation, 'Jesus Christ, and salvation only through him.' The man himself requested permission to keep up correspondence with us, and he also asked me to send some native brother to teach him, in his own home, the way of God more perfectly. Some correspondence has been kept up; but, through the fewness of us at the stations, I have not been able to spare anyone for the proposed visit. That was twelve months ago. The man is now again in the city, and will favour me with another visit in a week or two.

"Such cases prove the existence of a feeling of dissatisfaction with ancestral faiths. They show that the men have arrived at the conclusion that the religion of Christ is not only a thing *not to be despised*, but is a thing worth inquiring about; and they prove that the men are not ashamed nor afraid to be known as seekers after a more satisfactory way of religion than that in which they have been brought up. In other words, such cases as I have enumerated prove that the Spirit of God is working, that He is doing His work in His own way and in His own time, and they prove that the old order of things is gradually passing away, losing its hold on the intellect of the thoughtful minority, and is held now mainly by the masses, in whom, in all ages and in all lands, superstition dies hardest by reason of the ignorance which is its parent. And these results I claim to be the offspring of Gospel work among this people. We are making headway; and had we but more faith in the power of our ascended Redeemer, and were we but more true to Him in the mission He has entrusted to us, we should see 'greater things than these.'"

The widespread sale of copies and portions of the Scriptures during the

past year has been remarkable; in some places the demand has been so great that further supplies have had to be sent after the visit of the Missionary. Mr. Bowen James writes :—

"At the large market of Jeypore, when our preaching was over and the Scriptures offered for sale, there was quite a commotion created by the people's eagerness to have them. Fearing that our stock would soon be exhausted, the large crowd rushed upon us, each person endeavouring to secure a copy. We were obliged to give up selling until order had been restored. The people would not be convinced that copies would be supplied to all who wanted them, for those persons who stood nearest to us had seen our box almost empty, and the excitement was kept up until I told them that we had plenty more in my tent."

EXTENSION OF THE WORK.

During the year an important forward movement has been taken in Eastern Bengal by the establishment of a new central station at *Madripore*.

Amid many difficulties and much sickness, caused mainly by a violent epidemic of cholera, Mr. Robert Spurgeon has nearly completed the erection of the new Mission Bungalow, and already the prospects of Mission work from this large native centre are encouraging.

The Committee trust during the coming year to establish a further new station at *Perijpoor*, and subsequently a third at *Putooakhali*.

Mr. J. G. Kerry writes :—

"We have been much encouraged in this district. During our last journey, at a market called *Noy-Kati*, we met with a man who, most certainly, is a devout 'seeker after truth.' He has altogether renounced idolatry, and professes himself a worshipper of the one only true and living God, and he has persuaded eight neighbours in his village to do the same. He gathers these friends together and holds regular services with them. At different times he has purchased portions of the Scriptures in Barisal, and reads out of them to his followers. He came to us urging us to sell him a copy of the whole Book and a hymn-book. He seems really in earnest, and desires to follow the Saviour fully. His village is about twelve miles from Perijpoor, and thirty from Barisal."

In connection with the work of the Society in Eastern Bengal, and more especially in the Backergunge district, the Rev. J. H. Anderson reports :—

"The Gospel was planted in two new places, and the converts have stood well. We are now about to open a further new station at Tinki, from which centre we hope to send forth four native evangelists to work in the villages and markets lying round about, where the Living Word has never before been preached."

In Commillah, Mymensing, and Chittagong districts, new stations have been established, and evangelistic work very considerably extended.

New work has also been opened up in the Agra district of a very encouraging character.

All the Missionaries unite in saying that there is a very general and widespread spirit of hearing amongst the people. Mr. Spurgeon reports "in a shop, the middle of the road, a temple, a fair, a bazaar; indeed, in almost every spot we have found ears to hear and hearts to feel."

THE NATIVE CHURCH.

With regard to the independence of the Native Churches, Mr. Anderson reports, relative to the Barisal District:—

"The movement in favour of independence has been steadily progressing. Five large churches are now quite independent and self-supporting, and a sixth will very shortly be so.

"At our last Annual District Native Christian Conference, the principle was unanimously affirmed that the members of the smaller churches ought to contribute towards the pastor's sustentation fund in the same proportion as the members of larger churches do."

Gogon Chunder Dutt reports from Khoolnea:—

"That the Native Christian Church entirely support two evangelists, and meet all their travelling expenses.

"They have also built and paid for a new chapel, and met all the expenses of the Kuddumdi Christian mela.

"One of the deacons has paid for a river boat, in which unpaid workers, members of the church, are to work for the extension of the Saviour's kingdom in the Khoolnea district."

At Dinagepore the Native Church has undertaken to entirely maintain its own pastor, and has already raised a sufficient sum for his stipend.

The members of the South Village churches have suffered great privation and loss, consequent upon very heavy floods, which destroyed their crops and their dwellings, and inflicted widespread disaster.

Mr. Herbert Thomas reports from Delhi, in January of the current year:—

"The general work of the Native Church here is, I am thankful to say, looking most hopeful. Just now four more have been accepted for baptism by the Native Church, and there are now fifteen before the deacons for church membership, and nearly twice that number receiving further instruction as inquirers. The revision of our Native Church books shows a present membership of 306, eleven having been baptized and fourteen received from other churches during the past year."

Reporting on the Native Church in Benares, Mr. J. Ewen writes:—

"In my report for last year I remarked upon the difficulty we experienced in forming, and maintaining a Native church in Benares. The experiences of this year lead me to repeat

the remark. At the present time, the attendance is much the same as it was last year at this time, although we have received several accessions from the heathen. No less than five of our small number have left during the year for other stations.

"On the 14th August I had the pleasure of baptizing two men, one of whom is a convert from Mohammedanism.

"He was born in Calcutta, and educated in Dr. Duff's institution. While attending it, the first seeds of truth were sown in his heart. The rules of the College necessitated his attending the Bible-class; and, though he was bitterly averse to receiving instruction for which he had no desire, it left a salutary impression behind. He hated the Bible because it condemned him; stumbled over its teachings, and refused them, because he could not understand the Trinity. He left, as he thought, as unbelieving as when he entered.

"After leaving this institution he commenced the study of medicine, passed in the second grade, and entered upon independent practice in his native city. For a time all went well; but it was a time of thoughtlessness. At last the storm of trouble broke about him; broke while he was still unprepared for it. His wife and children were cut off with cholera. Amid the wreck of his happiness he was left alone, to wonder why it had all taken place. The thoughts and reflections which filled his mind, led him to give up his practice, and set out on a pilgrimage to Mecca in the costume of a fakir. His journey led him through Benares, where he enjoyed the hospitality of his co-religionists.

"While in the city, the Sankudara mela occurred. Though a Hindoo festival, many Mohammedans attend, and he was thus led to join the crowd of pleasure-seekers. Our Evangelists were at work when he reached. He stopped to listen, when their words brought back to him old forgotten memories. They fell upon his soul like oil upon troubled waters. His doubts regarding the Trinity, and the Divinity of our Lord Jesus vanished before the the new peace he enjoyed in learning, as never before, that Christ is a Saviour from sin. He must have heard it; heard it often before, but now it came to him as a new truth.

"He delayed his departure to Mecca, for his mind was now as full of doubts of Mohammedanism as it had formerly been of Christianity. A second meeting with our Evangelists brought him to a decision. He gave up his pilgrimage, and accompanied them to their houses to receive fuller instruction than they could possibly impart in the bazaar.

"I met him on the day of his decision, and heard from himself how eagerly he desired the pardon of his sins. I could but point to the 'Lamb of God that taketh away the sins of the world,' and urge him to trust the 'Mighty and able to save.'

"He is now, I rejoice to say, joyously trusting in Jesus; a pilgrim to the better land; approving himself to us by his quiet manner, and justifying his baptism by his walk and conversation."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

The Native Christian Training Institutions at Serampore (for Bengal) and Delhi (for the North-Western provinces) have been carried on with efficiency and devotion, as also the Preliminary Training Schools at Bishtopore and Barisal.

Reporting on the vernacular students at Serampore, the Rev. E. S. Summers, M.A., writes:—

"The course of study has included the concluding portion of Mr. Rouse's Handbook of Theology, the Acts of the Apostles, with Commentary, Genesis, the Law of Moses (Exodus xxi.—xl. and Leviticus), Joshua, the First Epistle to the Corinthians, with Commentary, Scripture Geography, and a book on Mohammedanism called Islam Darshan. Besides these subjects, some have studied English, Bengali Grammar and Literature, and a little Hindustani. We examined them ourselves at mid summer; but the following gentlemen have kindly examined the students for the final examination—viz., Messrs. Spurgeon and J. G. Kerry, of Barisal; J. Ellison, of Mymensing; and Bhogoboti Choron Ghose, of Serampore. I believe that the students have worked heartily and successfully throughout the year. The following have this session to take up work in connection with our Mission after completing a three years' course:—Prio Comar Sircar and Shindhunath Sircar, who have shown themselves intellectually fitted for the second grade of evangelists, to which they will eventually be appointed without further examination, though for the present they are to be located in the mofussil as third-grade evangelists, and Protap Ch. Disorie, who goes as a third-grade evangelist to Jhenida. A fourth student, Benjamin Simon, a native of Assam, returns to that country, and will probably take up employment in connection with the American Baptist Mission working in that country. I may add that the prospects for the coming year, as regards new students, are very promising; so that I hope, when I go on furlough in March, to leave a larger class than has yet been taught during the five years that the class has now been carried on."

Of the Serampore Christian Boarding School Mr. Summers reports:—

"It has been carried on as usual during the past year, with an attendance of about thirty boarders, and Babu Bhogoboti Ch. Ghose has superintended it with his usual energy and zeal. Mr. James has been teaching the senior class in Scripture. Three of the boys were baptized this year—Rai Comar Rai, Probbu Dan Singh, and Arnu. We rejoice to say that of the three boys baptized now nearly two years ago, two, at any rate, have done very well; and, if the third is not all that could be wished, yet he has not done anything to dishonour his profession. This is a great encouragement, as we feel that the baptism of boys is not a thing to be lightly performed."

At the Bishtopore Boarding School there are twenty-six scholars, and at Barisal nineteen. The Rev. J. H. Anderson writes:—

"This class will be an important feeder to Serampore College. Four—perhaps six—of these young men may pass on to the College in January, and be vastly better fitted to commence their studies than they otherwise would have been; and nearly all the rest have been, I believe, considerably benefited, and they are likely to be much more useful hereafter amongst our native churches."

With regard to the Delhi Institution, Mr. Herbert Thomas reports:—

"The Theological Training classes have been carried on in the new College building which, though not quite completed, was opened with special services on Christmas Day. Mr. Guyton conducts the theological studies — secular subjects, Persian, Arabic, Sanskrit, and English being taught by a Christian Munshi, a Maulvie, and a Pundit.

"Thanks to the liberal gift of H. Dear, Esq., of Monghyr, ten more houses for the students have been built, making fifteen in all.

"The Christian Boys' Boarding School contains twenty-four boarders, of whom six were admitted this year; eight of last year's boys were removed into the training classes.

"A Temperance Society has been started, and is very useful in bringing us together. Altogether it helps to give a good tone to the community; many are the facilities afforded to the poor brethren to drink, and we are sad at seeing the evil spreading so rapidly. We desire to create a right feeling in the hearts of our people in reference to it; that they may not only be saved from it themselves, but seek to rescue their fellow countrymen."

During the year thirty-nine new Elementary Christian (Vernacular) Schools have been established—viz., three in the South Village district; nine in the Jessore district; two in the Khoolna district; four in the Barisal district; two in the Commillah district; ten in the Monghyr district; seven in the Dinapore district; and two in the Agra district.

"These schools," writes Gogon Chunder Dutt, "are the hope of the native Christian Church for the future—they are thoroughly Christian agencies."

Mr. Daniel Jones, of Agra, says:—

"We have been encouraged by the conduct of a native gentleman, who had been for some time very favourably disposed to Christian teaching. He volunteered to build us a school-house. He has done so, and we have now more than fifty boys on the rolls The school is only three month old, is in a good locality, and with God's blessing will do well. We believe the need for Mission schools and colleges will gradually decrease as Government education will spread among the poorer classes, and as the natives themselves will increase their efforts in the direction of education. But there is now, and will be for some time to come, a wide field for Christian Mission schools. We cannot call Government education *Anti-biblical*. It is not professedly so—but it is, out and out, *Non-biblical*, and the result of it as such on a very large scale is sad in the extreme. We love to think of the *very poor boys*, who are taught to read God's Word in our schools. And who will, on this account, be so much better able to understand the preaching of the Gospel than ever their fathers were. What we still suffer from is the lack of suitable *Christian* teachers, but the work that is being done by our brethren in Delhi will in due time, we trust, supply us with good men and true. Of this we have no doubt."

With regard to these Christian Vernacular Elementary Schools, it is to be remembered that they are mainly for a poor class of children not in any way supplied with education by the present Indian Government scheme.

In these schools the Bible is the text book, and all the teachers are Christians. They are, therefore, *distinctly and essentially Christian schools*. They are also largely useful in the education of the children of native converts.

TRANSLATION AND LITERARY WORK.

The Rev. J. W. Thomas, of Calcutta, reports:—

"With regard to tracts, I have to report that a second edition of Imam Masih's translation of Mr. Rouse's tract 'Dafa Bahtan Bahtil' has been issued.

"Also a tract in Bengali, sent out by Mr. Rouse, entitled 'What is Christianity?' This has been received with marks of especial favour by several of our Bengal Missionaries, and we may soon have to issue another and a larger edition.

"Of the Musulmani-Bengali Series, a new tract by Mr. Rouse is now in the Press, entitled 'Fatehá.'

"Mr. Spurgeon is bringing out a series of leaflets in English in the form of letters to such of the natives as can read English; these, at present a private venture, may hereafter take a more permanent form. Two have been issued, entitled 'God Incarnate' and 'The Birth of Jesus'; a third, 'The Miracles of Jesus,' is in the Press.

"In Mr. Rouse's absence, a good deal of his work has devolved on Mr. Teichmann, who has been kept busily employed.

"The following list of Scriptures printed at the Press from October 1st, 1885, to September 30th, 1886:—

	Copies.
Bengali Matthew (Extracts)	5,000
,, Matthew	5,000
,, Luke	5,000
,, John	7,500
,, Life of Christ	3,000
,, History of Joseph	5,000
,, ,, Elijah and Elisha	5,000
Musulmani-Bengali, Matthew	5,000
,, Mark	5,000
Hindi John	5,000
,, Matthew with notes (in the press)	5,000

Calcutta Auxiliary Bible Society's Account.

Bengali Matthew (twice)	20,000
,, Mark	10,000
,, Luke	10,000
,, John	10,000
,, Genesis and Exodus (to Ch. xxi.)	10,000
,, Proverbs	5,000
,, Daniel	5,000
,, Four Gospels and Acts (Guru Mahashoy edition)	10,000
Sanskrit New Testament	1,000

"The Hindi notes have been prepared and Hindi proofs have been read by Mr. Jordan and Prem Chand."

THE COLONIAL CHURCHES AND INDIA.

In their last Report the Committee stated that, with a view to deepen the missionary spirit in the churches of the Australian Colonies, they had cordially complied with a request that the Rev. George and Mrs. Kerry, of Calcutta, should visit Australia and hold a series of missionary conferences in the larger centres.

They are thankful now to report that this visit has been taken. Mr. Kerry says:—

"Everywhere I found a warm welcome and a very genuine and hearty interest in the work of the Society. This is evidently growing and deepening. The Colonial Churches are in fullest sympathy with us and our work."

The following resolution, unanimously adopted in January last, records the feelings of the Committee in connection with this visit:—

"The Committee of the Baptist Missionary Society feel devoutly thankful for the increasing missionary spirit pervading the Colonial churches, and are rejoiced to find that the sympathies and affections of the churches are so manifestly cordial towards the parent Society in England.

"They confidently anticipate the happiest results in increasingly intelligent interest and greatly enlarged contributions from the visit of their friends Mr. and Mrs. Kerry and are glad to know that they have everywhere met with such a warm and hearty welcome.

"The Committee earnestly pray that grace and blessing, peace and prosperity, may ever rest upon all their beloved brethren and sisters associated with the Australian churches and throughout the colonies generally."

At the same meeting the Committee also recorded their warm appreciation of the special services rendered to the Society, during the absence of Mr. Kerry in Australia, by the Rev. J. W. Thomas, of Calcutta, who has conducted the important duties of the Indian secretariat for the past nine months.

WESTERN INDIA.

The reports from Western India indicate the near approach of better times.

From Bombay the Rev. Wm. Bell, M.A., writes:—

"I am thankful to say there is a real spiritual quickening in our midst. Of late Christians in several of the churches of Bombay have been specially blessed. Now our church has had a large share also. This blessing has come in connection with earnest,

ervent, continued prayer, in which the members of different evangelical churches have united. This prayerful spirit still continues, and I feel I am right in saying still larger blessing is *expected* by us all.

"The presence of God has been much felt at a meeting for prayer held every Monday afternoon at the rooms of the Young Men's Christian Association here. The spirit of fellowship and union in Christ is realised as it has not been for a long time. There are some Christians, too, who seem to have been stirred on the matter of believers' baptism—not, I trust, from a desire to proselytise, but from having their attention directed by some of our friends to what the Word of God teaches on the point. I reported in a former letter the case of a Methodist brother who was baptized last November, remaining still a member of his own church; last Sabbath another brother was baptized, and also three young people on the profession of faith in Christ; and these latter will be received into the fellowship either of our own church or of the church at Poona."

During the past year the Pastor's manse has been completed. It stands on ground adjoining the chapel, and we are thankful to report is now occupied by Mr. Bell, and has been entirely paid for. We give an engraving of it as the frontispiece of this Report.

In the city and district of Poona the Rev. Hormazji Pestonji, with the assistance of Mr. A. Dillon, has maintained his faithful labours, and has been much cheered by manifest blessing.

At the out-stations of Decksal and Dhond, and the chief neighbouring towns, the Gospel has been systematically preached, and long evangelistic tours throughout the Deccan as far as Raichore in the Southern Mahratta country, to Ahmedabad in Northern Gujarat, have been taken.

Mr. Pestonji has also devoted a considerable portion of time to the completion of the New Testament revision in Gujariti, undertaken by the Bombay branch of the British and Foreign Bible Society.

SOUTHERN INDIA.

In Southern India, our venerable missionary, the Rev. George Pearce, is still at work in Ootacamund. He has been greatly cheered by the arrival of the Rev. Thos. Evans, formerly of Monghyr. Mr. Evans writes:—

"I arrived at Ootacamund in November, 1885, and my steps seem to have been guided by God. After thirty years' labour in the heat of the plains, and in consequence of no small suffering in the head from sunstroke, I could no longer labour in the heat without serious risk of life.

"At the earnest solicitation of Mr. Pearce, and the approval of the Society, I came here to carry on the work so nobly begun by my aged brother, and though I can do but little vernacular work, yet I hope my coming here is not in vain.

"We have no Baptist Chapel so far, but we have a very convenient hall in a good position, in which we have Divine services. Mr. Pearce has for years met the chief part of the rent of this hall.

"On the Lord's-day we have services morning and evening and Sabbath School in the afternoon.

"On Thursdays also I preach a sermon, and we have a prayer-meeting on Tuesdays.

"The day-school is also held in the hall, and a portion of it is set apart for a depôt for the use of the Bible and Tract Societies.

"As Mr. Pearce's strength had been failing for some time, he had not been able to keep up full work, and the congregation had gone down. But I am thankful to be able to say that we have now very fair attendance, especially on Sunday nights. Some time ago we had the great pleasure to see four Europeans and four natives following the Saviour in baptism, when a large number assembled to see what, to most of them, was a 'strange sight.'

"The baptism was administered in the charming lake, and the effect produced was deep and salutary. I am thankful to be able to say that we have others who are candidates for Christian baptism.

"As the result of a week of 'special services' held here in July, a number came forward as enquirers for salvation, and I hope not a few have found rest in Jesus."

THE INDIAN GOVERNMENT AND MISSIONARIES.

Much has been written lately on the subject of Indian Government officials, and their estimate of missionary effort.

The following letter, written by Sir Chas. V. Aitcheson, the late Lieut.-Governor of the Punjab, to the Rev. Dr. Stewart, of Sulkote, in reply to an article asserting that Indian Government officials could no longer uphold Mission enterprise, cannot but be read with interest:—

"LAHORE, January 25, 1887.

"I have not seen the article referred to; but I, for my part, should say that any one who writes that Indian officials, as a class, have no faith in the work of Missionaries as a civilising and Christianising agency in India, must either be totally ignorant of facts or under the influence of very blinding prejudice. Statistics of conversion are no proper or adequate test of Missionary work. Still, judged even by that standard, it cannot be said that an agency which, within little more than fifty years, has built up a native Church, numbering, roughly, two-thirds of a million, is resultless. But, besides that, Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take ones I know of one of the ruling Princes of India who probably never saw or spoke to a Christian Missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly unchristian, pays to Christianity the sincere flattery of imitation, is the direct product of Missionary teaching.

"Any one who wishes to appreciate what missions have done for India cannot do

better than read the recent biography of Carey, by Dr. George Smith (John Murray, 1885), particularly the three chapters: 'What Carey did for Literature and for Humanity; 'What Carey did for Science,' and 'Carey as an Educator.' The same work the Missionaries are doing still. They have been the pioneers of education, both vernacular and English, and they are still the only body who maintain schools for the low castes and the poor. To them we owe even the reduction of several of the vernacular languages (in this part of India, for example, Sindi and Pashlu) to written character. The only translation opening up to us the sacred books of the Sikhs we owe to a Missionary. To the Missionaries, and the Missionaries alone, we owe the movement in favour of female education; and the remarks in the last education report for the Punjab, and the review thereof, show how efficient are the Mission female schools, and how highly the labours of the Missionaries are appreciated by Government. It was at the suggestion of the Missionaries that I have this year framed and introduced a system of Government grants in aid of hospitals and dispensaries. It is to the example set by Missionary ladies, during the last eight or ten years, in Mission hospitals and in house to house visitation, that the present wide-spreading demand for medical aid and medical training to the women of India is mainly due. Apart altogether from the strictly Christian aspect of the question, which is of itself so full of bright hopes that no Christian man who reflects on what has already been achieved can fail to thank God and take great courage, I should, from a purely administrative point of view, deplore the drying-up of Christian liberality to Missions in this country as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people.

"(Signed) C. V. A. AITCHESON."

In the words of Dr. Pierson—

"To-day the door is wide open to the vast continent of India. Two hundred and fifty millions are accessible to the Gospel, waiting for the 'light of the World' to displace the fading 'light of Asia,' and reveal Heaven instead of Nirvana.

"If India be th e Gibraltar of heathendom, taken for Christ it becomes, like Gibraltar, a controlling fortress guarding the very highway to Oriental Empires."

CEYLON.

PRINCIPAL STATIONS:—
Colombo, Ratnapura and Kandy.

SUB-STATIONS	**69**
Missionaries (1 in England)	**5**
Native Evangelists	**25**

The Rev. F. D. Waldock having been compelled to take a season of rest and change in England, the charge of mission work in Ceylon has devolved upon the Rev. H. R. Pigott, of Sabaragamawa, who, since the departure of Mr. Waldock, has resided in the Mission House in Colombo.

Reporting generally upon the work in Ceylon, Mr. Pigott writes:—

"In May last I was glad to return to my old work at Colombo, after an absence of nearly eleven years. 1886 has been a year of much spiritual blessing and power, and we

have been cheered on all hands by manifest tokens of God's presence. Sixty-five persons have been added to our Churches by Baptism—33 in Colombo district, 31 in Kandy, and 1 in Ratnapura. During the year, 102 regular services have been held each week, attended by 3,008 persons. In attending to their evangelistic work, each month our 22 preachers travel on an average 1,743 miles, and speak to 5,790 persons—or over 20,000 miles per annum, and nearly 70,000 persons. They have also distributed 37,000 tracts and religious books. Eight evangelistic missionary tours have been made during the second half of the year. Many distant villages have thus been visited, and many hundreds of persons have been, for the first time, brought within the sound of the Gospel. We have now a total of 2,534 children in attendance at our day schools, being an increase of 344 during the year. The total amount of Government school grants earned is 5,757 rupees 50 annas, being an increase of 461 rupees. I regret to find that so small a percentage of our day scholars attend our Sunday-schools, and efforts are being made to induce the children to attend better in future. The religious training of our day scholars is not neglected, for each child receives definite and regular religious instruction. Our native brethren have commenced the publication of a *Singhalese Baptist Magazine*, which will be helpful to our churches in many ways."

With regard to Mrs. Waldock's Colombo Girls' Boarding School, transferred for a while to the care of Mrs. Pigott, Mr. Pigott reports:—

"The girls' boarding school has done exceedingly well this year. The girls were examined by the Government Inspector on the 8th November, when they obtained nearly 93 per cent. of passes, and earned a grant of 612 rupees. I extract, as follows, from the Inspector's report on the examination:—'I was much struck with the excellence of the arrangements connected with the school. The girls appear to be exceedingly well cared for, and the instruction given, both in the English and the vernacular is entirely sound, and the pupils were able to express the meaning of what they had read with much intelligence.'"

Mrs. Pigott writes:—

"The school here commenced its summer term on the 15th May last, and work has been steadily maintained since then with most encouraging results. Four of the elder girls, having passed in the 8th standard, are qualified to teach, and hope soon to take up work as mission school mistresses. We trust that they may be much blessed in their native villages in spreading the light and knowledge they have received, as all are earnest Christians. The elder girls are sometimes taken to the Government Civil Hospital to visit the suffering inmates, and to read the Word of Life to them. . . . Four dear girls were baptized in December, and, in answer to earnest prayer, five others were, during the week, led to Christ. We have now eight church members and nine candidates for baptism in the school. At our breaking-up festival, the Major-General, Sir John McLeod, K.C.B., presided, and spoke some weighty and encouraging words, after which Lady McLeod gracefully distributed the prizes to the children. We wish to thank them and other kind friends who have taken a deep interest in our girls. Above all, we would thank our Father in Heaven for a year of happiness, health, and prosperity."

In their last Report, the Committee stated "that they had resolved to send out an additional missionary to Ceylon at the earliest practicable date." They are thankful to announce that they have now done so.

In October last, the Rev. George and Mrs. Gray left for Ceylon. They have been stationed at Sabaragamawa, Mrs. Gray's practical experience in school work rendering her specially well-fitted to superintend the important girls' school at that station, and Sabaragamawa being an admirable location for the acquisition of the vernacular.

In December, the Rev. H. A. Lapham resigned the pastorate of the Cinnamon Gardens English Baptist Church in Colombo, after three years of very successful effort, with a view of resuming purely vernacular work.

The Committee have very gladly received Mr. Lapham upon their staff again, and have designated him to Kandy, his former sphere of labour.

Mr. Lapham has been succeeded in the pastorate of the Cinnamon Gardens Church, Colombo, by the Rev. F. Durbin, of Esher and the Pastors' College, who has entered upon his new sphere with very encouraging prospects of success.

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow, Sin Cheo.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu.

SUB-STATIONS	**60**
Missionaries (3 in England)	**22**
Native Evangelists	**8**

The work of the Society in China is mainly carried on in two provinces —Shansi, the more northerly; and Shantung, to the south.

A few years ago the Society had only two missionaries in the whole of China—one in Shansi, one in Shantung.

To-day there are nineteen in China, and three missionaries elect, at present undergoing special training, but who will be leaving for China very shortly—twenty-two in all.

SHANTUNG DISTRICT.

Referring first to the field of labour occupied by our missionaries in the province of Shantung, Mr. C. Spurgeon Medhurst, of Tsing Chu Fu, writes:—

"In this city of Tsing Chu Fu there are eight men stationed, but only three of these

are in work, the other five being occupied in studying the language. Upon these three brethren lies the entire burden of a young, and in some places, struggling church with 1,094 members, scattered over 63 stations, some of which are so far from the city that it means a whole day of very difficult travelling to reach them. The work connected with this church, which under God's blessing has naturally sprung up round this city during the last few years, is of itself sufficient to tax the energies of all without doing anything for outsiders, for it must never be forgotten that the management of a church in an Oriental country, newly sprung from heathenism, demands more labour, thought and spiritual oversight than a church of equal size at home.

"At present Mr. Jones, assisted by his two colleagues in work, takes the general care of the church affairs, instructs its leaders, and provides for its teachers a mental stimulus in the shape of a weekly printed sermon. A good deal of Mr. James's time has sometimes been occupied with persecution difficulties, but his chief department is the revision and preparation of suitable Christian literature for the Christians, for enquirers, and for evangelistic work. By far the larger part of Mr. Whitewright's energies and strength is absorbed by a class of promising students whom he is training for the native ministry.

"Mr. Couling's powers will be mainly directed to the management of Christian schools, from which we expect the native church will derive great benefit. A considerable portion of Mr. Forsyth's time will be spent in managing the accounts and business relations of the Mission, thus setting his colleagues free for more direct spiritual labour than they could otherwise engage in. Dr. Watson will, of course, have his hands full with his medical work, one of the most important branches of mission work in China. Mr. Wills will find ample room for labour in connection with the work already established in this district. I am turning my eyes towards the partially evangelised district lying between Tsi Nan Fu and Ts'ing Chou Fu, which has not received one tenth of the oversight needed, through lack of labourers, and am hoping, when I have acquired the vernacular, to work in that field. But what is one man in so extensive a circuit?

"Our mission work here occupies an area of about 5,000 square miles, with a population of over 1,250,000; almost the same area, but with about half the population of Yorkshire. Within this territory there are eight counties and eight county towns, forty-two acting officials, six colleges, each with its own principal and his staff, and about 1,800 heathen schools.

"Statistics are not easily collected in China, and I am not able therefore to give you the figures of more than one of the eight counties into which our district is divided—I-Tu-Hsien, the county in which we live—but it will serve as an example of the kind of field to be worked. In the county of I-Tu, then, with its population of 250,000, there are about 1,000 villages and forty market towns. 1,150 students on the average attend the county examinations every year, held in this city. In this county alone there are about 2,000 temples and shrines, the cost of erection of which, exclusive of repairs, probably exceeded £150,000. These are all minimum figures. In this county we have 40 stations.

"This district of 5,000 square miles by no means represents the limit of the field we might occupy without clashing with any other society. Starting from T'sing-Chou-Fu, south-west, one might travel all the way to Hankow without meeting a single mission station. Here is an equilateral triangle of 600 miles per side, the centre of which is Chen-Chou-Fu, in the province of Honan, in the whole of which area there are as yet no established agencies for the spread of the gospel of Christ. It is difficult to adequately realise what this means. An illustration taken from Europe may make the matter clearer. Suppose a line drawn from Brest to Hamburg, from Hamburg to Rome, and from Rome back again to Brest, the space enclosed by this triangle will roughly

represent the country to the south-west of us still unoccupied by any Protestant missionary. But even this does not completely state the case, for on the north of this triangle is the whole of South Chih-li, and on the west a large part of the province of An Hui, both entirely without any spiritual aid."

With regard to the work of the past year in Shantung, the question of a trained Native Christian agency has occupied a prominent place.

Our brethren are most anxious to develop and foster the Chinese Native Church: a church that should not be exotic, but really and truly a Church of Christ—Chinese in worship, discipline, and government. Hence the pressing importance of a fitting equipment for suitable native agency; men thoroughly acquainted with chinese modes of thinking and living, and who have an insight into the motives, ideas, and life of their fellow-countrymen.

The Rev. J. S. Whitewright, who was unanimously requested by his Brethren to undertake this work, reports—

"For the last four years we have asked the leaders of the various country branch churches to come into the city, for two or three weeks at a time, for instruction, giving them board and lodging while here. This worked very well so far as it went; but, of course, we felt it to be wholly inadequate to meet the needs of the situation.

"It was, therefore, decided to select men from among the leaders of stations, and other active workers of the church, to receive a full and systematic course of instruction.

"I was appointed to draw up a list of specially-promising men between the ages of twenty and forty, preference being given to the younger age. This list was submitted to my colleagues and the officers of the church, and thirteen men were selected. The amended list was then submitted to the Presbytery—which, as you are aware, includes representatives from all the branch churches—and was duly passed.

"The thirteen men selected are all men of fully approved Christian character, who have been active unpaid workers in the church for periods varying from three to nine years.

"The majority of these men have had a fair Chinese education, being able to read colloquial and low literary style and to write the character.

"Board and lodging is provided, as at similar institutions at home. The native church has, however, pledged itself to do something towards the support of the men, chiefly in contributions in kind, of grain, &c.

"We are hopeful that a good deal will be done by the native Christians, and I hope, in the future, to be able to report considerable contributions.

"A small sum is paid by the students themselves for text-books.

"The premises are all within my own compound. I fortunately secured a large house, with rooms suitable for class-rooms, &c.

"The main class-room is in an adjoining yard, only a few steps from my study. In this room the greater part of their private study and preparation is done, there being many advantages in their studying together; indeed, this is the native method.

"The men are under my constant supervision.

"Occasionally the students visit their homes and preach at their own branch churches. It is proposed, during the next session, to send them, one or two Sundays a month, to itinerate among the villages adjacent to the city, doing strictly evangelistic

work. I have omitted to state that, besides visiting their own churches, they have also visited a good many other churches. They have sometimes had to walk between twenty and thirty miles on the Saturday, and the same distance back again on the Monday, in doing this work. This they have done cheerfully and willingly.

"For preaching either to Christians or heathen, the students receive no payment whatever. They simply carry their food, or, if inconvenient to carry food, the bare price of their meals.

"The aim of the institution being to train men who may hereafter be appointed as pastors, evangelists, or teachers, some of these men may be wholly or partly used and supported by the Foreign Mission, but this is never allowed to enter into the calculations of the men. Before being finally approved as a student, each man answered satisfactorily a list of questions. But, over and above all this, one of the main points insisted on, and agreed to by all, is that there should be no expectation whatever of foreign employment. This was put to them in the most forcible manner, and will be kept before their minds during the whole course.

"Each man promises that, should the native church not use him in any of the above capacities, he will follow his calling as before, using the knowledge he has obtained during his student course for the help of the church and the spread of Christianity to the utmost of his power.

"It is proposed that the course be not less than four years, and that the length of time spent in study during each year be not less than six, or more than nine, months.

"When I was asked a year ago by my colleagues, Mr. Jones and Mr. James, to undertake this work, I at first declined to consider the proposal, as the work seemed altogether beyond what I could attempt. But the matter being further urged, after months of consideration, I agreed to undertake it, though with fear and trembling. I am devoutly thankful to God for His help and blessing, in enabling us to make a good commencement of the work."

Writing more recently, Mr. Whitewright reports—

"The students have manifested much interest and enthusiasm in their work, and their general conduct and progress has been most satisfactory.

"Though the time they have been with us is too short to enable us to speak with anything like certainty, yet they give every reason for the hope that they will one and all efficiently aid in the establishment and extension of the Church of Christ in China.

"The diligence of the men has indeed surprised me. Anyone who knows the Chinese knows that, except under strong pressure, they are by no means industrious, and yet my difficulty has not been to get the men to work but to get them to leave off working. Some of them work almost incessantly.

"The interest taken by the native church in this work has been a matter for much thankfulness. For the last two months of the year nearly every day some little subscription, either in money or grain, has been sent in for it. By these subscriptions, the board of four, out of the thirteen, students has been entirely defrayed, and we are hopeful that before very long the whole expense of board will be defrayed by the native church.'

With regard to Native Christian Schools, he reports—

"The Christian schools at different village stations assisted by us are at present twelve in number, and the number of children being taught is 120. More interest has been shown by the native Christians in the past year in the teaching of the children than in any previous year since the schools were begun, or indeed since the work was

established. Owing to the pressure of other work, I have been unable to give the schools anything like adequate superintendence; but Mr. Couling, who has visited several of them with me during the year, has now taken full charge of them."

Referring to the Christian book shop in Tsing Chu Fu, he says—

"A book shop for the sale of Christian and other books was opened in March, 1886, and has been the means of doing much in the city and neighbourhood by the spread of directly Christian books, and also by literature calculated to remove prejudice against Christianity.

"Christian books and tracts have been sold at a very low price, but it is a great deal to get the people to buy Christian books at all. Scientific books and books on Western affairs are also sold, and are in great demand.

"A guest room attached to the shop has been fitted up in good native style, and has been considerably used by literary men and others belonging to the city and neighbourhood, and thus many of a class difficult to reach have been brought into the way of direct Christian influence. As an instance of the influence of the book shop, an illustrated Christian almanack, which has been sold by hundreds, has, in not a few houses, taken the place of the picture of the Kitchen-god with its attached almanack."

Obviously the first and most important duty of all the young brethren recently sent out to reinforce the Mission is the acquisition of the Chinese language; and, until this has been successfully accomplished, but a small amount of real vernacular work can of course be undertaken by them.

Reporting on the general position and progress of the Shantung Mission, the Rev. A. G. Jones writes—

"CHURCH WORK, AND THE EXTENSION OF CHRISTIANITY ACCOMPLISHED THROUGH THIS AGENCY. — It must be evident to anyone that, where a few Missionaries, well weighted with work, take charge of a large field of about 400 square miles with sixty scattered stations, the conformity given by the Christians to religious ordinances must be a matter not resulting from the personal constraint of the Missionary, but from their own free will and choice. Tested in this way, I must say that our Christians observe worship well, and that the roll we return of real stations is a list of places where Christians really meet to worship, and where the word of God is regularly preached. As Mr. Whitewright was saying to me the other day, 'It is just a complete wonder how these places hold on considering their difficulties.'

"As to the general piety of the Christians, there is no doubt in my mind that the rank and file of our Christians are people who give increasing evidence in their lives that they are the children of the truth—people who, amid all the varied difficulties of heathendom around them, are in various degrees affected by their beliefs, and ever refer their conduct to a Divine standard.

"The contributions of the church for church purposes keep well up. Their own officers are well supported. The cost of their prayer meetings, stewards' meetings, and their general Convention, are all defrayed by themselves. They contribute more or less towards the expense of the Christian schools in the villages. Some of them in the summer, bought quinine, chlorydyne, and santonine, &c., and did good with them. We appealed to them to help the Theological Training Institute, and they responded *well*. Finally, as Mr. Couling was about to cull out the best boys for his central station, the

parents of *all* the children agreed to contribute breadstuffs for their support. And although we know they cannot do so for very many years, as a rule, still we all felt this to be a great triumph, and in the history of Chinese missions, a feature quite unique.

"EDIFICATION OF CHRISTIANS.—Our people *are* fairly *good*, but they are *not* fairly intelligent. On this point, then, we are bending all our force; for next after sincerity and godliness, here lies the hope of the present, and specially of the future. I will, therefore, detail what is being done on this head.

"1. The training of the most reliable men we could get has been taken in hand by Mr. Whitewright. This work is simply *indispensable*.

"2. During about ten months of 1886, and some three or four months of 1885, I issued weekly a sermonette on passages of Scripture in our lectionary for the benefit of the leaders of the country stations and their hearers. The stations are divided into eight districts; and, at the monthly prayer meeting of each circuit, one of these sermonettes is preached by the elected preacher of the district in presence of the elder. Each tract has about 1,000 to 1,500 words.

"3. The leaders of the village stations are invited into the city once or twice a year, at the expense of the Society, to attend lectures given by the Foreign Missionaries and the native pastor. Music and singing we also give them help in. Mr. Whitewright henceforth amalgamates the management of this branch with his training class.

"4. Every Missionary, junior and senior, visits the stations as much as he can on Sundays. Those of us who can, take medicines along, and in the afternoon do all the good we can that way.

"5. At each monthly district prayer meeting a system of circulating preaching is arranged, so that on an average each village leader is three Sundays away, and only one at home, in each month. This makes the most of our small stock of Christian learning.

"6. We are more successful than formerly in getting the children brought to service, also in getting their names entered on the worship roll with their parents' names, as of equal importance, and otherwise securing their better instruction.

"Of course by far the most radically important of all these measures is Mr. Whitewright's training work. My sympathy with that work I cannot too strongly indicate. We support the men the half-year they are in session, but there is every hope the Church will contribute the far greater part of their cost for board.

"LITERARY WORK. — All literary work falling to my hand has hardly deserved the name, being merely those things more immediately connected with the Church—my proper department. *This* has necessitated the issuing of instructions from time to time on matters of importance; the weekly sermonette in question, under the head of edification; a revision of our elementary catechism; the system of discipline alluded to above; a one-sheet compendium of Christian truth for the old, infirm, &c.; a manual for the instruction of the young.

"PERSECUTION.—Mr. James has for the past two years so managed matters that we are indebted to him for the adjustment of many causes of friction, so I can truly say 'that by him we enjoy great quietness.' The fact is that, with a work of this kind going on, someone must pay special attention to the disturbed relations which are sure to obtain between the churches and the people of a heathen country. This cannot be disregarded on any account.

"THE MISSION STAFF AND MISSION AFFAIRS. — We have closed 1886 with a record that gives us abundant ground of thankfulness to the God whose work we believe we are helping to do. The majority of the mission are well and strong. The new men all seem to be acclimatising well. Suitable, near together, and healthy houses have been

provided, and fitted up for the members of the mission as quickly as possible. This has been expensive, but in the long run it will be found most economical to do it *well*. We have to *live* here and conduct a *siege* during the greater portion of our working lives."

THE SHANSI DISTRICT.

In the Shansi District the Missionaries have been greatly gladdened by the return of the Rev. Timothy and Mrs. Richard, who reached Tai Yuen Fusoon after Christmas last.

Mr. Richard, writing soon after his return, says:

"How we have obtained access to the Chief Rulers; how we distributed Christian books throughout the whole province in the ninety-one counties; how we took advantage of the great triennial examinations to distribute Christian literature; and how we had a few Evangelists who spent one week out of every month at home studying and praying while the other three were spent in the surrounding ten counties, especially the five nearer ones, are things which are already familiar to many friends.

"It is a pleasure to know that the place where we distributed most relief a few years ago is showing signs of much interest in the Gospel now. Over a hundred of the people I hear have been baptised there by members of another society. In more than one part of China there has been considerable disturbance of Mission work, Missionaries being driven out of the place and their property destroyed. But in this province we are very thankful to record perfect peace, neither the officials, students, or people, have raised any opposition.

"It is also a satisfaction to learn that the Mission on which Mr. James and myself visited Peking in regard to persecution three years ago, did not end without some good result. Two proclamations in different parts of China were put up this Autumn to repress disturbances, and each of these quoted a proclamation which was issued from Peking shortly after our visit there, stating that the wish of the Chinese Government was that there should be peace among its people, irrespective of the question whether they were Christians or not."

The Rev. Arthur Sowerby reports:—

"The station at Shao-Tien-Zu has occupied much of my time and thoughts. I have been there regularly two or three times a week, staying there sometimes for a few days together, and, I think, with fair results. I have now a definite band of enquirers-men who, I believe, are sincere. One man has come Sunday after Sunday a distance of three miles, and has scarcely ever missed a service. Three others have broken off their opium, and more are preparing to do so. One of these men came to me simply with the idea of giving up the opium. I told him it was not enough to give up one sin, he must give up all wrong-doing. We had some earnest conversation together, and now he is learning diligently. A few days ago he said, 'I would gladly give up my idols, and at the New Year offer no sacrifices, but I don't know how to do it for my wife.' Week after week as patients come for medicine they hear the simple truths of the Gospel, and those who can read take away a tract or a portion of God's Word with them. By such means we are, I think, sowing Christian truth broadly over a pretty large district; and

it is not an unreasonable hope that, in a year or two more, in many villages there will be those who will worship the true God and believe in His Son Jesus Christ.

"Just after my summer's rest the Fên river broke its banks, and flooded the city and many villages. I have already written about the relief work we did, and the opportunity it afforded us of preaching the Gospel. It was a great privilege and a great treat to speak to about two hundred men and women at once, and to lead them to a higher trust than their belief in their gods. I am hopeful that in many minds their blind superstition and idolatrous faith is shaken."

The Rev. J. J. Turner has opened up new and very encouraging work in the city of Sin Cheo, he writes—

"Sin Cheo city is only about forty-five miles from Tai Yuen Fu, our central station, and the journey can be done in two or two-and-a-half days by cart (springless). There is a range of hills to cross, and several miles of stony river bed, but the road is not bad. A airly strong pony can accomplish the journey easily in nine hours. I did it in eight the last time.

"About the middle of February we succeeded in renting a house, in the street of the Temple of the God of Riches, for 80,000 cash—eighty-thousand copper coins strung on strings! It sounds a great deal, and it looks a lot when the strings are piled up upon the floor, to say nothing of the weight, which is about one-third of a ton; but, after all, it only comes to, say, £14, so the house is not dear.

"The ignorance of the people is astounding, and, as a rule, they appear to be utterly dead to religious influences. Their own religion is mere custom, and they care for nothing that they cannot see, or touch, or taste. "What's the good of religion? Why don't you give us silver?" is often said, and almost always thought, by those who think at all.

"Now and then we can startle a man into something like seriousness by a pointed question about what comes after death; and he will listen with attention to the new 'doctrine,' till the solemn discourse is broken into by some one who wants to know why the missionary's hair is 'yellow,' or, 'if our country is anywhere near Corea,' or something equally important; and one has to go on another tack."

Mr. Turner has not laboured without marked tokens of the Divine blessing.

Mr. Sowerby mentions that during last autumn he visited Sin Cheo. He arrived there on a Saturday, and the next day (Sunday) he reports:—

"One important duty to be attended to was the baptism of two men, one—Mr. Hu, from Shih T'ich, and the other Mr. Ho, of Sin Cheo, dyer, who has long been an inquirer.

"The next day Mr. Turner solemnly baptised our two brethren into the faith of our Lord Jesus Christ. It gave us much joy, not only because this is the first Christian baptism in Sin Cheo, but on account of the fitness of these men. Both have made a good confession of Jesus Christ, and Mr. Ho, the dyer, has suffered a good deal of molestation from his fellow workmen and employer. They have both been earnest in learning Divine truth, and regular and constant in prayer, and they both seem to be anxious to win others to Christ.

"On the Sunday following their baptism, Mr. Ho and Mr. Hu joined with us, and our

native Evangelists, in the fellowship of the Lord's Supper; and so commences a Christian Church at Sin Cheo. We hope soon that the Church will be strengthened by the addition of those now under instruction, who are all eager to learn. Are not these things encouraging, and what may we not hope from a little band of men who give up their vices, know how to bear opposition, and are earnest learners of the Lord Jesus Christ?

"Will our dear friends who read this account think of this little band of converts at Sin Cheo? May I add one word further? Our brother Turner is working there *alone*; and at present there seems no prospect of sending him another brother to work with him. If only there were more men, not only could such work be greatly strengthened and extended, but similar work might be begun in many a heathen city where now all is darkness, idolatry, and vice."

The present condition of the Chinese Empire cannot but excite the deepest interest. Religious and political forces of a mighty sort are acting upon the Government; the days of her isolation and exclusiveness are nearly ended, and the wedges have already entered that must ultimately open up ancient China.

A new departure, full of significance, and full, we cannot but think, with many blessings to the Chinese people, has recently been made by the Imperial Government. Conservative and slow to move, it has, notwithstanding, taken a forward step which we should hail with profound gratitude to God. A decree has been issued to the high officials of the Chinese Empire, calling their attention to the work of Christian Missionaries, and defining the attitude which in future is to be taken towards their work and towards native converts to Christianity. On the strength of this decree, the heads of provinces and high mandarins have issued proclamations to the people, calling on them to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected.

These proclamations have been published in so many parts of China that it seems probable that every Viceroy in the eighteen provinces has received official and positive instructions on the subject.

Four years ago the British Minister at Pekin, the late Sir Harry Parkes, wrote:—

"At length it may with positive truth be said China is on the move, even China cannot withstand transforming Western forces."

To-day, with even a fuller meaning, may it be said, "China is on the move."

Now surely is not the time for indifference or despair, but rather for

downright earnestness and daring enterprise. China has been opened in spite of herself, and been forced into the great family of nations.

They are spreading themselves over all the face of the globe, and the wave of emigration is to-day actually touching our own shores.

One thing is certain, the Chinese are going to take their place among the civilised nations of the earth, not as a cypher, but as a real factor; and it is for us to consider whether that factor shall be a Christian or a Pagan one.

The Revd. J. J. Turner writes:—

"I am more than ever convinced that what most of all is needed in China just now is the living voice of the earnest Gospel preacher who, in the market place, in the street, by the way side, and in the homes of the people, will tell them in their own language clearly, plainly, lovingly and earnestly, the wondrous story of the Cross of Christ. Books are all very well in their place, but the people do not understand them. Schools have their place, and so has science I suppose; but Oh for a few men who would devote their *whole strength* to the great work of *preaching the Gospel* to the people; believing fully that by *it* God has promised to save the nations. This, I am confident, is the pressing need of China to-day."

In the burning words of the Rev. Griffith John:—

"I am glad to be able to report that China is both legally and practically open to the Gospel. There are able, earnest, and devoted men labouring in that land in connection with all Missions. Converts are being gathered in, the churches are multiplying, and the work of the Lord is prospering in the hands of His servants. Still the progress is not rapid, and the Missionaries are far from being satisfied. Whilst full of courage, and full of faith in the ultimate triumph of the Gospel, most of us feel that there is something wanting. We want more men; but there is a higher want. We need more perfect methods of operation; but there is a need more vital and pressing still. I feel in my inmost soul that our pressing need is a baptism of divine power; and I can add, from certain knowledge, that most of our Missionaries in China feel as I do. China is dead—terribly dead. Our plans and organisations can do but little for that great people. They need life. Christ came to give *life;* and the all-absorbing question with me is, How is this life to be imparted to this dead mass?

"The secret of the success of the Apostles lay not so much in what they did and said as in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing; Christ was everything. Chirst was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spoke with the demonstration of the Spirit; when they came in contact with men, a mysterious energy went out of them; and under their vitalising touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His will.

"This is what missionaries must be if India, China, and Japan are ever to be moved through them; this is what we must all be if God's will is ever to be accomplished in us and through us."

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	6
Missionaries	2
Native Evangelists	2

To their great regret the Committee have been unable to comply with the earnest appeal of the two Missionaries in Japan for reinforcements.

Mr. Eaves, reporting on this matter, says—

"We are confident the needs of Japan are not thoroughly understood at home. It is quite true I know that in other lands the labourers may be fewer, but they are terribly few here. The casual visitor who sees missionaries grouped in a few coast towns, and does not grasp the actual work that some, at least, of the missionaries are doing, may speak of Japan in terms of glowing eulogy, so far as her prospects of evangelisation are concerned, and may think the missionaries here are on a bed of roses. But those who know the facts will be more careful in their estimates, and we are grateful to recognise the Committee would like to increase the foreign staff out here. It is because we are in full sympathy with the Committee that we tender to them our respectful acknowledgements, and assure them that we shall work on together, with whatever native assistance God in His good providence may raise up for us, and shall endeavour our utmost to inculcate principles of self-help among the various communities of Christians which He is causing to spring into existence under our care.

"I have just returned from a tour in the country, having visited all our stations. Everywhere the work is prosperous, and very encouraging. The converts are working zealously; and, as a result, I was permitted to baptize eight converts—one woman and seven men. At a place called Tomita a new station has been opened, with five converts, all good men and true. Interesting services were held, at which great interest was manifested. Our meetings were held in a large upstairs room, which was filled with an intelligent audience of about 350 persons, while between one and two hundred more who could not find room upstairs sat about on the mats in the rooms below and listened to our preaching. To the best of my belief, this was the first time that the Gospel of Jesus Christ had been preached publicly in this town, and hundreds listened to the word of salvation for the first time. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so; but we trust you will remember us, and, if you can, give us another man. We are in nowise forgetful of the heavy claims that other fields have upon you, and we fully realise the fact that the proportion of workers in Japan representing the various evangelical churches is much larger here than in many other countries; but we are face to face with a work that is, under God's good hand, the work of our beloved society; and, while with much joy we labour shoulder to shoulder with all our evangelical brethren to bring our Japanese brethren into the knowledge of God and of His Son Jesus Christ, yet we feel that our own special work has its special claim upon our brethren at home, and it is the increasing demand which this is making upon ourselves which impels us to send the old cry of Macedonia, 'Come over and help us.' Our honoured committee have our deepest sympathy, and we cease not to make mention of them in our prayers, that the God of all grace will bestow upon both them and yourself His choicest blessings."

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS **4**

Missionaries **1**

During the past year Mr. El Karey has spent much of his time in travelling about amongst the Bedouin Arabs preaching the glad tidings of Salvation. He passes from one encampment to another, calling at towns and villages on his road. He reports that he has been most favourably received, and that several cases of conversion have occurred.

The little church at Nablous is prospering, an d several additions to its membership have been made during the past year.

Mrs. El Karey devotes much of her time to Mothers' Meetings, the Sunday-school, and in visiting amongst the sick and afflicted in Nablous and the surrounding district; while her sister, Miss Ada Roper, devotes herself especially to work in the Girls' Day School.

Mr. El Karey superintends two day schools in Nablous—one for girls and one for boys.

He reports—

"In these schools we have Jews, Greeks, Mohammedans, Samaritans, and Protestants bowing their heads together, morning and evening, and offering up prayers to Christ. A good work is going on amongst the scholars, and some, I am sure, are not far from the Kingdom of God. We are much encouraged in our work, and we thank God and take courage."

Mr. El Karey writing more recently says:—

"We have only truly Christian teachers in our schools, the instruction is entirely scriptural. These schools have been and are still blessings, and many of the scholars have become true Christians."

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), and Liverpool (Lukolela).	
Missionaries (2 in England)	**22**
Female School Teacher	**1**

The record of the Congo Mission for the past year is one which calls for special thanksgiving and hopeful expectation.

The lives of the missionaries have been mercifully preserved, and their health well maintained.

In the words of Mr. T. J. Comber :—

"It is now more than a year since our party arrived on the Congo. Pleading earnest loving prayer was offered for us by, I believe, many thousands, to whom our work was dear, and by very many, too, to whose large and loving hearts we personally were dear. Especially was spared life and health prayed for. Oh ! has not our Father answered the cries of His children ? From my dear brother's death, in December, 1884 to the following May—less than six months—five of our dear brethren had fallen. From June, 1885, to January, 1886, nearly eight months—we have lost one. And since the death of our brother Maynard until now—more than twelve months—we have been all graciously preserved. Truly, He is good. And all those whose hearts have been rising in prayer on our behalf may offer fervent thanksgiving, with no less fervent continued supplications."

The latest tidings indicate the continued health of all the staff—several of them reporting "never better in health."

Even apparent disaster has brought unexpected blessing.

In August, tidings were received of great loss and damage by fire at Stanley Pool—estimated to exceed £4,000 sterling—and an immediate appeal was made to the churches at home on behalf of this unlooked-for and heavy calamity.

The brethren on the Congo wrote :—

"Should only our friends at home respond bountifully to this appeal, we out here shall feel fresh strength and courage to go forward, having the practical sympathy and prayers of the churches to help us onward ; and what inspiration this is, only those can rightly appreciate who are far away from home and friends—We *dare not doubt*—we *cannot doubt* the sympathy of the churches at home ; the past of the Congo Mission renders this impossible, and the future brightens so rapidly that we are confident this present trouble must have in it some real good. Our path is onward, ever onward."

The response was prompt, sympathetic, and generous.

Gifts from the rich and poor, the widow and the fatherless, the blind, the halt, and the lame; from sailors, soldiers, bargemen, scavengers, and labourers; from bedridden women, and hard-worked seamstresses; from colliers, costermongers, and watercress sellers, telling strange tales of

privation and pressure, gladly borne for "love of the work," revealed how deep a hold the Congo Mission had upon the hearts and sympathies, not only of the rich and well-to-do, but of the struggling and the obscure.

The November *Missionary Herald* reported that the monies received had exceeded the £,4000 asked for.

Dr. Cox, in his "History of the Work of the Baptist Missionary Society," reports, with regard to the great fire at Serampore, which took place on March 12th, 1812, that

"No sooner did the mournful intelligence arrive in England than the Christian public hastened to repair the loss by an unexampled liberality of contribution.

"Great as were the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians increased beyond all former examples.

"The entire sum on account of the fire was raised in the short space of *fifty days* But the greatest advantage was the powerful impulse given to the Mission by rendering it more generally known, and producing a simultaneous feeling of interest in all denominations."

And no more fitting words can be found to describe the response to the appeal on behalf on the Congo Fire Fund, even to the number of days during which the whole sum asked for was received.

Little marvel that the brethren on the field should write:—

"It is not every time that the *Peace*, on returning from a voyage, finds good news awaiting her. This time, however, after journeying up the Quango as far as it was navigable, our hearts have been gladdened by tidings of the completion of the Stanley Pool Fire Fund. It is barely six months since the catastrophe, yet in that time the news has travelled to England, the appeal has been made and responded to, and now we have tidings that the loss is entirely covered by special contributions! We all feel this to be the occasion for a letter of most hearty thanks to those churches and friends who have come forward so nobly and lifted off our hearts the shadow of the great calamity which overtook us last Midsummer Day. We regard it as a magnificent vote of confidence; and I feel sure that this very emphatic evidence of sympathy will be followed by such prayers as are no small factor in our being sustained. Our hearts are gladdened, and we give hearty thanks because of you. Our joy is full—indeed, running over."

Extended work has also been opened up. The new up-river station of Lukolela was established and occupied in November last. Mr. D. Charters reports:—

"I am sure it will give friends at home much pleasure to know that, after many trials and disappointments in connection with our up-river work, we have been enabled to open a Mission Station at Lukolela. Brethren Biggs and Richards have been left at the place to go on with clearing the ground and building.

"Considering that we lost so much in the recent fire, and that most of the goods saved were more or less damaged, I think that the good news of up-river work being opened and our planting a new station will be a surprise. The natives of Lukolela,

who are Ba-yansi, are a fine race of people physically, and at this place are decidedly the most friendly people to be met with between Stanley Pool and Stanley Falls.

"I am sure that our two brethren, Richards and Biggs, will be remembered in prayer by the friends at home. We especially need their prayers for the success of the work and the glory of the Redeemer's kingdom in connection with this our first up-river station."

The story of the good work at San Salvador—the first and oldest station connected with the Congo Mission—was told by Mr. Silvey in the March number of the *Missionary Herald*. He writes:—

"Soon after our arrival here in December last, brethren Cameron, Graham, Phillips and I, talked the matter over and decided that a special effort should be made to bring the people here to decision for Christ. Our brethren Hartland, Weeks, and Cameron have at different times faithfully carried on the work here for the last seven years, and we have felt for some time that there were a number of people not far from the kingdom. We therefore decided to hold special services every night for a week.

"These services were held from the 12th to the 19th of December. The previous week we had little meetings among ourselves to ask God's blessing upon our effort, almost every evening.

"We held our first evening meeting on Sunday, December 12th, in the dining-room of the mission-house. This room was so crowded that on Monday evening we moved into the old schoolroom. Before the end of the week the schoolroom became too small for the people, and we were glad to move into the large new chapel, although it was not quite finished. Best of all, God's Holy Spirit was present at the meetings and working in the hearts of those present.

"As the result of these meetings, and the meetings we have since held, over one hundred persons have given in their names and decided for the future to follow Jesus. About the sincerity of many of these new converts there cannot be the least doubt. Most of them have attended our services for years. You will also be glad to hear that several of the chief men of the town, a number of the king's wives, and about a dozen of our older lads are among the number. The work is still going on, and we pray that many more may be led to Jesus. We believe this blessing is an answer to our prayers and to the prayers of the churches. We thank God for it, and take courage for the future."

And the good work progresses. Mr. Ross Phillips, writing a month later, says:—

If friends in England could only see the work which is going on here, I feel sure they would be greatly confirmed in the desire to carry it on as vigorously as ever. The interest which commenced with the week's special services in the beginning of December has continued ever since—indeed, it has been on the increase. Since the special services the meetings have been of the ordinary kind, so that the work has been carried on without any great excitement; there has been nothing done to attract the people beyond the plain earnest preaching of the Gospel, and therefore we feel all the more confident as to the genuineness of the work. We have the names of 180 to whom one or the other of us has spoken, and satisfied ourselves that they had either trusted Christ or else were earnestly seeking Him. Many others have been spoken to, but we did not consider it wise at present to put down their names.

We do not hesitate to say that a great number of those who have given in their names are sincerely trying to follow Jesus, and are in right good earnest. You will be glad to know that many of our school lads are included in the numbers mentioned above; and, as they are more especially under our direct influence, we hope that, as they get a deeper knowledge of the Gospel, they will be our helpers in spreading it through this district. We hope soon to have either Mr. Weeks and Mr. Comber here, and they will be able to go through all the cases so as to ascertain the genuineness of the professions made. This they can do more thoroughly than we could, as we have had to converse through one of our boys as an interpreter.

"The attendance at all the services is still as good as ever, while the attention to what is said is more marked every time. At the service this morning, which I addressed, I could not have had better attention in England. As brother Silvey and I watched the people coming across our lumbu (yard) from the service, he said to me, 'Doesn't it make one's heart rejoice, to see so many people coming to the meetings, and listening so attentively to what is said?' But the most interesting meeting we have is the one on Thursday evening, which is a prayer and experience meeting for those who have given in their names. With the exception of a short address from one or other of us, for the encouragement or instruction of Christians, we get the people themselves to take the meeting. Often, when we have heard them speaking or praying, we have almost been constrained to break forth in praise to God for his wondrous works among the heathen, which he has permitted us to see.

"The new chapel, planned by Mr. Weeks, we find admirably adapted for the work. It will altogether seat 500; however, we at present use the one end for the services, and the other for school during the week.

"The other branches of mission work here have been regularly attended to for the past month. The number of patients coming for medicine has increased since our arrival. This, of course, is greatly owing to Mr. Silvey's medical knowledge, I am glad to say that, with his help, Mr. Graham and I have made good progress in this department of work. Many cases have been successfully treated since we came here, and great good has resulted.

"We have a class every day for the study of the language, and during the past month we have made greater progress than before. We were somewhat hindered previously, in consequence of our being unsettled."

Since the date of Mr. Phillips's letter, both Mr. T. J. Comber and Mr. Weeks have been at San Salvador. Mr. Weeks will remain there; but Mr. Comber by this time has probably returned to Ngombe.

Mr. Comber, writing from Underhill at the close of January, says:—

"Oh, for wisdom at this juncture! Seldom before have we so much felt our need of it. Earnestly and unitedly will our hearts go out presently in our prayer-meeting, in the beautiful words of Miss Havergal's hymn:—

'Lord, speak to me that I may speak
In living echoes of Thy love.'

"He will give us wisdom, for He has promised, and we shall go, I trust, with our 'lips touched' with the 'live coal from off His altar,' and 'in the fulness' of the blessing of the Gospel of Christ.' Have you all at home been specially praying for this awakening? If so, this is the answer: Our God has heard. His promise shall be fulfilled, 'As the rain cometh down and the snow from heaven, and returneth not

thither . . . so shall My word be . . . it shall not return to Me void . . . it *shall* prosper.' We have sometimes wondered if we were only to be the sowers 'going forth weeping' and 'bearing precious seed,' and whether others in the future would have the 'rejoicing' of 'carrying the sheaves.' Blessed be God, it seems now as if we should get a few sheaves to cheer and encourage us. From what I saw of the awakening at Mbanza Manteka (A.B.M.U.), of which you have heard, I feel now that a very real work of God is going on there. A most pronounced change has come over the people there, and the forty who have already been baptized by Mr. Richards out of the hundreds who have been inquirers are giving satisfactory evidence that God has changed their hearts. The same we will hope of the aroused people of San Salvador. More than ever you will pray for us, will you not? I shall write you after seeing the work there. I am very thankful that our brother Weeks is back, and that he *looks* well. I trust he will keep well, and that Mrs. Weeks will be able to rejoin him this coming dry season. Many of the inquirers are women, and there is no lady there at present. We think of asking Mr. and Mrs. T. Lewis (late of the Cameroons) to make San Salvador their home and sphere of work.

"Will not this blessed harvest-time impel friends at home to still more thorough and complete consecration on behalf of this blessed work?

"Let us all pray more, and work more, and give more. Not by might, nor by power, but by my Spirit, saith the Lord.

"Only let the Christian Church carry her missionaries to heaven in her prayers, and they will descend upon the heathen 'like rain upon the mown grass, as showers that water the earth.'"

From Tunduwa, Ngombe, and Stanley Pool, cheering accounts have been received. Mr. Scrivener, writing from Tunduwa, reports:—

"The year 1886 has indeed been full of blessing. Looking back we see clearly the hand of our gracious Father, and we look forward with confidence and expectation.

"A really good work of grace is going on amongst the lads here, and some are giving unmistakable signs of a change of heart—there is a sound as of 'abundance of rain.'

"Our influence in the neighbouring towns and the district generally is steadily increasing, and we are confidently expecting an outpouring of the influence of the blessed Spirit."

From Ngombe, Mr. T. J. Comber writes:—

"The work here divides itself into three main branches—preaching, teaching and training lads in our schools, practising medical and surgical work and industrial work.

"Bricks are being made and brick houses built; these are roofed with galvanised iron. Carpenters and sawyers are busy, and English vegetables give good promise of a heavy crop.

"Our door porch is more than thronged every morning with patients needing medica and surgical treatment, and we have seven in-patients in our small temporary hospital.

"Our school lad boarders are between twenty and thirty, and we have already supplied from here all our other stations with practically trained youths. Our evangelistic and itinerating work is deeply interesting and most encouraging."

The Rev. W. Holman and Mrs. Bentley are for the present stationed at Stanley Pool.

Mrs. Bentley reports :—

"We found everything very comfortable at the new station. The dwelling houses are of galvanised iron, with thatched roofs ; the store is built of bricks with an iron roof, so we trust there will never be a repetition of last summer's disaster. We were delighted to see the books were saved, and I was very glad to think that now we could settle down in our own room, at any rate for some time. I knew there would be some travelling about in the *Peace* ; but still, there was our home at last, our home for the time being.

"As we look back upon our journey, and see how greatly we have been favoured in every way, we feel indeed very thankful. This journey up country, which I looked upon with a considerable amount of anxiety, has turned out quite an easy matter. I have not suffered any fatigue, nor did we, either of us, catch any fever on arrival at Ngombe and at Stanley Pool, consequent upon the change from travelling to a stiller life. With a companion who knows the ins and outs of travelling in this country, and who can talk with the carriers and arrange, the journey can be made very comfortable even to ladies, and, I am sure, need not present any such insuperable difficulties as to prevent ladies, who would otherwise like to give themselves to this work, from coming out.

"Nlemvo leaves us in a couple of days to visit his own friends. He had come up country with us to help us on the road, and also to be at hand for the finishing off of the dictionary. We shall miss him much, I expect, for he was always at hand, and did not mind making himself useful. He will take down the dictionary proofs with him to the coast."

In the words of Mr. Comber :—

"The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.

"He bids us take courage and go FORWARD. Will the Churches at home follow this Divine leading? Yes, we are all confident they will. They have done nobly in the past, and we believe they will do yet far greater things in the future. Christians at home, pray for us."

THE WEST COAST.

In their last report the Committee stated, with regard to the West Coast Mission—

"That a careful review of all the circumstances connected with the West African Mission still further convinces the Committee that in view of the altered conditions consequent upon the annexation of the whole of the Cameroons and Bimbia district, and the entire sea-board and interior from Victoria to Old Calabar, by the German Government, the wiser course will be to relinquish work on the West Coast, provided satisfactory arrangements can be made with some evangelical German missionary organisation for the continuance of Christian effort throughout the district."

Without recapitulating the very painful circumstances that induced the Committee to arrive at this conclusion—circumstances which have been fully set forth in the Reports for the past two years—it will suffice to

say that subsequent events only strengthened the conviction in the minds of the Committee, and of the missionary brethren on the field also, that the wisest course would be to try and arrange for the transfer of the work to some kindred German missionary organisation.

As the result of mutually satisfactory negotiations, the Committee are now in a position to report that this has been effected, and that since the commencement of the current year the work at the Cameroons and Victoria has passed into the hands of the brethren of the Basle Missionary Society.

By the agreement entered into between the Committees of the two Societies, the maintenance of complete religious liberty and equality has been secured for the peoples of Victoria and the Cameroons, and the absolutely free expression and practice of all religious convictions and rites.

The acceptance and maintenance of all agreements entered into by the Baptist Missionary Society with settlers at Victoria, relative to land, &c., belonging to the Society, all such agreements being binding upon the Basle Mission also.

The native teachers and preachers connected with the Mission at Cameroons and Victoria—so far as may be in complete accord with their own wishes—to be retained by the Basle Society, it being the earnest desire of the Basle Committee to cause as little interruption to the regular course of mission work as possible, and ever to cultivate and maintain the most friendly relations with the Committee and brethren of the Baptist Missionary Society.

With regard to the agents of the Society at present working on the West Coast, only Messrs. J. J. Fuller, C. H. Richardson, and John Pinnock, remain; Mr. R. Wright Hay, late of Victoria, having been recently designated for India, and Mr. and Mrs. Thomas Lewis now on their voyage to the Congo River. Of these, Messrs. Richardson and Pinnock will be associated with the Basle brethren, and remain on the West Coast as agents of the Basle Mission; while Mr. and Mrs. Fuller will remove to the Congo, and carry on their labours in association with the brethren of the Congo Mission.

The Committee are thankful to find that, in relation to the transfer of the West Coast work to the brethren of the Basle Mission, Mr. Fuller can write :—

"I feel quite confident that the native Christians here at Victoria and at the Cameroons will be quite ready to work with the brethren of the Basle Mission; and, as far as I am now able to judge, there is no fear whatever of even the slightest unpleasantness or misunderstanding; all will be happily arranged and the people fully satisfied, and the good work go on vigorously."

Amid the many and prolonged anxieties which have fallen upon the Committee in connection with this difficult and oftentimes painful question, they feel that they are able to clearly trace the gracious hand of their Heavenly Father, specially in view of the fact that the work on the West Coast has now passed into the hands of such a noble organisation as the Basle Society, the operations of which, in so many different and widely separated mission fields, but especially at Accra and on the Gold Coast have been so remarkably owned and blessed of God.

Nor can the Committee pass from this subject without expressing their earnest desire that the various events which have resulted in the action now reported may, by the infinite wisdom of God, be yet overruled for the extension of His Kingdom in benighted Africa, and that their brethren of the Basle Mission may have the great joy of reaping much fruit from the toils, the tears, and the seed-sowing of the many noble and devoted workers, who, by their heroic labours, their self-denying lives, and their triumphant deaths, have covered the history of our mission in this district with imperishable lustre.

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, HAYTI, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	**19**
Missionaries	**1**
Native Evangelists	**84**

SAN DOMINGO AND TURKS ISLANDS.

PRINCIPAL STATIONS:—
Puerto Plata and Grand Turk.

SUB-STATIONS	**13**
Missionaries	**2**
Evangelists	**49**

TRINIDAD.

PRINCIPAL STATIONS:—
Port of Spain and San Fernando.

SUB-STATIONS	12
Missionaries	2
Native Evangelists	11

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	3

BAHAMAS.

The Rev. Daniel Wilshere, of Nassau, the Superintendent of the Bahamas district, reports:—

"In a review of the work of the churches under the care of the Society in the Bahamas district for the past year, we find reason to praise God and take courage. It is true the sponge-fishery continues with but little improvement, and wrecking has increased, with consequent death and immorality; but these notwithstanding, there is an improvement. On islands which are not engaged in these gambling pursuits the children are having a possibility of learning, and the home influence is much happier.

"The large death-rate amongst our church members (142) includes some who have been active, including F. McDonald, late of Exuma; C. Robins, of Bimini; and Edgecombe, of Andros. These are a loss to the various churches, but we believe they have entered into rest through the 'Life and Immortality' of Jesus Christ our Lord.

"The baptisms (183) are not so numerous as formerly; the candidates often wait for a missionary visit, and these visits are not so certain as could be desired.

"'Zeal for the Lord's House' is again a marked feature of the year's work. At a very low estimate the value of free labour and materials locally procured is £540, and in a few years, with the Divine blessing, I trust the congregations will all meet in decent and comfortable chapels.

"The churches in the south district are not so earnest as is to be wished, but a hopeful sign is the growth of Sunday-schools.

"It is becoming a pressing question for the parents to decide as to the way in which their children shall be educated; as Baptists we can have no sympathy with the religious views of those who are striving to be the sole arbiters on these questions; loyalty to our Divine Master forbids us to acknowledge any 'priest' or any human book as of religious authority; the Word of God *alone* must be our guide.

"In the midst of death and disaster (which always seem but to sleep under these fair skies) our members have shown much attachment to the Gospel. In the horror and sorrow of the tornado many were of brave heart, trusting in the Lord; and when the last hope was gone, gave (in humble submission to His will) the best proof of their love and obedience."

PUERTO PLATA, SAN DOMINGO.

From Puerto Plata, the Rev. R. E. Gammon sends the following report :—

"The twelve months of 1886 have been, more or less, months of anxiety and difficulty. In the first place, we have had a very rainy year, which interrupted our services, and gave us scanty attendances. Then (second) the Revolution, that had been brewing some time, broke out in July, and lasted several weeks, with (for Santo Domingo) a great loss of life, and commerce was almost suspended, yet, notwithstanding many discouraging circumstances, we have had some evidences of the Divine Presence ; it is true, we cannot speak of *deep* spirituality in the church, as a whole, but there are signs of an improved religious life and spirit amongst the members.

"On December 19th, I baptized six candidates, of whom I have great hopes. One of them is a younger brother of the young man mentioned in my last year's report, whom I had baptized, and who still hopes to go to one of our colleges in England, to prepare himself for work in the mission field. Both brothers help in the Sunday-school, and the elder one assists Bro. Jno. McKenzie sometimes in conducting services at the country stations. Two of those who have joined the Church are from the Sunday school.

"MONTE CRISTY.—I immersed three candidates in Monte Cristy early in the year, and when *there* last November, there were five others ready to profess their faith in Christ publicly ; Mr. Richard Smith (the native preacher appointed during the year) is striving to keep the church together, and to solidify the work. The Sunday-school seems to be steadily increasing in numbers.

"Viewing the work of our different stations, we have many things to damp our ardour, by some disappointing us, and others still holding back whom we thought inclined to walk the narrow way, yet enough of encouragement to enable us to continue labouring in faith, and praying to the Divine Master for a greater outpouring of His Spirit."

TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey reports :—

"The year 1886 has left us much, amid many drawbacks, for which to thank God and take courage.

"Our attendances upon the means of grace are still very large.

"Our chapel and district prayer meetings are truly seasons of refreshing from the presence of the Lord.

"Our Sabbath-schools are in a state of pleasing prosperity, and afford ample encouragement to the teachers. I rejoice to report the general and deep interest of the members of our churches in this department of our labours.

"Eighty-two have been baptized during the year."

HAYTI.

The Haytian Mission has now passed into the hands of the Jamaica Baptist Missionary Society, under an annually decreasing subsidy from the

Baptist Missionary Society for four years. On the expiration of this term the cost of the Mission will be entirely undertaken by the Jamaica Churches.

The Rev. Alexander Papengouth has left Jacmel, and is at present residing in Italy, with a view to the recovery of his health, the hardships he endured during the siege and bombardment of Jacmel by the revolutionary forces having seriously undermined his strength.

For the future, the accounts of the Haytian Mission will appear in the report of the Jamaica Missionary Society.

Mr. Papengouth has been succeeded in Jacmel by Mr. R. H. Rowe, the agent of the Jamaica Baptist Missionary Society.

TRINIDAD.

The Rev. W. H. Gamble, writing from Port of Spain, reports that

"The year 1886 has been one of much encouragement, better congregations, deepened interest in spiritual things, and more Christian aggressive activity.

"There have been thirteen baptisms. The debt upon the enlarged and renovated chapel has been extinguished, and the interest of Church and Sunday-school in the Congo Mission has greatly increased."

At the out-station of *Chaguanas*, Mr. Patrick sends a cheering report—"larger congregations and increasing signs of spiritual life."

From San Fernando, the Rev. W. Williams reports:—

"On reviewing the work of the past year, we feel that we have much to be thankful for, notwithstanding certain disadvantages under which we have been labouring. At the year's end, we have a net increase of fifty-five additional souls added to our membership. The restorations amount to thirty-five, being one more in number than the deaths and exclusions combined, while the number of those who have professed their faith by baptism amount to fifty-four. Three of our stations have suffered a loss of four, but all the others have had a decided gain."

JAMAICA.

The following extracts are taken from the Thirty-seventh Annual Report of the Jamaica Baptist Union for the year 1886:—

"The usual Report forms have been returned by 141 churches, leaving but one from which no information has been received.

"For 131 churches there have been additions by baptism, restoration, and receival, amounting to 3,509; this shows 10 churches to have had no addition for the year. In 136 churches losses have been sustained to the extent of 2,843. Five churches have had no deductions.

"There has been a net increase in 78 churches of 1,374, and a net decrease in 56 of 708. Seven churches report the same number of members as at the end of the previous year. There were 33 churches which had no baptisms for the year.

"The following is the summary of the additions and deductions :—

Baptized	2,162	
Restored	1,082	
Received	265	
		——3,509
Died	730	
Excluded	1,275	
Dismissal	297	
Withdrew	66	
Erased	475	
		——2,843
"Clear gain		666

"As in some former years so again the explanatory remark may be necessary, that all the apparent losses are not real losses. In the number of those 'dismissed' are included 140 members who were drafted from the church at Old Harbour to form a new church at Shiloh, which has been welcomed as a constituent of this Union to-day. Adding the 140 to the 666 we have a clear increase in the membership of the churches of the Union of 806.

"There are now in the Union 142 churches, 60 ministers. These churches contain 31,532 members and 4,529 inquirers, and have a staff of deacons and leaders consisting of 1,444 brethren. Twelve churches do not report the number of officers. The foregoing total membership is based on the supposition that the church which has not reported contains the same number of members as a year ago. The out-stations reported for the past year are 78, and the class-houses 486. The chapel accommodation stands at about 69,000.

"It will afford encouragement and occasion thankfulness if we briefly glance back over a period of ten years, and mark the progress which has been made within that time. In every year of this period a distinct numerical advance has been recorded. The number of churches has increased from 110 to 142, and the number of members from 22,500 to over 31,500. This gives an addition of about 39 per cent. for the ten years, while for the same period it is estimated that the population of the island increased only 13 per cent. Let the pastors, deacons, leaders and members of the churches devoutly acknowledge the goodness of the Lord in thus blessing their efforts with a measure of prosperity; and by it let them be encouraged to labour and look for a fuller flow of the streams of Divine grace throughout the land. The blessings we have received should increase the faith and fervour of our petitions, and supply both impetus and direction to our future efforts. 'The Lord of Hosts has been with us;' therefore, 'in the name of our God we will set up our banners.'

"In respect to the spiritual aspects of the work of the year, the reports give prominence to two features, which may be regarded as being mutually dependent, and mutually productive. These two features are (1) a strongly-expressed desire for a fuller development of the inner Christian life, and (2) a willingness to encourage an aggressive Christian effort for the salvation of others. Purity imparts power; and spiritual power in exercise increases spiritual purity. It would be too much to say that this desire for greater grace, and this willingness to work, are general; it may even be that the

sentences contained in the reports breathing a longing for a clearer light and fuller life in the soul, mainly express the sentiments of the writers, and are adopted by the churches without much thought being given to their signification; it may also be that the willing working spirit—the determination to go out into the highways and hedges and compel the unsaved to come in—is the exception and not the rule, in the churches: yet such desires and determinations cannot long exist without enkindling similar aspirations in other hearts, and stamping other lives with a similarly lofty Christ-like purpose.

"We close our annual review, thanking God and taking courage. Trials have abounded, but consolations have abounded also. Difficulties have been many, but all-sufficient grace has been supplied. The conflict has been severe; but in every place, 'above the noise of battle,' the soldiers of the cross have heard the Captain of the Lord's hosts, who is the Captain of our salvation, repeat in re-assuring tones the soul-inspiring promise, 'Lo, I am with you.' This has been our help, and is now our trust. And being fully confident that this word shall be 'magnified' in us, let pastors, officers, and members dedicate themselves anew unto the service of their Lord, looking for His presence, and listening for His voice, to help and bless them in every holy endeavour."

CALABAR COLLEGE, KINGSTON, JAMAICA.

Tutors supported by B. M. S. 3

The Rev. D. J. East, the Principal of the College, reports:—

"The College session, which closed last December, has been one of toil, and to both utors and committee of mingled congratulation and anxiety. It was commenced with 17 students in the Normal School department, and 5 in the Theological; 60 in the High School, and 150 in the General Day School for boys and girls.

"For the first time the Government regulations for aiding Voluntary Training Colleges have been in full operation. The aid rendered has enabled the committee to enlarge the student's hall by the erection of ten new dormitories and three separate rooms for study, one for the theological students, one for the Normal school students in the higher, and one for those in the lower classes—an arrangement which will greatly facilitate quiet work and general order, and which will allow of the appropriation for maps and scientific apparatus of rooms opening into the library which are now occupied for sleeping. The anxieties of the tutors and the committee have been chiefly consequent upon the necessity there has been for the exercise of painful discipline. Painful, however, as this has been, the effect has been most salutary, as the subsequent peace and order of the establishment has shown.

"At the Government Examination, of the thirteen students who sat for it eleven passed, being a full proportion to those who passed successfully in other colleges. Two candidates out of the five who sat for the preliminary Government Examination with a view to admission to the college passed. The other three had already been accepted by the Committee. The number of students on whose account the Government maintenance grant was received was nine in the former part of the year and eight in the latter. At the close of the session five Normal school students, having completed their three years of residence in the institution, left to take charge of schools for which their services were eagerly sought.

"The theological students have been constantly engaged in preaching. The Sunday-

school at East Queen Street have also enjoyed their labours in which the Normal school students have shared. The open air services have been zealously and constantly kept up, and the evangelistic character of the institution has thus been thoroughly and faithfully maintained.

"The demand for our Normal School students and the work done by our schoolmasters are very gratifying. The Normal Schools cannot at present hope to supply all the calls for teachers. But the resolve of the committee to increase the number of students is a great step toward the accomplishment of this most desirable result.

"In closing this Report the committee of the College, with the president and tutors, unite in gratefully reviewing the past and hopefully anticipating the future. The work of the College and its results are its best commendation to the liberal and prayerful support of its friends. By the grace of God much has been accomplished, but greater things remain to be effected. The Baptist Missionary Society in England have taken one of the theological students under its auspices to complete his education in England, and it is hoped others will prove worthy to follow, and that the sons of Jamaica will intellectually, as well as spiritually, take a higher standard as good and faithful ministers of Jesus Christ."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arandal, Bergen, Christiansund, Skien, Testardalen Tromsoe, and Trondhyiem.

Under the new arrangement, fully detailed in the last Report, the Committee have rendered financial help during the past year to the churches at Bergen, Arandal, Testardalen, Christiansund, Skien, Trondhyiem, and Tromsoe.

Cheering accounts have been received from all these centres. Notwithstanding much persecution, the churches have all added to their membership, and are giving evident signs of increasing evangelistic zeal.

Mr. Hansson, reporting from Tromsoe, writes:—

"It is often said that in Norway there is religious freedom. Just see for a moment what the country really is. Since I became a labourer of the Lord here nine brethren have been committed to prison, and compelled also to pay heavy fines, for the only fault of having proclaimed the Gospel, and baptized those who believed according to the Scripture. One brother, to-day, is thus imprisoned, and living on bread and water only. I myself recently have been twice prosecuted, and have also just been adjudged

a heavy fine which I am expecting the authorities to distrain for every day. Is this religious liberty?

"Yet for all this the Gospel goes on gloriously here, sinners are truly converted, and the saints are built up; our prayer-meetings are crowded, and we have most refreshing seasons. His Kingdom is coming, and persecution cannot stay it. Thanks be unto God, who always is with us!"

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS	6
Missionaries	1
Native Evangelists	1

The only work in Brittany now carried on by the Society is in the district of Morlaix, the Mission at St. Brieuc having been relinquished, and the work at Tremel conducted by Pastor Le Coat, being under the charge of a separate organisation.

The Rev. Alfred Ll. Jenkins, writing from Morlaix, reports:—

"In looking back over the year which has closed, I am glad to record the fact that it saw the completion of a work of no small importance, I mean a new translation of the New Testament in the Breton language, which occupied me and my two collaborators nearly two years. It was undertaken at the request of the British and Foreign Bible Society, which entrusted me with the work, and granted me the assistance of two competent Breton scholars. The translation was made with great care, and in point of style and correctness is far in advance of anything that has appeared in the language. It has been published in two different editions, one in Breton, and the other as a French and Breton diglott.

"The chief difficulty in translating the Scriptures into Breton is to write so as to be understood by people speaking three different dialects. This difficulty has been so far overcome that our Breton Testament can easily be understood from Lannion to Quimperlé, that is, by the great majority of the people. It is offered for sale by four Colporteurs, three of which are supported by the British and Foreign Bible Society, and one partly by our own. This last brother sold 300 copies during the few months he colported last year, and, considering the difficulty of selling the book in the face of opposition and prejudice, this result is not to be despised. In years past, it was not an unfrequent occurrence for the Colporteur to be expelled with threats from the houses as soon as it was known he was a Protestant; the dogs would, at times, be set after him, and the children hooted him in the streets, or again, he had to shift as best he could, and hide in some hay-stack for the night, on being refused admission in the village inn; but the temper of the population at large has wonderfully changed, and if the Colporteur does not succeed in selling his books, he seldom gets abused, whilst in many places, especially where he is known, people give him a hearty welcome, offer him a meal, and sit up late at night around the fire listening to his hymns, and asking many curious questions about his religion.

"In a work of evangelisation such as ours, the Colporteur is the pioneer; he finds out the people who seem most anxious to get more teaching, a day is fixed, the

Missionary comes, and a meeting, to which the neighbours have been invited, is held; should the disposition of the people seem favourable, he returns, and a new preaching station is established.

"LANNEANOU.—It is in this manner that Lanneanou, where the Society has a comfortable house and mission hall, was formed. The meetings have continued to be held there every other Sunday afternoon. When we built the mission hall, we had the good fortune of having no formidable opponent in the parish priest. He was of a tolerant disposition, and had been heard to say that 'Protestants had the same God as themselves, so he did not see why he should preach against them, and that the best friend he ever had was a Protestant.' The people thus came to our meetings unmolested, and our hall used to be very well filled; but this could not last. The Bishop removed the incumbent to another parish, and in his stead appointed a younger man, who, as soon as he arrived, showed that he did not mean to let us go on in peace. He came one day and stood on an eminence in front of the house to see who came in, and try to intimidate them. He began preaching against us, telling the people that those who attended would be deprived of the sacraments, &c.; he ingratiated himself with the few important men of the parish, and thus succeeded in frightening away a good portion of our congregation. Those, however, who had received the Word with a good heart remained steadfast, and I have often been rejoiced and encouraged by their perseverance and faithfulness, whilst the others kept aloof through fear. There are signs, notwithstanding, that the priest's influence is on the wane, and that our friends have only been deterred for a time, as some have begun to attend again. Others have the Book at home and read it. The Mayor, some time ago, bought a New Testament, and, when I last saw him, he told me that he had read a good portion of it. I asked him what had particularly struck him, to which he replied. 'These words of Christ: Heaven and earth shall pass away, but My words shall not pass away.'

"SUB-STATIONS.—At Kerveur, Kergor, Lanleia, Kervebel, and Dourdu, hamlets which are six to twelve miles from Morlaix, meetings have been held, but somewhat irregularly, and not as often as the people could wish. This is owing to the fact that I am alone to carry on this work.

"ROSCOFF.—One of the interesting features of last year's work is the starting of a cause at Roscoff, a small seaport town, some fifteen miles from Morlaix. Roscoff has, within the last ten or fifteen years, begun a considerable trade with England in vegetables. I am told that no less than a thousand peasants go over every year and spend some months in the English seaports, selling their goods. They learn English and return home with a good deal of knowledge about our English life and habits. I had long thought that this influx of English thoughts and ideas might prove of great advantage if a cause were started in that neighbourhood—but I could see no way to begin. Roscoff and S' Pol de Leon, which is only three miles off, had hitherto been entirely closed to our efforts; the influence and power of the clergy and aristocracy being paramount in those parts, whilst the people are known as very much attached to their church. The initiative came, however, from a quarter which I hardly expected—from the English sailors and captains who trade with this place. They thought they would like to have a room, a kind of sailor's rest, at Roscoff, to hold meetings among themselves. They found a room, and then called on me to ask whether I would help them. We called on the Mayor, who immediately gave us the necessary authorisation, and thus the room was opened, and the meetings begun. They have not hitherto been very numerously attended, but the fact of our being there has caused the clergy considerable anxiety. The idea that Protestantism dared to invade what they consider as their sanctum—a

land hitherto unpolluted by heretics—has greatly vexed them, and we have several times been preached against in the parish church.

"MORLAIX LA MADELEINE.—I am glad to say that I have been more satisfied with my work at Morlain this year than at any previous time. Not that our congregation at the chapel has increased; from one cause or another it has not, and I believe that some other plan must be adopted if we are to exert any powerful influence on our world-loving French population; but I have been cheered by what I consider real spiritual results in connection with our work at the Madeleine. The meetings have continued there regularly on Sundays, and although our average number is about sixty, the place has often been full. There has been growth, and in some cases a surrender of the heart to Christ. In one case at least, this has shown itself by unmistakable sign—that of a young man who for years had attended our meetings. Being a first-rate workman, and gaining an exceptionally good salary for Morlaix, material interests could not be his object, as it too often is the case; if he came, it was because he found in the Word what he wanted. By degrees it laid hold of him, and he felt the need of telling others what he had found. He prevailed upon his fellow-workmen to come to the meetings, won his wife, his mother and his brother, and then his neighbours. He used to gather them in his room, read and explain to them some chapters, and they would all join to singing our hymns. One day he asked me to come and preach to them, and I found there some twenty-five men and women, who listened with pleasure, and asked me to come again. These weekly meetings have since continued with what I trust will prove good and lasting results. This young friend has also begun to preach in the country cottages, and I hope he will, under Divine guidance, become a blessing to many of his own countrymen."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples, Caserta and Avellino.

SUB-STATIONS	**8**
Missionaries	**3**
Native Evangelists	**12**

NORTHERN ITALY.

Turin and Genoa are the two important centres occupied by the Society in Northern Italy.

The Rev. Robert Walker, who is stationed at Genoa has the superintendence of the Mission in this district.

For some months during the past year Mr. Walker was in England, taking a season of rest and change, the state of his health rendering such a course absolutely needful.

Reporting from Genoa, on his return, Mr. Walker writes :—

"The usual work here has been carried on most heartily. The attendance at the meetings continues good. During last year we received into communion four converts from Romanism, three were restored who had been removed from the church roll, and two were received from other churches ; total added, nine. By death we lost one, by transfer three, and one went to America without a letter. I have good reason for believing that during the current quarter we shall have several additions—new converts. There is much to encourage just now."

In Turin there has been a good deal to encourage as well as some drawbacks. There is a decided and apparently permanent improvement in the attendance at the meetings, and good is being done. The bulk of the hearers belong to the lower working class, and it requires much patience and care to know when they may be received into church fellowship, so that the work goes slowly. Yet Signor Mattei is much cheered, and feels there is a good season close at hand.

CENTRAL ITALY.

The work of the Society in Central Italy may be said to consist of five or six central places, embracing, on the West Side, the Maremma district from Rome to Civita Vecchia, Orbetello, and Leghorn ; and on the other, the eastern side, Florence, Arezzo, Terni, Rome and Tivoli.

This work is in charge of the Rev. James Wall, assisted by able and devoted Italian Evangelists.

Reporting on work in Florence and the neighbouring district, Mr. Wall writes :—

"The past year has been one of great difficulty for all Christian work in Italy. The great religious question between the Pope and the nation has been thrown somewhat into second line by the political one between Italy and Europe. The uncertainty of the situation, the rumours and the fear of war, as they caused stagnation in trade, so they have suspended the development of the religious sentiment in Italy and given momentary hopes of restoration to the Papal party. The action of Count Bismarck with the Pope has been puzzling to the Italian mind, still we feel that this is but a momentary calm, a short breathing time, before one of greater activity and, we hope, of wider success.

"I am trying to unite the work between Rome and Leghorn, and between Leghorn and Florence, into one circuit, the poles of which will be Rome and Florence.

"With regard to the work in Florence. At the commencement of the year our Evangelist, Sig. Jahier, gave much attention to the spiritual condition of the members in the hope of thus securing an active, helpful church. Under this process numbers diminished, but efficiency increased, and their progress in the study of Scripture was very marked. Several persons who attended the public services were converted, but as one only of these joined the church at Palazzuolo, and the others united themselves

with churches in the centre, the Evangelist felt considerable disappointment, and thought that a very good reason for seeking a locale in a more central position.

"Two of the members during the year have died, both simply and fully trusting the Saviour, who was very precious to them in their last moments."

Signor Jahier has visited many villages and towns in the neighbourhood of Florence. Amongst others the following:—La Nave, Settignano, Peretola, Movoli, Arezzo, and Terni.

Reporting on the Maremma District, Mr. Wall gives very cheering accounts of the work carried on by Signor Le Grand at Maccarese, Civita Vecchia, Corvetto, Mont Alto, Orbetello, Grosetto, Massa Maritima, and Solonica, on the Roman Tuscan sea-board.

In connection with the work carried on in this district 1,500 copies monthly of a sermon by Dr. McLaren, of Manchester, translated into Italian by Miss Barker, are regularly circulated.

Mr. Wall writes:—

"In looking over this district, which is surely, though perhaps unconsciously, lifting up its hands to God, I cannot but feel sad at heart in finding myself utterly unable to do more than we do for this part of Italy. I send all the Bibles I can get, but they are miserably few; all the tracts which we can procure, and the only Evangelist we can support; but what are these in so great a district? Dr. McLaren's monthly sermon, which Miss Barker selects and translates, is finding its way to the towns, villages and hamlets, and is awakening cries which reach us for help. If I am able to secure a sale for these sermons, which are now published in the form of a monthly periodical, I shall see my way clear to increase the issue, which is at present 1,500 monthly."

ROME.

The work in Rome is carried on at the following stations:—Piazza in Lucina, Trastevere, Via dal Politeama, Via Consolazione, Via dei Serpenti, Piazza V. Emanuele, Prati de Castello via Marianna Dionigi.

In all these centres evangelistic services are constantly conducted.

Mr. Wall writes:—

"Two great facts are now being accomplished in Rome. The material city is being rapidly transformed; so is society, and especially clerical society.

"The latter, like a cloud on a mountain convulsed by earthquakes, is adapting itself to the former. While new streets are running in all directions, new bridges over the Tiber, new boulevards, new suburbs, new quarters, new societies, new passions, new ideals based upon a new public conscience, in a very little while there will be half-a-million Italians heating, melting, fusing in this great Roman crucible. The Pope is digging moulds into which the seething mass is to run and form and cool.

"Catholic schools are springing up in all directions; colleges, hotels, banks, monasteries, nunneries and churches. Catholic money is being invested here in the purchase

of property, which comes from all parts of the world. Each country sends a contingent of priests, and the British are to the front. We have three English Catholic preachers, English monks, English nurses, English nuns to beg at our doors, to do our washing, to spy our doings; and an Anglicised Jesuit who, according to his own account, has converted no small part of England, and who is now converting back to Popery persons who have never left the Papal church.

"All this means that the new Pope is fully aware of the importance of Rome to the Catholic system. Hence he follows its development with the deepest concern, and is taxing the resources of the whole Catholic world, subjecting its interests and bartering its votes to save the city from what he calls revolution, but what in last analysis is really Protestantism. In this Leo XIII. is wise, because Rome is the keystone of the Catholic arch, and disintegration *here* means Catholic collapse, a cosmopolitan unfrocking of the friars, and the waning of lamps on every Papal altar. The persistence and vitality of Protestantism in Rome has not only called Catholic energy and resource to the centre and made Rome the first mission station of the Propaganda, but it has also lowered the pretensions of the Vatican, the intrigues of which, all over Europe, are no longer directed to bring about the restoration of the temporal power so much as to secure the Church against the molesting light of Biblical truths. And should the Papacy fail to gain its ends by means of the ruling class, it will seek them amongst the socialistic mob and atheistic population of Europe which it has created in its own image and for its own purposes. This is its desire and will probably be its doom.

"Popery must not be allowed to trample under foot the will of God in His own word, or the blood of Christ in the consciences of God's elect in Rome. She has been politically hurled across the Tiber into her own inquisition; and if Protestants were as determined against the religious as Italy was against the temporal power, the Vatican, ceasing to be a temple would become a prison indeed, and finally a tomb—the tomb of the most subtle heresy in philosophy, in politics, in religion that ever desolated the thought, the moral sense, or the conscience of man.

"Our church in Lucina supplies us now with quite a variety of help in the Sunday-school, prayer meetings, distribution, and visitation. One of the members of the church preaches every week, and another is giving occasional help. We think that each member in the church ought to be a worker, and that unless he is such his prescence is of very little value in a period like that through which we are now passing, and with a work before us like the overthrow of Popery at its very source. Next to the Lord Himself we look to our converts for the triumph of the truth in Italy. The need of the presence and power of the Holy Ghost in all our words and doings is increasingly felt by the brethren in Rome. May the churches at home be stirred up to wrestle with God in prayer, that we may look steadily to Him and to Him only."

Reporting on the work in the Tivoli district, Mr. Wall writes:—

"The work in the Tivoli district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

"The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

"These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and addresses of persons taken, to whom we send tracts or Dr. Maclaren's translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

"The full spiritual results of varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year."

Of the self-sacrificing labours of Mrs. Wall, and her like-minded helper and sister, Miss Yates, it would be difficult to speak too strongly. Her mothers' meetings in Lucina and Trastevere on Mondays; her medical hospital patients' gatherings on Tuesdays and Fridays; on Wednesdays and Saturdays the same kind of work in the medical mission in Via della Consolazoine; and the meeting for the poor in Trastevere in the afternoon of Thursdays. By personal visitation, by loving ministry to the poor, by Sunday-school work, hospital work, mothers' meetings, children's meetings, sewing meetings, and many other forms of Christian activity, Mrs. Wall and her sister consecrate themselves to efforts for the spiritual and temporal welfare of the Italians, and have been greatly cheered by numerous cases of clear and decided conversion.

Reporting on her work, Mrs. Wall writes:—

"Another year of happy work in our Master's service has passed away, and it is with feelings of deepest gratitude we testify to the loving-kindness and faithfulness of our Heavenly Father, who has so graciously blessed the efforts made to cheer some of our poor and alleviate the sufferings of many in this city. Often, when feeling sad and sorrowful, have our hearts been made to sing for joy, when one after another has come and told us how changed and happy they were, since they had heard at our medical missions, or our meetings for the poor, of the love of Jesus, and His willingness to receive even them. We are rejoiced to see that this work bears fruit, not only, in the healing of the body, but in the changed lives of very many of the men and women who attend. Not a few are now earning their daily bread by honest labour; and others, though disabled from a full day's work, spend several hours each day in doing what they can to earn a few sous.

"The past year, the priests redoubled their efforts to break up, if possible, our meetings for the poor; often sending spies, who would take the names of our poor people, to prevent their receiving help in any way from the parish priest or his friends. Food and shelter have been offered by them to some of our very old and infim, and whilst many have refused, a few have accepted from sheer necessity, though they tell us their opinions are the same as before.

"Our experience in the medical mission, has convinced us, that this is one of the most efficient means of breaking down prejudice, and awakening in the hearts of the people a desire to hear and receive the Gospel.

"The attendances during the year at the two medical missions have been 4,990, but many more have been present at the meetings."

SOUTHERN ITALY.

The work in the South of Italy comprises the city of Naples and the neighbouring towns of Caserta and Avellino, with evangelistic work in the surrounding towns and villages, and is under the superintendence of the Rev. W. K. Landels.

In consequence of a recent and grave attack of illness, Mr. Landels has been unable to prepare and forward the usual annual review.

Several reports of the very encouraging work at Avellino and the adjacent villages have appeared in the MISSIONARY HERALD during the past year, and more recent accounts indicate a still growing interest and larger congregations.

CONCLUSION.

The work of the past year has been full of encouragement. In many and widely separated fields the darkness of night is passing, and day-dawn is at hand. Signs manifold tell us that the Sun of Righteousness is surely rising "with healing in His wings." It is written, and shall it fail? The final triumph of the Gospel is as sure as are the promises of God. To-day the Christian Church has a grand opportunity and a solemn responsibility. The commission is, Go everywhere and preach the Gospel to all. Duty is ours; results are God's. The blessed Gospel of the Grace of God is still the sovereign and only remedy for the sin and woe of the world.

The Gospel of Jesus Christ, unmodified by human speculation, and proclaimed in all its Divine simplicity, is still the power of God unto salvation. We sympathize with every effort to extend the knowledge of science; to impart to the East the culture of the West; to introduce our

arts and our liberties to those of other lands; but our aim is higher than any of these things: it is to tell of the World's Redeemer to perishing souls; to spread broadcast the new spiritual life in Christ, which regenerates the heart, and re-creates the life,—this is the grand and noble work to which the Christian Church is summoned on behalf of peoples sitting in darkness and the shadow of death.

Well has it been said:—"Were it possible for us to impart our science, our industries, our social customs, our schools, our press, our railroads and our telegraphs, and to induce China and India to adopt them all, if this went first, and if this were all, the work would be worse than in vain. For these are not *our* best gifts or chief glory. If these nations had everything of this kind which we possess, and still clung to their false faiths, their people would not be blessed, their homes would not smile with peace, their life would not lay hold on great objects and lift itself up to the full stature of a true manhood. Their peerless culture, art, and political genius did not save ancient Greece or Rome; these things are not the secret of our strength or the nourishing heart of our civilisation; they have no power to save lost men or lost nations to-day."

It is a new spiritual life that is needed—the new man in Jesus Christ—out of which shall at length arise the new heavens and the new earth wherein dwelleth righteousness. Let that glorious reality lay hold on the men and women of Africa, India, and China, and the grace of God in Jesus Christ become incarnate in a thousand cities and in countless homes, and the end for which we toil and pray and wait will come as surely as the day succeeds the night.

Meanwhile the harvest waiteth for the reaping,
God's patience hath not tired;
Ye cannot say, extenuate of your sleeping—
"We wait, for none hath hired."

Through the hushed noontide hour the Master calleth,
Ye cannot choose but hear;
Still sounding when the lengthening shadow falleth,
"Why stand ye idle here?"

Up! for a while the pitying glory lingers!
Work while it yet is day!
Then rest the Sabbath rest! where angel singers
Make melody for aye.

APPENDIX.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS AND THEIR PRESENT POSTAL ADDRESSES.

For abbreviations of Addresses, see Notes at the end of this List.

Names.	When accepted.	Station.
Allen, I., M.A.	March 17th, 1863 ...	Calcutta (in England)
Anderson, J. H.	December 6th, 1853 ...	B.M., Barisal, Backergunge, Eastern Bengal, India
Anderson, H.	June 8th, 1886 ...	B.M. ditto
Balfour, J., M.A.	July 17th, 1883 ...	Calabar College, Kingston, Jamaica
Banerjea, B. N.	April 18th, 1872 ...	B.M., Jessore, Eastern Bengal, India
Barnett, T. H.	April 22nd, 1880 ...	B.M., Dacca, Eastern Bengal, India
Bate, J. D.	October 10th, 1865 ...	B.M., Allahabad, N.W.P., India
Bell, W., M.A.	January 17th, 1883 ...	Pastor, English Baptist Church, Bombay, India
Bentley, W. Holman	February 19th, 1879	Congo
Biggs, J. E.	July 15th, 1885 ...	Congo
Bion, R.	December 17th, 1850...	B.M., Monghyr, Bengal, India
Biswas, K.	... ...	c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Broadway, D.P.	November 4th, 1856...	B.M., Patna, Bengal, India
Brown, J. Rylands	February 15th, 1881...	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India
Cameron, G.	July 16th, 1884 ...	Congo
Carey, W., M.B.	July 8th, 1875 ...	B.M., Patna, Bengal, India
Carey, W.	December 16th, 1884 ..	B.M., Howrah, near Calcutta, India
Chand, Prem	... ...	c/o Rev. J. W. Thomas, Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Charters, D.	March 17th, 1885 ...	Congo
Chowdhry, Romanath R. ...	... .	B.M., Allahabad, N.W.P., India
Comber, P. E.	June 16th, 1885 ...	Congo
Comber, T. J.	April 23rd, 1875 ...	Congo

Names.	When accepted.	Station.
Cornelius, E.	March 19th, 1878 ...	B.M., Jamtara, Sonthalistan, India
Couling, S.	February 19th, 1884...	B.M., c/o Messrs. H. Sietas & Co., Chefoo North China
Crudgington, H. E.	February 17th, 1885...	B.M., Delhi, India
Dann, G. J.	October 7th, 1884 ...	B.M., Allahabad, N.W.P., India
Darby, R. D.	March 16th, 1886 ...	Congo
Darling, F. C....	February 19th, 1884...	Congo
Davies, P., B.A.	March 17th, 1885 ...	Congo
Dawbarn, Miss L. Y.	January 20th, 1886 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
D'Cruz, J. A.	March 15th, 1881 ...	B.M., Chittagong, Eastern Bengal, India
Dillon, A.	April 2nd, 1878 ...	B.M., Poonah, by Bombay, India
Dixon, H.	July 16th, 1884 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Drake, S. B.	June 8th, 1886 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China.
Duffadar, A. C.	January, 1875 ...	B.M., Jhinida, Jessore, Bengal India
Durbin, Frank...	December 15th, 1886...	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon
Dutt, G. C.	September, 1867 ...	B.M., Khoolna, Bengal, India
East, D. J.	August 19th, 1851 ...	President, Calabar College, Kingston, Jamaica
Eaves, George	March 18th, 1884 ...	B.M., 9B, Tskiji, Tokio, Japan
Edwards, T. R.	July 8th, 1879 ...	B.M., Serampore College, Bengal, India (in England)
El Karey, Youhannah ...	.. ..	B.M., Nablous, *viâ* Jaffa, Palestine
Ellison, J.	April 21st, 1881 ...	B.M., Mymensing, Eastern Bengal, India
Evans, Benjamin	April 22nd, 1880 ...	B.M., Monghyr, Bengal, India
Evans, Thomas	November 7th, 1854...	B.M., Ootacamund, Nilgherry Hills, Madras Presidency, India
Ewen, John	January 17th, 1877 ...	B.M., Benares, N.W.P., India
Farthing, G. B.	March 16th, 1886 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Forsyth, R. C....	June 17th, 1884 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Fuller, J. J.	June 26th, 1850... ...	Shortly leaving Cameroons for the Congo
Gamble, W. H.	June 24th, 1856 ...	B.M., Port of Spain, Trinidad, West Indies
Gammon, R. E.	July 8th, 1875 ...	B.M., Puerto Plata, S. D., West Indies
Graham, R. H. C.	June 8th, 1886 ...	Congo
Gray, George	March 16th, 1886 ...	B.M., Ratnapura, Ceylon

Names.	When accepted.	Station.
Greiff, J. E.	April 12th, 1859 ...	B.M., Gya, Behar, India
Grenfell, G.	November 5th, 1874...	Congo (in England)
Guyton, R. F.	November 6th, 1873...	B.M., Delhi, N.W.P., India (in England)
Harmon, Frank	February 15th, 1887...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Hay, R. W.	February 19th, 1884...	B.M., Dacca, Eastern Bengal, India (in England)
Heinig, H.	July 2nd, 1845 ...	B.M., Allahabad, N.W.P., India
Hook, G. H.	February 3rd, 1880 ...	Pastor, Lal Bazaar Baptist Church, Calcutta, India
James, F.	March 20th, 1882 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
James, W. Bowen	July 8th, 1878 ...	B.M., Dinagepore, Bengal, India (in England)
James, W. R.	November 28th, 1877	B.M., Serampore College, Bengal, India
Jenkins, A. L.	December 17th, 1872...	B.M., Morlaix, Finisterre, France
Jewson, A.	April 21st, 1881 ...	B.M., Comillah, Eastern Bengal, India
Jones, A. G.	July 4th, 1876 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Jones, D.	July 7th, 1874 ...	B.M., Agra, N.W.P., India
Jones, S. J.	November 24th, 1885	Pastor English Baptist Church, Agra, N.W.P., India
Jordan, C.	July 13th, 1869 ...	Pastor, Baptist Church, Circular Road, Calcutta, India
Kerry, George	February 5th, 1856 ...	80, South Road, Intally, Calcutta, India.
Kerry, J. G.	June 21st, 1881 ...	B.M., Barisal, Backergunge, Eastern Bengal, India
Landels, W. K.	September 23rd, 1875	B.M., 175, via Foria, Naples, Italy
Lapham, H. A.	October 18th, 1880 ...	B.M., Kandy, Ceylon
Lewis, T.	December 1st, 1882 ...	Congo
Massih, Imam	... ...	B.M., Patna, Bengal, India
McIntosh, R. M.	December 16th, 1884	B.M., Agra, N.W.P., India
McKenna, A.	October 28th, 1856 ...	B.M., Soory, Beerbhoom, Bengal, India (in England)
Medhurst, C. S.	June 18th, 1884 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Mitchell, W. S.	March 17th, 1885 ...	B.M., Dinapore, Bengal, India
Moolenaar, H. K.	March 20th, 1882 ...	Congo
Morgan, Evan	February 19th, 1884...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Morris, J. D.	February 15th, 1887...	B.M., Barisal, Backergunge, Eastern Bengal, India

Names.	When accepted.	Station.
Nickalls, E. C.	January 20th, 1886 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Paterson, H.	February 19th, 1884...	B.M., Soory, Beerbhoom, Bengal, India
Pearce, G.	December 29th, 1825..	B.M., Ootacamund, Nilgherry Hills, Madras Presidency, India
Pestonji, H.	July 9th, 1872 ...	B.M., Poonah, by Bombay, India
Phillips, H. R.	June 8th, 1886 ...	Congo
Pigott, H. R.	March 18th, 1862 ...	B.M., Maradana, Colombo, Ceylon
Potter, J. G.	January 18th, 1881 ...	B.M., Agra, N.W.P., India
Price, W. J.	July 10th, 1877 ...	B.M., Dinapore, Bengal, India
Pusey, J. H.	February 3rd, 1880 ...	B.M., Grand Turk, Turks Island, West Indies
Richard, T.	April 22nd, 1869 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Richards, M.	December 16th, 1884..	Congo
Richardson, C. H.	July 21st, 1880 ...	B.M., Bakundu, West Coast, Africa
Roberts, J. S.	July 27th, 1864 ...	Calabar College, Kingston, Jamaica
Robinson, D.	December 16th, 1884	B.M., Dinagepore, Bengal, India
Rouse, G. H., M.A., LL.B. ..	December 4th, 1860 ...	Baptist Mission Press, 24, Lower Circular Road, Calcutta, India (in England)
Scrivener, A. E.	March 17th, 1885 ...	Congo
Shindler, J. H.	March 16th, 1886 ...	Congo
Silvey, S.	December 1st, 1882 ...	Congo
Sircar, John	... ...	B.M., Barisal, Backergunge, Eastern Bengal, India
Smyth, E. C.	July 19th, 1884 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Sobey, J. H.	December 1st, 1882 ...	Baptist Minister, Montego Bay, Jamaica
Sowerby, A.	January 18th, 1881 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Spearing, Miss M.	February 16th, 1886...	Congo
Spurgeon, R.	November 6th, 1873	B.M., Madaripore, Furreedpore, Eastern Bengal, India
Stubbs, J.	October 7th, 1884 ...	B.M., Patna, Bengal, India.
Summers, E. S., B.A. ...	July 6th, 1876 ...	B.M., Serampore College, Bengal, India (in England)
Teichmann, A.	June 8th, 1883 ...	B.M., Serampore College, Bengal, India
Thomas, H. J.	January 18th, 1881 ...	B.M., Delhi, India
Thomas, J. W....	July 10th, 1867 ...	Baptist Mission Press, 24, Lower Circular Road, Calcutta, India
Thomas, S. S.	July 15th, 1885 ...	B.M., Delhi, India

Names.	When accepted.	Station.
Tregillus, R. H.	March 18th, 1885 ...	B.M., Barisal, Backergunge, Eastern Bengal, India
Turner, J. J.	June 8th, 1883 ...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China
Waldock, F. D.	April 23rd, 1862 ...	B.M., Maradana, Colombo, Ceylon (in England)
Walker, R.	January 13th, 1880 ...	B.M., 47, Corso Magenta, Int. 11, Genoa, Italy
Wall, J.	January 17th, 1867 ...	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy
Watson, J. R., M.D.	January 16th, 1884 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Weeks, J. H.	October 11th, 1881 ...	Congo
White, W. J.	October 8th, 1877 ...	B.M., 9B, Tskiji, Tokio, Japan
Whitewright, J. S.	January 18th, 1881 ...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China
Whitley, H. G.	September 27th, 1883	Congo
Williams, W.	July 7th, 1874 ...	B.M., San Fernando, Trinidad, West Indies
Wills, W. A.	October 6th, 1885 ...	B.M., c/o Messrs. H. Sietas & Co. Chefoo, North China
Wilshere, D.	March 19th, 1878 ...	B.M., Nassau, N.P., Bahamas, West Indies

ABBREVIATIONS, NOTES, &c.

B.M.—Baptist Missionary, should follow the name in all addresses so indicated.
N.W.P.—North-Western Provinces (India).
All Congo Missionaries should be addressed :—Rev. ——, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.

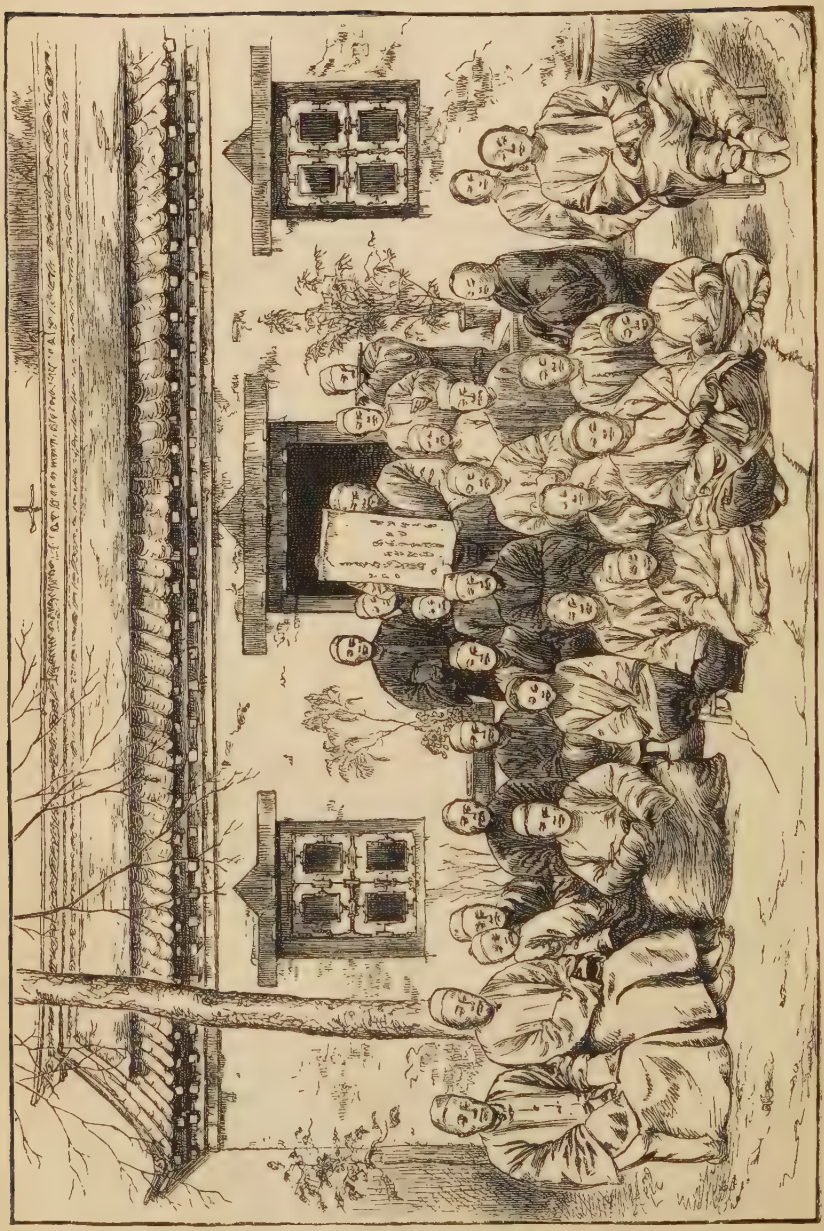
MISSIONARIES ACCEPTED, NOT YET STATIONED.

For CHINA—

January 20th, 1886 ... Moir Duncan.
June 8th, 1886 ... A. G. Shorrock, B.A.
October 4th, 1886 ... J. P. Bruce, B.A.

For CONGO—

February 15th, 1887 ... J. G. Brown.



NATIVE CONGREGATION, TSING CHU FU.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

JOSEPH TRITTON, ESQ.

In Memoriam.

IT is with profound sorrow we record the decease of the highly valued and greatly beloved Treasurer of the Society, which lamented event took place at his residence, "Bloomfield," Upper Norwood, on Sunday evening, the 1st ultimo.

We are indebted to Dr. Trestrail, whose friendship with Mr. Tritton extended over many years, and who was for some time his colleague in the work of the Mission, for the following deeply interesting and pathetic memoir:—

Brief Memoir by Dr. Trestrail.

Very few of our readers can remember a period so marked by the death of so many of the foremost men in the denomination as the one which has just closed. We had scarcely recovered from the shock occasioned by the decease of Dr. Brock and Mr. Gould, when we were startled by that of Dr. Stock at the Mill Hill Station, and shortly after by that of his gifted son. These bereavements were soon followed by those of Hugh Stowell Brown, Dr. Stanford, Messrs. Anderson, Chown, Kirtland, Tucker, and Jones. From the ranks of our deacons Messrs. Benham, Serpell, Robinson, and Middlemore have passed away; and this sad list is closed by the demise of our honoured and beloved treasurer, an event which will be deplored by all our churches, and not the least by our missionaries, who have lost a faithful and sympathising friend, whose cordial welcome

to the hospitalities of Bloomfield they can never forget, and which, when at home, it was their privilege so often to enjoy.

The Tritton family are of illustrious Nonconformist descent. Henry Tritton was the second son of John Henton Tritton, by Mary Barclay, a descendant of Robert Barclay, the renowned apologist for the Quakers, and the Tritton family were, up to the middle of the last century, Kentish yeomen, holding property at Kensington, and Ashford, in Kent. Many of its members, *as Friends*, suffered persecution in the seventeenth century for their religious opinions by fine and imprisonment, when to be a Nonconformist, and avow it, "required God-given grace, and the strength of conviction."

Mr. Tritton's father was born a member of the Society of Friends. He married Amelia Benwell, whose family attended the ministry of the Rev. Joseph Hughes, the founder of the Bible Society, and the intimate friend of John Foster. The influence and teaching of a pastor so devout, cultivated, and intelligent was highly prized by them, and helped to mould the character of their children, whom they carefully trained. The father died when only forty-eight, but the mother had great alleviation of the sorrows of widowhood in the loving devoted affection of her son. He was born at Battersea, September 21st, 1819, was educated first in private schools and then at Charterhouse, and for a period, after he left, by a private tutor. He entered the bank in Lombard Street, in which his family had been interested for generations, without any expectations of a partnership. He was, however, admitted into the firm, and remained a member of it for over fifty years, manifesting in the transaction of its business those qualities which command affection and respect.

He was brought to Christ chiefly through the dying appeals of a favourite aunt, Mrs. Bocket, whose husband was, for many years, treasurer of the Bible Society, baptized at Chelsea in 1841, and henceforth began a life of devoted Christian activity. His first public address was delivered at the jubilee of the Mission at Kettering, which charmed all who heard it, and was a fitting prelude to the important service he rendered to our Society, as its treasurer, for over twenty years.

In November, 1843, he married Amelia, the third daughter of Mr. Joseph Hanson, a friend of Robert Hall, who was, for many years, an active member of the Mission Committee, and often accompanied missionaries to the place of their embarkation, and named his residence at Hammersmith, where Mrs. Tritton was born, "Carey Place." Mrs. Hanson was the only daughter of Mr. William Day, a highly honoured member of our denomination, whose house in London contained a "Prophet's Chamber," always open to its ministers. His father was pastor of the Baptist church at

Wellington. Mr. and Mrs. Hanson were Nonconformists and Baptists of the grand old type, and both families have been faithful witnesses for their Lord.

My acquaintance with Mr. Tritton began soon after his marriage, when he lived at Battersea, which soon ripened into a cordial friendship when he accepted the treasurership of the Irish Society during my secretariat, and which became still more intimate when he succeeded Sir Morton Peto in the office which that gentleman, for many years, had filled with such distinguished honour and ability. My colleague, Dr. Underhill, and myself ever found him a constant helper, a wise counsellor, and a sympathising, courteous friend, while his service to the Society in his regular attendance at its committee meetings, over which he presided with uniform urbanity and firmness, and in his vigilant oversight of finance, will ever remain a monument of his conscientious fidelity to duty, and of his loyal service to our Lord and King. The present secretaries of our Mission have found in Mr. Tritton that which their predecessors so long enjoyed, the constant help and sympathy which he gave to them without stint, and for which I am sure they, in common with ourselves, will ever retain the most grateful recollection.

The members of Committee, and those friends who have been present at our gatherings, will have, now that they will hear his voice no more, a very vivid remembrance of his gentleness and unfailing Christian courtesy, and of the exquisite taste and tenderness which marked all his addresses, whether in welcoming or bidding farewell to missionaries, or in responding to the loving vote which so sincerely recognised his past services and recalled him to office again. As chairman he knew how to preserve order, check irrelevancy, maintain the authority of the chair, without any undue interference with the freedom of debate. He was so gentle and respectful, so sound in judgment, and so sincere and strong in conviction, that his influence had almost the power of a despotism, without one particle of its spirit. If ever the stream of our deliberations was at all ruffled, his words were like oil poured on troubled waters. One happy result of this influence was the thoroughness of the submission of the minority to the majority, when difference of opinion was expressed. Thus a spirit of mutual concession and brotherly love was promoted, and I have often felt that these gatherings were means of grace, and that in them, conducted in this spirit, we see one of the causes which have so largely tended to secure the Divine blessing on the work of our beloved Mission.

Beside these public labours, Mr. Tritton was not unmindful of the needs of his own neighbourhood. He built, and mainly supported, a day-school,

until a board-school was established, of which he was elected chairman. He was mainly the supporter of the Mission Hall, and the founder of the Baptist church at Upper Norwood, contributing liberally to the cost of the first erection and to its subsequent enlargement, and serving for several years the office of deacon. He freely opened the fields round Bloomfield for the recreation of his neighbours. Here, too, the London City missionaries were annually invited. Sunday-school treats, cricket and football matches, flower shows, fêtes for the police and postmen, were often held, and Mr. Tritton, by his kindly words and presence, encouraged good work and youthful enjoyment. The poor all round will, perhaps, never have so kind and generous a friend. He also heartily supported Gospel Temperance work and Sunday-schools in New Town, and good fruit has been gathered therefrom. He also took a very active part in founding the church at Chatsworth Road, and gave largely towards the expenses of the erection of its capacious and beautiful chapel. Nor was Great Leighs forgotten, for he contributed freely to the support of a pastor of the little church, which now flourishes under the care of the Rev. William Howieson. Of his private benevolence none can fully know, perhaps not even his own relatives. But instances of it, which one meets with here and there, indicate in a manner not to be mistaken, how large the aggregate must have been.

Mr. Tritton was endowed with no small poetic gifts. Many of his exquisite hymns have been published, and will continue to be sung for years to come in the assemblies of the saints; and though dead he will, through them, continue to speak to us. A heart so tender, and a mind so cultivated, could not fail to express both feeling and thought in poetic utterances. He occasionally preached in Upper Norwood, and the sermons which I heard fell from his lips like music, they were so truly evangelical, and full of persuasive tenderness and power.

In 1884, Mr. Tritton, during a period of illness, wrote "Rise and Progress of the Baptist Missionary Society's Work on the Congo." Of it he thus speaks, "Laid aside by the providence of God from active work, it has occurred to me that I might be of some service in preparing a narrative such as I conceive to be desired. . . . Seeking the aid and direction of the Divine Spirit, I turn with pleasure to my self-imposed task—or rather 'labour of love'—and I ask the prayers of those into whose hands these pages may come, and that this, my service, may be accepted of the saints, and help forward the cause of the Gospel, and promote the glory of the Great Head of the Church." A writer in one of the papers has well said, "Thus unconsciously did Mr. Tritton paint his own portrait."

Mr. Tritton was most happy in his domestic relations. In his wife he enjoyed, amidst all his anxieties and cares and in his efforts to do good, the stimulus and help of one who intensely sympathised with him. All his children were brought to Christ in their comparatively youthful days. The elder son and his three sisters were baptized at Norwood; the second son attached himself to the Established Church. Both have risen to eminence in the commercial life of London, and, what is far better, take front rank in Young Men's Christian Associations, the Evangelical Alliance, London City Mission, and in the various forms of Christian work among the afflicted and the degraded. The sisters have not been behind in "works of faith and labours of love" among the poor of Norwood. They formed classes among the police and postmen of the district, as well as regular mothers' meetings with their wives. Thus all Mr. Tritton's children have drunk into the spirit of their father, and imitated his example.

The first dark cloud of domestic grief which fell on this Christian household was the almost sudden death of the eldest daughter, Mrs. W. L. Barclay, a young lady of singular loveliness of person and character. She was like sunlight in the house—so good, so loving, so frank, and unaffected. I question whether our departed friend ever was quite the same as he was before this great sorrow. Then his elder brother died suddenly, and his death threw upon him a greatly augmented burden of anxiety and care. Soon after this his youngest daughter, Ethel, whose rapid growth seemed to have exhausted nearly all her physical strength, began to droop and fade. Endowed with extraordinary musical, poetic, and artistic gifts, and with a great love for geology, she would, if her life had been spared, have risen to eminence. Her piety was very deep and earnest. She lived in an atmosphere of religion, and realised, beyond most, the presence of the Living God, and of Christ her Saviour. Her pictures, suggested by passages of Holy Writ that had struck her mind, were exquisitely beautiful, and expressed to the eye the spiritual meaning of the Scriptures they were designed to illustrate. Her illness was long and painful, requiring the most vigilant and incessant watchfulness. But the nearer the end came the more vivid was her realisation of the reality and glory of the heavenly state. Gleams of that glory seemed to be reflected from her countenance when dying. At last, in perfect peace and with ecstatic hope, she passed into its enjoyment for ever.

Few persons who only knew Mr. Tritton in his later life would ever think of him as a young man of lively temperament, quick in repartee, sympathising with playful merriment, with a dash of innocent satire, which made intercourse with him most delightful. But his domestic griefs, the

great burden of care which accumulated as time went on, and the growing depth and earnestness of his religious experience, fully explain the change. Like all Christians of very exalted piety he was comparatively silent on his own spiritual condition. But one could not be with him for an hour without being sensible of intercourse with a man who had habitual communion with God.

Little more than a year ago, Mr. Tritton suffered from an attack of illness of great severity, which caused intense anxiety to his family, for his medical advisers at one time were very doubtful as to the issue. From that, however, he recovered. But when I went to pay him a short visit, which touched us both deeply, I was struck with his altered aspect. He and Mrs. and Miss Tritton went to Brighton for rest and change at the close of last year, but he was again seized with another illness which brought him to the verge of the grave. To the surprise of all his family, he returned much better, and resumed his place in Lombard Street. I had a note from him saying, "You will be pleased to know that I have at last acted on the advice you have so frequently urged upon me. I have suggested to my partners that I would come in three times a week, when they generously said, 'No, twice will do.'" We all hoped this arrangement would prove beneficial; but God had ordered otherwise. A fresh attack, continued for many days with many changes, sometimes inspiring hope that, in answer to the fervent prayers sent up to heaven on his behalf, his valuable life would be spared. He, however, gradually sank lower and lower until Lord's-day, 1st ult., and at 6.30 he quietly passed away to the higher and nobler life. From the first the symptoms were so severe that he could say but little to anyone. On the 22nd April he remarked, "To-day the Committee will meet. Well, I can say, *do nothing*. I leave it all with God." That hymn, so often on the lips of dying saints, "Rock of Ages, cleft for me," was repeated. Some one said, "*You* are on The Rock." In a tone full of assurance he replied, "*Yes, I know I am.*" Conscious to the last, surrounded by the various members of his family, I learn from Mrs. Herbert Tritton his last words were, "Let me go. Good-night, good-night"; thus ending in perfect peace a life of rare simplicity, and of still rarer godly beauty.

The funeral took place on the following Thursday, and his remains were laid by those of his daughter Ethel in Great Leighs churchyard. From all the accounts I have read, it must have been a scene most touching and impressive, and utterly without pomp or show. The remains were borne to the grave by his own tenants; and though many were present belonging to the higher classes of society, the great bulk was made up of the humble and the poor. Nearly seventy wreaths and crosses were laid on the grave, and it is

worthy of note how many of them were sent by scholars in schools, servants, and other persons in humble life, expressive of *their* love and admiration of the worth of their generous and sympathetic friend, and whose death was, to them, so great a personal loss.

Who of all those that knew Mr. Tritton will not now turn with kindly regard to the widow, for years a great invalid, but whose comfort now is that she was able, notwithstanding her own weakness, to minister to the comfort of her husband up to the end; and to the sons who have lost a father, to whom, in all times of difficulty, they were accustomed to come for guidance and advice; and to Miss Tritton, whose loss is, in some respects, the severest of all, since for years she had been her father's constant associate and helper? In her last note to me she says, "I dare say you know as well as we do his intense love for the Lord's-day, and for the Lord's house. My earliest recollections of him are associated with Sabbath days. On the Sunday before he was taken, his thoughts were with the missionary services, and he *begged* me to go in the morning, saying, 'It is Missionary Sunday, you must go'; and telling me to take the amount he had laid aside for the collection. And when I came in, though so very ill, he asked about the service, and for Mr. Hay's text." May all these mourners be supported and comforted, and when sorrowfully thinking of their heavy bereavement, may they find consolation in the joyous declaration of Holy Writ:—"Blessed are the dead who die in the Lord; yea, henceforth, saith the Spirit, for they cease from their labour, and their works do follow them."

MEMORIAL SERMON.

By the Rev. W. Fuller Gooch.

The following sermon was preached at Chatsworth Road Chapel on Sunday morning, the 8th ultimo, which, with Mr. Gooch's kind permission, we are able to insert:—

"My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and in equity, and he turned many away from iniquity."—Malachi ii. 5, 6.

The historical basis of the text will be found in Numb. xxv., where the conduct of Phinehas, the grandson of Aaron, at a time when the honour of God was at stake in the sanctification of His people, is recorded. It is there stated that, as a reward for his zealous regard to the interests of righteousness and truth, God gave to him the covenant of an everlasting priesthood, of which the predominant features should be life and peace. The tribe of

Levi, to which Phinehas belonged, and in which the promise was fulfilled, occupied a peculiar position among the tribes of Israel. It is constantly seen in Holy Writ as brought into special nearness to God, and possessing spiritual heritage far richer than the earthly inheritance bestowed on the other tribes. In this it is a type of that priesthood which is conferred by Christ, not upon any one class of His people, but upon all who are the children of God by faith in Him, everyone whom He hath loved and washed from their sins in His own blood having been made "priests unto God and His Father." By the whole Church, not of any one office held in connection with it, is it said, "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But all do not rise as to the standard of their spiritual life into the height of this glorious heritage. The tribe of Levi had, in the course of its history, its Phinehas and its Jehoida, men who stood firm in times of crisis and of danger, separating themselves from evil, and devotedly maintaining the claims of God in opposition to all gainsayers; but it also had its Elis and Abiahs, men of compromise and worldly ambition; and, later on, even its Annas and Caiaphas, who could reject the Christ of God and count His blood an unholy thing. Even so in the Church of to-day there are those who find in the service and covenants of God their supreme delight and continual inspiration—faithful men, to be relied on at all times as men of faith and prayer; while others lower the tone of their spiritual life, and, by the adoption of half-hearted measures and worldly expedients, fail to win either the approbation of God or the respect of men; while others, alas! still retain the Christian name, but ignore the atoning blood by which alone we are redeemed, boasting themselves in the speculative theories of men rather than in the grand redemption wrought by the Son of God.

The honoured servant of Christ whose loss we deplore to-day, in common with thousands of others, even as devout men of the early Church lamented over Stephen, was of the class represented by Phinehas. He realised the high call of God which he had received; and whether in the elevated and responsible business circles in which he was so long engaged and universally respected, or in the more spiritual spheres which he loved to cultivate, and where his influence for good was so powerful, he strove to show that for him the glory of God was a paramount aim, and the service of Christ, even though at the cost of sacrifice, a passionate delight. Despite opportunities of honour and worldly position usually coveted by men of his class, and open to him, fidelity to the faith and the consecrated paths of holiness and truth were in his esteem immeasurably superior and far more to be desired. Out of place, because foreign to his own nature and spirit, repugnant to one's own

spiritual instincts, and painful to those to whom he was most dear, would be any language of flattery; but we simply glorify God in him when we say that in his life, as one of those "made kings and priests unto God," was illustrated beyond the ordinary attainments of Christian discipleship the strength of genuine piety, the sweetness of true humility, the gentleness of Christian love, the ardour and yearning desire of godly zeal, the refinements of spiritual culture, and the firmness of unswerving fidelity to truth. But he is gone, and his spirit is at rest among the mighty throng, the myriad host of those who have fought the fight, finished the course, kept the faith. He awaits with them and with us the coming of the Lord, for whom he looked with eager joy, and who shall, ere long, appear, that He may gather together in one triumphant glorified assembly all the children of God now scattered abroad. I know no text which could better express the facts which, through grace, marked the life and experience of the departed than that which we have just read. Let us consider the words in their exegetical significance, and as calculated to stimulate our personal faith and consecration.

"Three things are asserted concerning faithful men of God, and of every such faithful man: First, *the inestimable privilege conferred upon him*—God's covenant is with him of life and peace; second, the *gracious characteristics exhibited in him*—'The fear wherewith he feared before the Lord—he walked with God in peace and equity'; and, thirdly, *the hallowed influence exerted by him*—'And he turned many away from iniquity.'"

1. God has been pleased from the beginning to deal with all His people by way of covenant, and the covenant of everlasting priesthood made with Phinehas surely represents that covenant of Divine grace of which Jesus Christ is the Head, and of which His precious blood is the seal and the surety, every faithful servant being sanctified by or through it. In this covenant the people of God have always been taught to rejoice. What is it for this covenant to be "with us"? First, it is for our personal interest in it to be revealed. Every real Christian, by virtue of his vital union with Christ, is in covenant with God, and God with him; he is known by name, and his individual interests and needs are continually remembered by the Father whose paternal love and care he has learned to trust. Oh, what certainty, what security, this fact imparts to our faith and standing before God; and how earnestly should we seek to maintain those spiritual relations with God which suffice to keep this assurance continually in view!

2. Secondly, for this covenant to be with us is for its nature and contents to be unfolded to the mind. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The delight of a spiritual man is to study closely the provisions of this covenant as they are revealed

in the Sacred Word. The doctrines of Divine grace therein set forth are more to him than his necessary food. Led by the Holy Spirit into all truth, he rejoices in the discernment of those "deep things of God" which have been prepared for those who love Him. Like Mary, his joy is to sit at the Master's feet, that he may learn of Him, and behold with wondering gaze the fulness and preciousness of those "spiritual blessings" wherewith we are blessed "in heavenly places in Christ." In the growing knowledge of God as in Christ is found at once our safety and our strength.

3. Thirdly, it is for its gracious provisions to be realised and enjoyed. What are these? "Life and peace." These are the two leading features of Christian experience. Life, spiritual and abounding, begotten in us by the Holy Ghost; life that is life indeed; life such as is sustained by the living bread sent down from heaven; satisfied and refreshed by repeated draughts of the living water flowing from the throne of God and of the Lamb; life that is manifested by a continuous walking in that "new and living way" by which we have access to God; life which causes all its possessors to yield themselves a living sacrifice unto God. Peace—fulness of blessing that is—salvation in all its rich and varied fruits. Peace with God, tranquility of mind, calmness of spirit, rest of conscience, "quietness and assurance for ever." Two stanzas from a poem written by our beloved departed friend will serve to show how truly this covenant was with him:—

Complete in Him! Burst are the bonds that bound me;
The strength and hopelessness of sin are gone;
Beneath His cross a living stream I found me,
There washed, and put the glorious garments on;
And if these feet again be soiled and sore,
His life of perfect love renews me evermore.

Complete in Him! To mortal doubt distressing,
And fear "that torment hath," henceforth adieu:
If safe in Christ, the Lord of all possessing,
Ours is His strength and His assurance too.
In quiet and in confidence they rest
Whose faith is pillowed thus on the dear Master's breast.

II. Notice the gracious characteristics exhibited in the life of every faithful man of God.

(*a*) The first is the fear of God. Precious in God's sight is godly fear, and how often associated with covenant privileges. Among the signs of the times what a lack there is of reverence for godly things. How lightly many seem to think and speak of His Name, His Word, His ordinances, and His ways. And yet there is no virtue or grace more constantly inculcated by the Scriptures than this. See how prominent it is in this prophecy, in ch. i. 6; ii. 5

iii. 5, 16; iv. 2; godly fear is set forth as of first importance and of rarest worth. It is recorded even of our Lord Himself that, when agonising in the garden, the grace which commended Him most to the sympathy and love of the Father whose "Righteous Servant" he came to be was this: "He was heard in that he feared." Herein surely he sets us an example that we should follow in his steps. All who knew him will readily recall how brightly this reverence for God and all pertaining to His cause shone in him we miss to-day; it gave a dignity and grace to all he said and did many of us can never forget.

(*b*) The second feature is that "the law of truth was in his mouth." The man who walks with God bows to His word. He is not afraid of bibliolatry his standard of orthodoxy is simply and solely the law of Jehovah. Delitzsch expounds this clause, "Truth which had its roots in the law of Jehovah was the rule of his conduct." Here we have an indispensable mark of real godliness, obedience to the will of God, respect at all times and in all spheres to His commands, His word regarded as authoritative, all sufficient, and of binding obligation on all who possess it, whether appealed to as a standard or a guide.

(*c*) Nothing contrary to the truth of God was found on his lips. "Iniquity, perverseness, was not found on his lips." A lie, whether it be the white lie of the fashionable world or the black one of infamous iniquity, will be hateful to the sanctified soul. His word may be relied upon, and what he says he stands by, "he sweareth to his own hurt, and changeth not." A popular preacher and writer of our own day has lately said, surely with modifications present to his own mind, which it would have been a thousand times well for him to have made plain to his readers, "It does not in any way follow, though a man be notoriously untruthful, that he is not a good man. Kingsley used to say that there is no weakness (call it such) which can last in the soul so long, side by side with God's grace, as the disposition to pretty frequently tell what is not true." Perish such teaching, unworthy of Him who is the God of truth, as also of all who profess to be partakers of His nature, because the children of His grace. Truth is a pearl of greatest price, a gem of purest ray, and its adorning will be found and seen wherever grace has come to reign.

(*d*) He walked with God in peace and equity, and was consequently translated above the perils of his time. Communion with our Lord, constant intercourse with God, is the one great essential means of spiritual development. Enoch could never have withstood the danger of his age, and faithfully testified for truth, if he had not walked with God. Oh, how much is lost by neglect of this hallowed privilege! Only let this be maintained,

and then in sober truth "he that is feeble shall be as David, and the house of David shall be as God, as the angel of the Lord before them."

One more quotation from the pen of our deceased friend may be read to indicate his own enjoyment of the Divine manifestations which are indicated by the text:—

"Not to the world" and yet "to us"—
Lord Jesus, "How shall these things be?"
I tarry not to reason thus—
But rise, and with Love's golden key,
My heart-door open, at Thy call,
And bid Thee hail, Thou Lord of all.

Nor Thee alone, the Father, throned
In glory of Celestial day,
The promised fellowship has owned,
And comes with His poor child to stay,
In presence of His living light,
I read the mystery aright.

How pleasant to know that to the weakest, humblest believer in Jesus there is this consecrated pathway open!

III. Finally, consider the hallowed influence exerted by the man of God: he turned many from iniquity. This is not, as supposed, a privilege exclusively confined to the official ministry. A life consecrated to the work of God wins souls; and the gems in the Redeemer's diadem shall flash their light not only on those who have directly won souls to Christ, but on all who by sympathy and co-operation have helped to bring about the grand and glorious issue. Just because every man of God is the temple of the Holy Ghost, a spiritual force is with him, and in the great day it shall be seen how many who here perhaps have not been known as soul-winners are foremost among those who have brought sinners to God. Live near God; be filled with the Spirit; and the fulness of the Spirit works with you, though you think yourselves too unworthy to do anything.

(*a*) By the influence of example the godly man turns many from iniquity. A godly life is an argument the sceptic cannot deny or regret. As one has said, "A holy life is a voice, it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof."

(*b*) By the influence of consecrated effort also; and that not only in its more direct application to the work of winning souls, as in the case of the preacher, whether at home or abroad, but also indirectly by co-operation with such ministry and on its behalf. The toiler in far-away mission fields turns away many from iniquity, and he shall in no wise lose his reward, or his personal faithfulness be unrecognised; but in the day when all the auxiliary influences which combine to bring about the glorious harvest soon to be

gathered in are taken into account, it shall be found that not only the missionary worker's influence has contributed to the grand result, but also the patient toil, the earnest prayers, the ripened judgment, and the longing desire of those who, like the honoured treasurer of our beloved Society, whose loss we so deplore to-day, were also sanctified of God to bring about the salvation of souls from every clime. Not only the faithful pastor, but the praying, sympathetic Church shall then rejoice in sheaves brought in; for "he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth and another reapeth." The Son of Man gives to every one his work, and the fidelity of each is requisite to the due success of all.

If our beloved friend could speak here to-day, he would rebuke me for any word I might have let fall which has sounded like eulogy, but he would bear me out in this: that for every deed he was permitted to do for Christ, in every gift he was permitted to lay on the altar of God, so far as it was accepted or used of God, it was simply the fruit of God in him, and the grace of God impelling him.

Therefore, brethren, let us draw near to God. As a church we have lost one who fought for us, prayed with us, and loved the work God has given us to do. But our loss is small compared to that which pertains to the wider sphere of Christian help. Here, however, is the remedy. Let every remembrance of the past in connection with him only stimulate each one of us to say, "What more can I do for Him who loved me, and gave Himself for me?" Ere long we too shall rise and join the ransomed throng in bliss, and then we shall none of us regret that we have lived near to God, and used all our powers solely for His glory. Let us with renewed vigour strive to be "followers of those who through faith and patience inherit the promises."

Deacon Wang's Chapel.

TSING CHU FU, *December* 21, 1886.

DEAR MR. BAYNES,—Herewith a photograph for the HERALD, which I hope will be interesting to its readers. It represents a native church assembled outside the chapel in which they meet, the chapel itself having been built expressely for the worship and service of God by the good deacon *Wang*, who is represented in the picture as holding up a scroll with some Chinese characters on it. The chapel was built at Wang's own expense, and, so far as I know, is the first and *only* building erected in the

province for that purpose which has been built by *natives themselves*. The congregation is not large, and is mostly of the poorer class, but the building and the people are an encouraging evidence that the Gospel of the grace of God has not lost its power over the minds and hearts of men; and what we see now is, we trust, but the beginning of a strong, vigorous self-supporting native church. The inscription on the scroll may be freely translated as—

"The Members of this Branch of the Tsing Chu Fu Church desire the peace and prosperity both of the pastors and the people of Old, or Mother Church, and return thanks to God for His goodness to them, to whom be glory for ever and ever. Amen."

I remain, yours faithfully,

R. C. FORSYTH.

Missionary Breakfast Conference.

THE Missionary Conference on Friday morning, the 29th of April, in Exeter Hall, presided over by W. R. Rickett, Esq., was largely attended by representatives from various parts of the country. The paper submitted by the Association Secretary, the Rev. J. B. Myers, and which is reproduced below, was followed by an earnest and useful discussion. It was unanimously resolved, on the motion of E. Mounsey, Esq., of Liverpool:—

"That this Conference of pastors, delegates, and church officers, representing churches throughout the country, deeply impressed by the urgent need for an immediate increase in the permanent income of the Mission, hereby pledges itself to prompt and energetic efforts to largely augment the ordinary receipts of the Society. With this in view, it cordially approves the plan presented in the paper now before them by the Rev. J. B. Myers, and earnestly commends the same for general adoption throughout the churches, in the confident conviction that it will result in a large increase of contributions, while, at the same time, securing the personal interest of large numbers connected with our churches at present taking no part in the work of the Society."

We very respectfully, but fervently, call the attention of our readers, and especially the pastors and officers in the churches, to this resolution; and we beg that the paper be carefully pondered. Many are inquiring how best they may help the Society in the prosecution of its great and important work. There is in numerous hearts a sincere desire to see the Committee supplied with more adequate means, that the operations of the Society may not be hindered. The plan proposed in the paper is so simple in its application, and can be so readily adopted, that we trust many churches will give it trial.

We are prepared to forward at once a specimen of the secretary's book and collector's card to any who will intimate their wish to see them.

Is it too much to hope that each church will appoint its missionary secretary; and that each member will be found ready to subscribe at least a penny a week for the evangelisation of the heathen?

It will be noticed our plan contemplates that no collector be required to collect from *more than eleven subscribers*, whose subscriptions, with his own, should be paid in monthly to the secretary, who should remit quarterly to the Mission House.

For a church with 100 members, eight or nine collectors would be appointed, to whom would be allotted eleven subscribers respectively, whose weekly collectings, though they were not even larger than penny subscriptions, would amount at the end of the year to £21 13s. 4d.; which with the few annual subscriptions at present given, together with the collections and the Sunday-school contributions, would reach a total far beyond the sum now sent to the Society. And so with churches whose membership is much larger. There are many churches containing between 400 and 500 members which, by the adoption of this system, would in all probability more than double their present contributions. Is not such a probability worth the experiment?

It will, of course, also be observed that the plan does not limit the subscription to a penny, but asks that sum as a minimum; and further that it does not restrict its application to those who are members of churches, but may include also the members of the congregation, as well as the friends of missions generally.

With these preliminary remarks the paper is now commended to the serious and prayerful consideration of our readers:—

DEAR BRETHREN.—Of all the questions connected with the great enterprise of Foreign Missions, which with advantage might be submitted to this Conference for consideration, we may doubt whether there is one more important and more pressing than how best to maintain and increase missionary contributions. Assuming the existence of a true sympathy with Christ in His gracious purposes of redemption, without which sympathy whatever may be attempted will be of little real avail, it is indeed doubtful if there be any other question which is, just at the present time, calling more urgently for earnest and practical attention. With the world now lying open to the evangelists of Him who said, "Go, teach all nations," and with numerous offers of service from brethren who are ready to obey that commission, it surely remains for the churches to

devise methods by which such resources as they possess may be rendered available.

The matter may present itself to our minds thus:—There is the vast heathen world with its millions of human beings ignorant of the great love of God to man; and here are we and our fellow-Christians charged with the solemn responsibility as honoured with the high privilege of making known that love. In order that individual Christians and churches may co-operate, and so the more effectively carry out their Divine Redeemer's will, our Missionary Society, and other similar societies have been called into existence. But the committees who have the management of these societies find themselves unable to send forth the ambassadors of Christ in the numbers in which they might and would, mainly because the pecuniary means placed at their disposal do not permit.

Brethren, large recurring debts discourage and retard; and notwithstanding that a world is wide open to receive the Gospel message, and the Master's command continues to ring in our ears, the alternative of recall, rather than of reinforcement, has to be seriously considered. Now, how is this dreaded recall of missionaries to be avoided? How are the demands arising from the recent extension of our Society's operations, particularly in China and Africa, to be met? And how the still greater demands from further extensions should the Society's projects be completed?

I believe I am but expressing the conviction of many minds when I say that the requisite resources will only be supplied as the churches shall become more methodical in missionary giving. The subscriptions of the few, generous as they may be, cannot but prove insufficient. The thousands in our churches will only give—because they can only give—small sums. And I confess that, whilst we should and must endeavour to secure increased help from those whose circumstances will well allow far more than half guinea or guinea subscriptions, our main hope for an adequate and permanent augmentation of our funds lies with the bulk of our constituency, to whom, be sure of this, we shall look in vain for guineas or even half-guineas.

And, now, before I submit to this Conference the plan I have to suggest, and which I believe would prove very advantageous, I would express the hope that the churches generally are prepared to adopt it or some such plan. Am I wrong when I say there is more sympathy in our churches with Foreign Mission work to-day than there ever was? I believe an education has been going on of late years which has effected untold service. The *Missionary Herald* was never read so widely and so eagerly as it is now. Thirty-six thousand copies cannot be distributed, month by month, without

exerting a decidedly favourable influence. The pastors of our churches, whose co-operation—rather, whose lead in this matter—is of the utmost importance, were never so ready to enlist the sympathies of their people. The heroic spirit of our missionary brethren has kindled a similar spirit in many hearts at home. And, having this conviction, I feel the time is opportune for the adoption of a more systematic method of giving than that to which we have hitherto attained.

And now, with your permission, I will first state the particular plan I have to suggest; then consider some of the objections that may be raised against it; and, finally, some of its special recommendations.

The plan I beg to propose contemplates the contribution of at least

ONE PENNY A WEEK

by the members of our churches.

It is quite possible that, at first thought, some may think such a proposal almost puerile and ridiculously insufficient; but further thought will convince that it is entitled to a very different reception. When "the father and founder of modern missions," our own William Carey, drew up his remarkable missionary treatise, he levied upon the membership of the churches an average subscription of one penny per week. There is nothing new, therefore, in our proposal. It is as old as the Society itself. If from the establishment of the Mission that original assessment upon Christian giving had been complied with, what larger annual incomes would have been obtained; and, in consequence, as we believe, how much more satisfactory the state of the heathen world! I do not wish to burden your minds with unnecessary figures, but I must beg you carefully to consider the following statistical statement, based, I may observe, not upon the finances of the year just closed, as they are too recent and too incomplete to be examined, but upon the particulars of the previous year.

The number of members in the churches comprised in the Baptist Union, exclusive of those connected with the General Baptist Denomination, who have their own Missionary Society, is, say, 283,000. From these I deduct 10,000, the number thereabouts—and they are not all members of churches—who contributed ten shillings and upwards, leaving in round figures 273,000. Now if 273,000 members were to give but one penny a week, the total sum contributed would be **£59,150**—that is, about **£9,000** more than our actual ordinary receipts from the churches.

In my financial estimate I start, therefore, with the sum of £59,150. To this I add £17,604 contributed by the 10,000 persons who subscribe ten shillings and upwards, many of whom probably would con-

tribute a penny a week in addition to their present subscriptions, but of which probability I take no account. These two totals would reach £76,754. It is well known that a very large proportion of the Society's income is obtained through the medium of Sunday-school and young people's auxiliaries. We shall be below rather than above the fact when we place the proportion at one-fourth, which would be £12,700. Are we entitled to add that sum to our total? It will very properly be said, But some of the scholars and most of the teachers (the teachers giving as many of them do with the scholars) are members, and, therefore, must not be reckoned again in the calculation. I will deal with this point presently. Adding the £12,700, the total then reaches £89,454.

Again, do you think that the adoption of this penny-a-week system would affect the annual collections? I do not see why it should, and I do not believe it would. Now, the annual collections yielded £8,170, which brings up the total to £97,624. Further, there were donations sent by individuals direct to the Mission House, not coming through the local treasurers, which would not, I apprehend, be to any appreciable extent affected, and they amounted to £8,421, increasing the total to £106,045. Then to this sum we must add the difference between the actual ordinary contributions and the aggregate income of the Society; that is to say, the amounts received on the Widows and Orphans' account, from the Bible Translation Society, the Calcutta Press, the Legacy Reserve Fund, and from other miscellaneous sources of income, in all £13,557; showing a grand total of nearly **£120,000**. Let me repeat these figures in a tabular form, thus:—

Church members' pennies	£59,150
Present subscriptions of 10s. and upwards	17,604
Sunday-schools and Young People's Auxiliaries ..	12,700
Annual collections	8,170
Donations received at Mission House	8,421
Widows and Orphans' Fund, and various sources of income other than ordinary	13,557
Total	**£119,602**

This sum would be about £50,000 in advance of what we at present receive.

Now as to the point that some of the Sunday-school scholars and most of the teachers are members of churches, and cannot, therefore, be counted upon for second contributions; and as to another point—viz., that the contribu-

tions of those who are parents may be intended for their children who are members as well as for themselves—these and all such points will be more than covered by the consideration that we do not bring into our calculation the penny contributions which would doubtless be given by numerous individuals in our congregations who are not in membership, and by others who do not attend our services; neither do we take any note of those many contributions which are less than ten shillings a year and more than a penny a week.

After looking very closely into this matter, my firm belief is, that if we could introduce into our churches this penny-a-week system, the income of the Baptist Missionary Society would be augmented by the noble amount I have mentioned.

Now, brethren, we come to the important question, how such a plan is to be worked.

Figures, it may be said, look well on paper. Financial schemes are easily devised, but how to realise? Ah! there is the rub! It is one thing for Chancellors of the Exchequer to present their budgets and enforce their taxes by means of the law; and quite another thing for secretaries of voluntary societies to propound schemes which will be carried into effect. Voluntary societies! Yes, but voluntary societies whose fundamental principles, as in the case of our Missionary Society, are those of loyal obedience and grateful love to the Lord Jesus Christ, and of tender compassion and holy desire for the highest welfare of man. The question is, Are Christians willing to be assessed with at least Carey's penny a week for the sake of extending the Saviour's Kingdom throughout the world? I believe in their willinghood. But if the assessment is to be made, much will depend upon how it is made. The method must be practicable and reasonable in its application if it is to be successful.

How, then, are these Penny Subscriptions to be secured?

As the first step, let each church appoint its own missionary secretary. Then let this officer select as many collectors as may be required to collect the pennies from *eleven—not more than eleven*—subscribers, which, with their own penny, would amount to a shilling. This experiment has been successfully tried in connection with one of our county missions, my attention to which has been called by an honoured friend of the Society, Sir Samuel Morton Peto. The apparatus for putting the plan into operation could be readily supplied from the Mission House. Let me state again the method, that it may be thoroughly understood. Out of the penny weekly subscribers a certain number to be chosen, according to the membership of

the church, who shall be invited to collect the pennies of eleven other contributors. These pennies might be obtained at the chapel services or at the home. They should be paid in monthly to the secretary, who should remit quarterly to Furnival Street.

LET US NOW CONSIDER ONE OR TWO POSSIBLE OBJECTIONS TO THIS PROPOSED SCHEME.

In the first place, it may be objected that the scheme proposed is calculated *to lower instead of raise the scale of giving*. Will not the effect be undesirable upon those subscribers who are now contributing far less than the claims of the Mission demand, and their own resources would allow? Should not these rather be induced to make their subscriptions more worthy of the enterprise and of themselves? Far be it from me to discourage any attempt in so important a direction. But simultaneously with such an attempt, let there be the introduction of the plan we suggest—a plan, I would repeat, especially intended for those who are not giving anything, or who are giving less than a penny a week, contributing, it may be, *only* at the annual collection, if they happen to be present when it is taken, and then perhaps no more than sixpence or threepence, or possibly a penny. But it may be said, if so small a sum be asked, will not an impression be produced upon the minds of those who can afford to give more that a penny is all they are expected to contribute? My reply is, that whilst the collecting of a penny is the main feature in the scheme, that coin need not be the maximum. And further, is it not worth our while to try and secure subscriptions from those not now contributing which, in the course of the year, would reach *four shillings and fourpence*—these subscribers to be reckoned, not by hundreds, but possibly by thousands? And are there not also many of our guinea and half-guinea subscribers who would be willing to give the weekly penny as well, thus increasing their contribution more than 20 and 40 per cent. respectively?

Another objection may arise from the supposed *trouble and annoyance* the practical working of the scheme may occasion.

In the first place, will there not be a difficulty in securing collectors who will care to collect weekly so trivial a sum? And, in the next place, will the members of the churches care to be asked week by week for a penny? Would not the adoption of such a plan—to use a not very classical expression—be rather a bother? I do not feel that this objection is really valid, because, whilst there may be some persons who, from natural temperament, might not be happy in the work of collecting, there are others, I am persuaded, who would be quite prepared to undertake the duty;

and whilst there may be some individuals who might be annoyed by the weekly demand, there would be very many more who would be disposed to approve—and those who would be annoyed might of course give quarterly or annually. And surely the simple fact that the individual pennies would in the aggregate amount to thousands of pounds ought to be a powerful stimulus to both collectors and givers. If, however, the plan is to succeed, we must lift it to a higher plane. We must remember that service for Jesus Christ should ever be regarded as a privilege and an honour, and never as a trouble; and that in collecting and contributing even so small a sum as a penny, both acts may be done for His sake who did not despise the widow's mite, who declared that His Father cared for a single sparrow, and who has promised a reward even in connection with so small a gift as a cup of cold water.

With regard to service for Christ being troublesome, I may here mention an incident which occurred two or three years ago in Dacca. A Bengalee convert, who has become a native preacher and assists Mr. Bion, returned one evening after a disappointing visit to a Mohammedan village, weary and sad. The missionary, seeing him so discouraged, spoke words of tender sympathy. Brightening up, the native preacher exclaimed, "To bear trouble in the service of the Lord Jesus is my duty."

Again, it may be objected there are already several plans in existence. Why add another? Is it not unnecessary to multiply agencies? My reply is, that, where a system may be in operation, there will be no need to substitute the method now proposed, unless the present plan do not cover the entire membership of a church, and then this penny-a-week system might be adopted as supplementary. And we must not fail to remember that the circumstances of churches vary, and therefore it may be impracticable to work any one system, and hence the advantage of a choice of methods. But I am submitting this particular proposal in the hope that *the thousands in our churches*, who are not at present contributing anything to the great missionary enterprise through any system, may have an opportunity of doing so.

One more objection forces itself upon our attention. It may be argued by some, and perhaps will be felt by more, that the introduction of this penny-a-week system *would affect the funds which are required for maintaining the ministry and meeting the expenses incident to the services of the sanctuary*. This objection is, I think, less likely to be urged now than in former times. I believe the pastors and deacons are far fewer in number who would decline to co-operate in the endeavour to evangelise the heathen world through fear of local impoverishment. Yes! the church funds would be affected, but affected to the spiritual and indeed to the

material advantage of the church itself. There are many churches existing to-day that have reason to be thankful for the larger spirit, the invigorated life, the nobler and more self-denying consecration which the chivalrous and Christ-like missionary enterprise by its reflex influence has helped to create.

LASTLY, LET ME REFER TO CERTAIN CONSIDERATIONS WHICH SPECIALLY RECOMMEND THIS PENNY-A-WEEK SYSTEM.

In the first place, it may be recommended because of its *simplicity*. It is not cumbersome. It is not intricate. What could be more facile, more feasible, than for one person to collect from eleven other persons the pennies they consent to contribute? There is not much effort demanded. There is no great consumption of time involved. To me it seems as if the system could be adopted, and adopted with ease; that it only needs to be tried to succeed.

A second recommendation is its *adaptation to the ability of all, even the humblest.*

The subscription is assessed at a penny, because there is a certain facility of circulation about that coin which one more valuable does not possess. You will understand what is meant when I suggest the consternation which would arise if the Post Office authorities were to propose a twopenny for our present penny post; or if all the proprietors of the daily press were to raise the price of their papers from a penny to twopence. Do you not think there are very many among the thousands —*the thousands*—in our churches, not at present contributing, who would as willingly give a penny a week for Foreign Missions as they now put a stamp upon a letter, or pay an omnibus fare? Let this penny system be started, and I believe that many will support it. And should there be any so poor, as, alas! there may be, that even this small sum will be beyond their means, then let two such individuals unite their half-pennies, that even they—possibly rich in faith—may not be excluded.

And here I may add that, whilst this method is contemplated more especially for those members of our churches who are not at present contributing, there is no need to limit its application to membership. There are doubtless many in our congregations, not in church fellowship, who will be ready to give their pennies; and I feel sure there would be friends and neighbours, altogether outside our denomination, but interested in missions, from whom the collector might obtain some of the eleven contributors.

The system proposed may be further recommended because of *the op-*

portunity it will furnish for great numbers in our churches to become practically helpful with their personal service.

There are many Christian brethren and sisters who would be pleased and thankful to render aid in the carrying out of the plan, and to whom such service would be a means of grace.

Only one other recommendation shall be mentioned. This scheme of weekly giving would tend to make the duty and privilege of seeking the evangelisation of the poor degraded heathen *a constituent part of our church life.* The conviction is happily gaining ground that the churches of Jesus Christ do not exist for their own sake only, or for the furtherance simply of Christ's Kingdom in the neighbourhood or country in which they exist; but that a solemn responsibility rests upon them to attempt the spiritual enlightenment of all the nations of the earth. Yes! and I venture to believe the time will come when in this land so long favoured with the Gospel, with its three thousand five hundred ministers of religion, exclusive of local preachers and evangelists, to every four millions of the population; with its churches and chapels and mission-halls, within easy reach of well-nigh every inhabitant—the time will come when the disciples of Him who entrusted the great missionary commission to His Church will be found giving more attention and more spiritual concern to the myriads of heathendom than even to the people of their own land, simply because the need will be felt to be greater and more urgent.

A plan of weekly giving will help to bring and to keep the claims of Foreign Missions constantly before the thought of Christians, and is, therefore, for that reason, as for the others named, to be highly commended.

It now rests with you, brethren of the Conference, to express your opinion upon our proposal. Let us be free frankly to confer together. Criticise, delete, amend as your judgment may dictate; but if this scheme, modified as you may think fit, approve itself, then do let us send forth from our meeting here this morning an earnest appeal to the churches that they seriously and cordially consider it with a view to its adoption; and further, let us individually pledge ourselves to do our utmost to bring about so desirable an issue.

Sunday-school Subscribers in Nassau.

February 7, 1887.

DEAR MR. BAYNES,—I have great pleasure in sending for the HERALD a group of some of our Congo Mission subscribers. In a most welcome letter from our heroic brother Comber, received last mail, he said how much interest the boys at Wathen took in the kindness of our Sunday-school

children to them. I have thought, therefore, a photograph of those we could gather at short notice will be prized alike by English friends who help our Mission and by the Congo people.

The offerings for Congo of this group last year were about £7; the total the school raised for all purposes was about £16. I know this was very self-sacrificing, as all are of the working class.

In their names, I greet kind friends at home with grateful thanks; and, with hearty prayers for the continued welfare and success of the Congo Mission,

I am, dear brother,

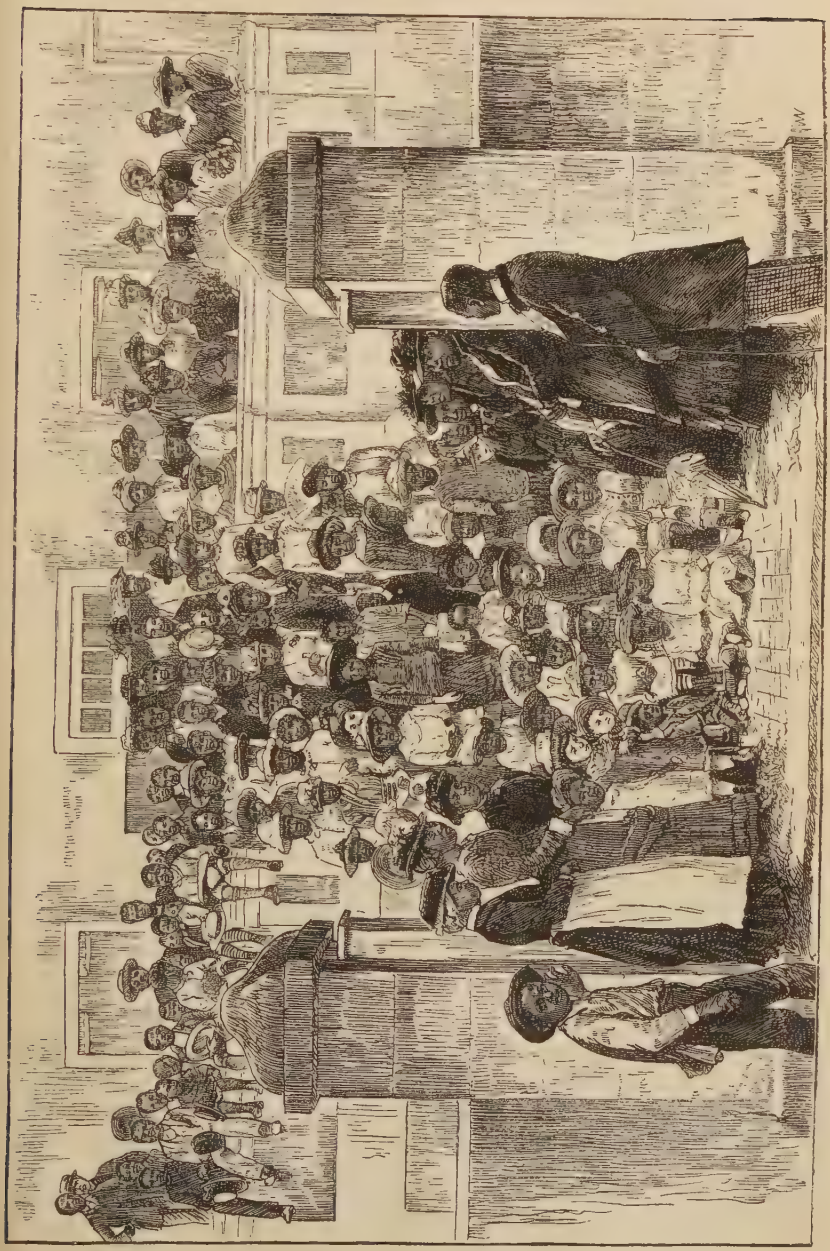
Yours faithfully,

A. H. Baynes, Esq. D. WILSHERE.

The Rev. George Grenfell's Speech at the Soirée, Freemasons' Hall.

OUR space will not permit us to reproduce the many admirable and stimulating addresses delivered at the recent anniversary meetings; but, for the sake of preserving the continuity of the history of the Congo Mission, we report the speech of Mr. Grenfell at the soirée:—

"Were I standing here this evening to plead the cause of Christian missions in India or China, I should not deem it at all needful to occupy your attention with matters purely physical and relating to the country; you could get to know all sorts of details concerning India and China from any ordinary book on geography. But concerning the Congo the sources of information are so few, and the ideas of people at home so strange and utterly inadequate, that I feel compelled to take this, the first opportunity that I have, to correct some of the false notions which are abroad, and to do what I can towards giving you a truer conception of the case. When Comber and I went to the Congo first, nine years ago, the only information open to us was the more or less mythological account which has been published by the Portuguese, and the rough sketch-maps which accompanied the newspaper articles concerning Mr. Stanley's travels; for it was not till after we returned from Makuta that we saw our first copy of his 'Through the Dark Continent.' That book for seven years was our principal authority on all matters concerning the interior; but we have to remember that on the first half of his journey down the Congo, he had to run the gauntlet of fierce warriors, and during the second half of that journey he was the fugitive of famine and disease. We have been very much struck with the accuracy and completeness of the work that he did, and marvel very much when we consider the circumstances under which he produced that wonderful book. But while we marvelled at the accuracy with which he recorded, we also felt that it was altogether insufficient for us to base our plan of action upon; and it was needful for us to go ourselves and see what manner of people they were, and what kind of country it was, so



SUNDAY-SCHOOL SUBSCRIBERS IN NASSAU.—(*From a Photograph.*)

that we might make something like a plan of action. The early history of mission efforts in that region, by the number of abandoned sites, very plainly testifies to the need that there is for care and for a greater knowledge of the circumstances which surround us. Our first station was Underhill, a point on the lower river, where we have the water way, and take the land to get past the cataracts. Thence 230 miles have to be traversed before we can get to a free navigable watercourse. Those of you who remember the early history of our mission, will remember very well the many attempts that were made to reach Stanley Pool *viâ* San Salvador—attempts which were not abandoned even when the natives showed their determination to bar the way by resorting to fire-arms, and seriously wounding Mr. Comber. However, the route had eventually to be abandoned, and we were compelled to go down the river again and strike away in another direction. In the early part of 1882 Stanley Pool was reached, and we were able to establish ourselves at Arthington Station and at Leopoldville. We divided this distance of 230 miles into three stages by placing two stations at either end of a barely navigable reach of water which existed between them; but the difficulties of water transport were such, and the difficulties of double ferryage so many, that we were at last compelled to abandon these two stations and do the whole journey by land. In place of these two stations we established one at Wathen, which is under Mr. Comber's particular care. In addition to this being one of the most hopeful and promising centres for Christian missionary effort which we possess, it is also the very heart of our transport service, for here carriers are engaged and paid for. This one intermediate station was quite sufficient for our need so long as there were only the two missions to be supplied.

"THE BUILDING OF THE 'PEACE.'

"But since the trader entered into the arena, and more than doubled the demand for carriers, we have suffered a great many inconveniences. We have had to go short of things of which we possessed an ample supply, but, unfortunately, at the wrong end of our means of communication. However, we hope that ere long a railway will be constructed, and then we shall leave behind us all these difficulties of transport, all these hard times of short supply, and we shall be able to prosecute our programme vigorously. The Congo Free State, of which Leopold, King of the Belgians, is Sovereign, has felt the difficulty of this transport matter very seriously, and has engaged, for the sum of £30 per ton, to carry our goods over these 230 miles of road. But although this heavy sum is forthcoming, they are not able to fulfil more than one-fifth of their engagements, and we have just heard that they are being prosecuted because of failure of contract. In 1882, while we felt these difficulties of transport very seriously, we still were not detained from undertaking to build and carry out our steamer, so that we might enjoy the facilities which were afforded us by the long strip of navigable water into the interior. We faced those difficulties, notwithstanding that the boat was 70 feet long and involved some 800 loads, because we felt sure that if we once obtained the advantage which such a means of communication would give us, we should be more than amply repaid for all the trouble and fatigue which such a work involved. Many of you will remember the blow which fell upon us at the outset of the work, when we lost our dear brother Doke, a man

whose life was so full of promise, so intimately connected with the work of the steamer from the beginning. The first thing to be done was to get our plate, and frames, and machinery over the stretch of country which existed between our base and our depôt station —between Underhill Station on the lower river, and Arthington Station on the upper river. Not only were there difficulties of transport to be met, but there were also very serious risks of loss. We ran serious risks of having the things stolen, because people in Africa are not more honest than they are in England. I question very much if you could have sent 800 loads over 230 miles of open country in England with half the security with which we managed to send our 800 loads over the 230 miles which intervened between our two stations. On one occasion some enterprising natives thought they would appropriate a couple of boxes of tools; notwithstanding they could not make any use of them, it was months before we could secure their return. At last we succeeded, and got everything back with the exception of a few inches of steel, on which they made some unprofitable experiments. On another occasion one of the main shafts of the engine went astray. On going down country, after many inquiries, I at last found it in a hut. The natives said it had been left there by a certain man one wet day, who said he was not going to carry it any further, because it was raining. What might have been our most serious mishap was with reference to our separator, which is a vital centre of our boiler. It had been made originally in small pieces of 60 lb., but we at home, when we saw it, thought we would rather face the difficulty of carrying a big load than of putting the various parts together, and so we said we would try to carry up this separator, which was 250 lb. weight. We had a small trolly made for it, and when it reached Underhill, we placed the trolly and load in charge of eight men. It did not get over the first day's journey before one of the wheels collapsed. They went on for some three or four days more, and then, the grass being very heavy, as thick as your thumb very often, and twelve to fifteen feet high, they applied fire to it to clear the way. This seems to have hurt the feelings of the Chief, and so, when they came back, he laid an embargo on their load and sent them on with the wheels. He did not think it particularly needful to take care of this load, and, therefore, did not put it in a house, but in a shed. Our men went outside the town and waited until nearly midnight, and then they sent the two strongest men they could muster to fetch this load, and I may say they got away safely with it, and before morning were well on their way to our station. At last we managed to get everything as far as the Pool. I do not think we were as much as a single bolt and nut short. While we were getting the steamer up country, Mr. Comber succeeded in digging out a temporary dock, and having it housed in, so that as soon as the special labour from Europe arrived we might be able at once to commence putting our steamer together. But, as you will remember, those who were sent out from this country were overtaken by sickness and death, and never so much as saw the waters of the Upper River. You will remember how we, who had not any experience in such matters, had to undertake the difficult task of re-constructing the *Peace*, and how we were able to carry it through to a successful issue. Many and many times, after a hard day's labour, as I have been walking up the hill to our house, which was 200 feet above the river, I have been in

great doubt and perplexity as to what was the next thing to be done, and how to set about it. There was only one source of light for me in matters of steamer building as well as in other things: I had to look up, and light came in the morning. God so blessed our effort that without accident or mishap of any kind, in eleven weeks from the time we laid the first keel bar, the *Peace* was launched, and had run her first trial trip. When it was first decided to build the steamer, and to face all the difficulties of porterage and re-construction, we had before us as an inducement the 1,000 miles of waterway which extended between Stanley Pool and the Arab settlements.

"6,000 MILES OF WATERWAY.

"But before the steamer was finished, Mr. Stanley's 'Travels' revealed to us that the 1,000 miles were under the mark." Mr. Grenfell then described the seven journeys made by the *Peace*, which, he said, showed that, instead of there being 1,000 miles, there were now 5,000 miles of navigable waterway accessible from Stanley Pool. They had by no means come to the end or limit yet, for there were more navigable reaches and more rivers yet to be traced. It was, he thought, a very moderate estimate, indeed, to say that the total navigable waterway would reach at least 6,000 miles. He continued: "What we know concerning the Congo and its tributaries proves it to be one of the most wonderful systems of natural canals on the face of the globe. If we take a quarter of a million square miles occupying the central portion of the basin of the Congo, we can find no place within that area more than fifty miles away from one of the navigable arteries. If we extend that area to half a million square miles, we cannot reach any point more than a hundred miles away from one of the navigable channels in communication with Stanley Pool. These channels are the routes by which commerce and civilisation and Christianity—and we must take care that Christianity is not the last of the trio — have access to the Southern Soudan, to the Egyptian Soudan, to the Empire of Uganda, to Tanganyika and the Albert Nyanza, and to the Empire of Muatayamvo in the South. I mention that if the Congo is now the route by which we are to reach these places it is also the route by which Christian missionaries should push forward and pioneer in these countries. If it be acknowledged that economy of resource is important, as the disparity between the object aimed at and the means to be devoted to it increase, then it must be very plain to you all that we need all prudence and care in attacking the problem that lies before us. The work is so immense, and we who put our hands to it are so puny and so weak. Not only was it needful for us to push ahead and discover what lay before us, but it was also needful to determine, approximately at least, how far certain things reached, and how far certain races obtained, so that we might apportion our stations without wasteful outlay. And we think we have acquired such a knowledge of the country that would enable us to avoid spheres that are small and narrow, if, at the same time, there shall be larger and grander spheres open for our efforts. We must not indiscriminately place our stations here and there, for we might find ourselves with very few stations, so placed that it would be impossible to maintain communication with them, unless we had three steamers instead of one. It is, therefore, necessary for us to decide upon a line, and arrange our stations in that line, so that we may, with economy of resource

meet the requirements of the case. We think the time has come now for us to send forward some of our best men, and occupy some of the most promising sites, so that they may reduce the language to writing, and then when the time comes, and difficulties of transport are overcome, the men whom we send shall find tools ready to their hands.

"A MISTAKEN IDEA.

"I find some people at home think we do not need men of the first rank out on the Congo. If we only had house-building and transport work and steamer-building, perhaps we should not want men of the first rank for those labours; but I maintain that the work on the Congo demands the highest ability, the sincerest devotion, and the most sanctified ability that we can devote to it. Some people think that because these negroes are poor heathens they are therefore fools; it does not follow. You have got in the habit of pitying them, as men who are a weak-minded sort of race, willing to follow anybody's lead. It is very different I can assure you. Low, as we count lowness, they may be, but they are not low if we count the indisputable possibilities of the people. They may not be able to split logical and mythical hairs to school-men, but I maintain they know a great deal more about human nature than many school-men do, and they know a great deal better how to take advantage of the weaknesses of their opponents. People with such a wonderfully systematic language, and with such ability for using it (for orators and poets are far more common among black people than they are among us) — people that, with such shrewd commonsense, and with such good practical ability when the spur of necessity is applied to call it forth, may be counted low as we count lowness, but they are certainly going to take their place some day in the front rank. There is no fear of the negro disappearing before the advance of civilisation and the white man, as the Red Indian is doing, and as the aborigines of other lands have done. There is a vitality of race and a power about him that is going to make him take his place some day among the nations of the earth. There are many Europeans who, after the difficulties of a long, arduous voyage, broken by a week or two's rest here and there, venture to come home and speak very dogmatically, and in a very derogative tone, concerning these poor black people. Now Stanley, who is a man of long experience, says that he has noticed a very common tendency on the part of both white and black, that when they first come into contact they must despise each other; and he says that things never go right until each has discovered that the other is not such a fool as he at first took him to be. Now, I think it is very likely that some of those travellers who come home have not yet got through the first stage.

"REPLY TO DR. LENZ.

"In November last, a certain German traveller spoke very disrespectfully concerning the efforts of your Society on the Congo; and said that we were making no progress, we were doing no good among these poor people, because we did not compel them to work as the Jesuit missionaries did. Now Mr. Comber rebutted this with a letter, and gave as an instance the case of the son of the King of San Salvador, a young man who, when in our school, was one of the worst boys we had to contend with—lazy, ambitious, diligent only in wickedness; but after his professed conversion he at once set to work to make a plantation, work that was very lowering in the eyes of all his com-

patriots, and involved him in a lot of ridicule; 'but,' said he, writing to Mr. Comber, 'I do not mind that; I want to do as you told me, and begin to work.' I met with another case as I came down country, that of the son of the King of Palaballa. I found him at work on the top of one of the stores of the American Mission. There he was nailing on the roof. I maintain that if evangelical missions have so influenced the people that the sons of these two principal men in all Congo-land are not ashamed of working, we can claim that we have not only taught the people to work, but we have also succeeded in convincing them somewhat of the dignity of labour. Another German traveller, in the *Times* of the 12th of this month, says:—'European factories have learned to beware of men trained in Protestant missions, and will not give them any employment, and consequently most of them, by relapsing into barbarism and vagabondage, come to a state that is worse than their first.' He goes on to say that the only truly successful missionaries are Jesuits, who go on the principle of teaching a man first to work, and who endeavour to develop whatever special aptitudes he may have in him. By this system, based on the maxim *labore est orare*, they train excellent workmen and labourers, who are in general request, and who, by their example, convert others to Christianity, and then he says it is a pity that Protestant missionaries do not take pattern by the Jesuits. Now, I do not know how far all this may be true concerning the East Coast of Africa, but it certainly is not true concerning the 3,000 miles of coast-line with which I am pretty well acquainted on the West Coast; for I have seen hundreds, if not thousands, of labourers who have been trained in Protestant missions occupying all sorts of positions as carpenters, blacksmiths, engineers, brickmakers, bricklayers, cooks—in fact, every position in which a European traveller, trader, or missionary is likely to require intelligent assistance; I have seen hundreds of these people, but I have never seen nor heard of the case of a single workman who has been trained in a Roman Catholic mission being employed outside his own mission. Now, with reference to that last statement, or it may yet prove to be the comment of the *Times* on what the traveller said: 'It is a pity that the Protestants do not take pattern by the Jesuits.' I would just like to say, history is dead against it. More than three hundred years ago the Roman Catholic missionaries went inland, and, by the aid of a very liberal interpretation of 'To work is to pray,' they raised a number of churches and a very magnificent cathedral. The ruins of these to-day testify very plainly to the failure of the principle which is so much vaunted. The experience gained by this magnificent experiment marks very plainly that we must strike out quite a different course for ourselves; but we may still profit by the example they have shown us of self-devotion, of self-denial, and loyalty to their work. Both they and we strive after better things than supplying the labour market. Both they and we recognise the very intimate connection that there is between work and Christianity; but while they (if this traveller may be allowed to speak for them) put work among the causes, we put work as one of the many effects which shall follow upon the infinitely greater cause—conversion to God.

"THE GOOD TIME COME.

"When I came to England last, and tried to say something to people at home, and to stir up their sympathies on behalf of this Congo Mission, I had to go afield and draw upon my ex-

perience elsewhere for examples of what the grace of God could do in heathen lands; but to-day it is far different. Then the coming of the good time was a matter of faith. Now it is a matter of glad realisation; for Christians can rejoice in the progress of a work which is altering the whole aspect of the places in which it has taken root, and which promises before long to produce very wonderful changes all along the line of that great Congo River. When I first went to the Congo, I went up to San Salvador. I was wonderfully impressed with the great distance that intervened between our starting-point and the places we wished to reach; they appeared almost as far away as those extreme points which we have reached in latter days, and there is no reason why in another nine years we should not be at a hundred different points along this great water-way, and doing along the banks of the many affluents the same kind of work as is going on at Banza Manteka and San Salvador. If you will only send men—if you will only furnish means—if you will only sympathise and pray—there is no reason at all why Christ's cause should not progress in an infinitely greater ratio than it has done on the Congo, and infinitely greater harvests be reaped; but I can assure you it is refreshing, more than I can say, for one to come down country and get into the atmosphere of these stations, where God has been so wonderfully manifesting Himself. When I last passed through Banza Manteka, three years ago, it was the stronghold of many gross forms of superstition. It seemed the most unpromising place on the whole route, and one of the last places to give us any hope of a harvest. It seemed as though the Lord had chosen the most unpromising places in which to reveal Himself in might and power, and to encourage us to go forward. As we neared the town, before entering into it, we encountered a band of native evangelists 'going forth,' constrained alone by their loyalty to their Lord. They had not been sent by the missionary; he did not know anything about it till we told him we had met the men. When we got inside the town we found ourselves in quite a native Christian atmosphere—people had forsaken their old state, they had burnt their idols, and were earnest and attentive to all the outward observances of Christianity. The same day that we arrived there, this being the station of the American Baptist Missionary Union, we received news from San Salvador, confirming what we had heard about the progress of the good work there, and giving us further details. We felt we had fallen upon good times, and our hearts were far more than recompensed for all the difficulties and disappointments incident to pioneering work. There is no difficulty, my friends, at all in the way of our placing 100 stations on the Upper Congo and its affluents, or of those stations becoming centres of Christian influence, and exerting that influence far and wide, save in your own unwillingness to do as these native evangelists of Banza Manteka did, interpret the command literally. 'Go ye' is always imperative on the Congo; there is no way of getting round it. They heard the Word, felt its responsibility upon their hearts, and they went forth, all they needed on their backs, and I doubt not with such a blessing of God in their hearts that more than repaid them for all the difficulties which they had to face. I commend to your sympathies and your prayers Christ's command, 'Go ye into all the world and preach the Gospel, and make disciples there.' If you will find the means and the men, you will find the country all open before you;

all that is needed is faith. Trust in God, and He will give to your labour glorious results—such results as we feel have far more than repaid us for any difficulties which we have encountered. Do not let us be put to shame by those native evangelists of Banza Manteka.

The Debt.

IT is with much thankfulness we are able to announce the diminution of the adverse balance with which the annual accounts closed by the sum of £1,277, leaving the debt at the time of going to press at £1,108. Below will be found an acknowledgment of the generous contributions which have lessened the incubus upon the Society by more than half its weight. Great will be the relief if we are able to report in our next issue its entire removal.

In the remembrance of recent appeals to the churches, and of the primary importance of endeavouring to raise the permanent income of the Society, it was thought undesirable to make any general effort to extinguish this debt. The welcome donations already received or promised encourage the hope that other friends will be glad to contribute.

	£	s.	d.
Mrs. Ness, Newton Abbot	100	0	0
Mr. Ed. Rawlings	100	0	0
Mr. W. R. Rickett	100	0	0
Mr. W. Mathewson, Dunfermline	100	0	0
Mr. Jas. Barlow, Accrington	100	0	0
S. H. C.	97	0	0
Mr. T. H. Olney	50	0	0
Mr. J. J. Smith	50	0	0
Mr. W. C. Parkinson	50	0	0
Mr. Hugh Rose, Edinburgh	50	0	0
Mr. John Marnham	50	0	0
Mr. T. Micklem	25	0	0
Mr. R. Gordon	25	0	0
Mrs. Gurney	20	0	0
Mr. C. King-Smith	20	0	0
Mr. A. J. Purdy, Bath	10	0	0
Anonymous, Taunton	10	0	0
Mr. Thomas White, Evesham	10	0	0
Anon., Dunfermline	10	0	0
H. R.	10	0	0
Mr. W. Payne	10	0	0
Miss Franklin Smith	5	0	0
A Friend	5	0	0
Mr. T. Greenwood	5	0	0
Dr. A. Pearce Gould	5	0	0
Mr. J. Sharman	5	0	0
Mrs. Gover	5	0	0
Dr. Slack	5	0	0
Miss Martin	5	0	0
Friends in Bristol (including £100 from Mr. A. Robinson)	237	0	0
Smaller sums	3	13	0

A Mother selling her Son.

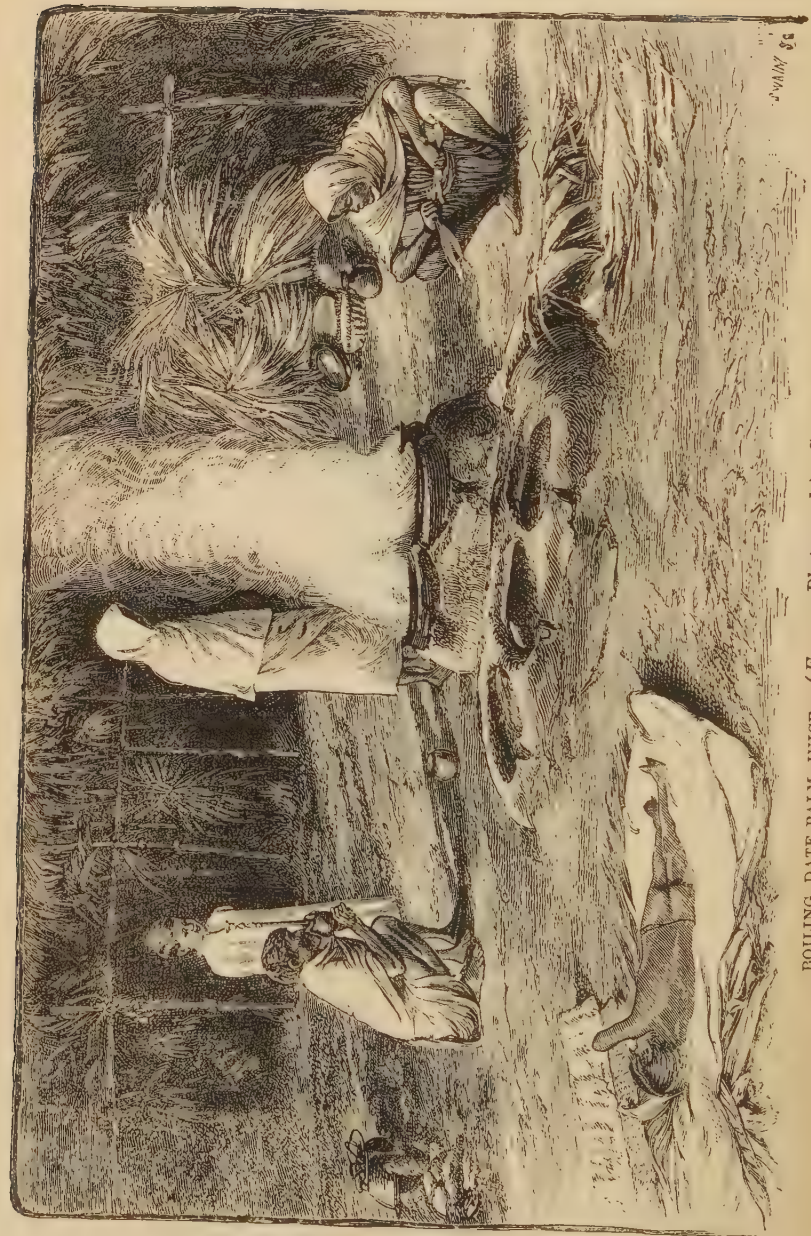
MY DEAR FRIENDS,—I am sending to you a picture of a very sad scene which took place at the College, Serampore. One morning our servants came and informed us that outside there was a woman wanting to sell her little boy. We could scarcely believe them; but we went out, and this is what we saw. Sitting upon the steps was a young woman of eighteen or twenty years, with a bright little boy standing between her knees whom she told us she wanted to sell. We could hardly believe her that it was possible for a mother to overcome her natural affection and desire so to part with her son. She assured us that the boy was her own and not another's. And she told us that her reason for selling him was that she

wanted money to get to her home, which was a long distance off. We told her how wicked it was to sell her child, and she appeared sad, but still she seemed determined to carry out her purpose. We were loth to send her away, because we knew the little fellow would, without doubt, be speedily sold, and might fall into bad hands. Indeed, our servants were eager to buy him. We ultimately agreed to purchase for her a railway ticket to her home, and to take the boy from her and put him into school. She eagerly consented to this, and herself took the child to a school into which we got admittance for him. There he will not only be fed and clothed, but will get a good education, and will receive that best of all gifts—a knowledge of Jesus Christ. It is sad to think of a mother selling her child, but we are

glad that he has fallen into the hands of those who will look after him well. And, if his mother's heart should yearn towards him again, she will know where to find him. It is not a common thing for sons to be sold in India. They are usually greatly valued. This makes the conduct of this mother all the more unnatural. With girls it is different. Great numbers of them are sold and brought up for the worst possible purposes. We are thankful that education and the Gospel are spreading amongst the girls of India, and these will make their lives happier and brighter.

T. R. EDWARDS.

For want of space, acknowledgments of contributions are necessarily postponed to our next issue.



BOILING DATE-PALM JUICE.—(*From a Photograph.*) *See page 255.*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Congo Mission.

SAD TIDINGS FROM UNDERHILL AND STANLEY POOL.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—JOHN xii. 24.

"In this blessed enterprise we must, of course, expect trials, disappointments, sickness, and death. No great enterprise is ever accomplished without such experiences. Let Christians at home clearly understand this, and instead of wringing their hands and growing faint-hearted when they hear of death, and what they often call disaster, let them regard all such providences as fresh calls to duty, and fresh inspiration to more unselfish service."—DAVID LIVINGSTONE.

THE following letters will be read with deep and mournful interest. The Rev. T. J. Comber, writing to Mr. Baynes from Underhill Station under date of April 4th, says:—

"It is my sad duty to send you by this mail news which will cause you and all the friends of our Congo Mission great sorrow of heart, and which will be a crushing blow to more than one household. Indeed, I shrink from writing, and have been glad of the excuse of a little indisposition to put off the duty from day to day, there being no mail to send the news by. Yesterday was Sunday, a fortnight since we laid in their earthly resting-place the remains of two of our brethren, Darling and Shindler, who both died the previous day, 19th March, within five minutes of each other.

"The shock this news will be to you and to all our friends, and especially the shock it will be to the households at Sheffield and Addlestone, I can imagine. God in tender mercy help them! You too can imagine the terrible blow it was to us to find ourselves helpless before strong Death, and to see our two dear brethren pass away from us. I pray that I may never again have such an experience as I had on that terrible day, passing from room to room to

apply the strongest measures indicated by the severity of the diseases and to find them of no avail.

"Your first thought would be that these two brethren were struck down by an epidemic or some special infection of malaria to which they were both subject, they having died on the same day and hour; but it was not so. The character of the disease and its duration was very different indeed in the two cases. Moreover, from all our stations, reports come in of remarkably good health, even in this trying hot season, and no severe fever has been reported for a long time. Our brother Darling's death was due to pyœmia, or blood poisoning from an obscure deep-seated abscess, only revealed by a post-mortem examination. Our brother Shindler's death was undoubtedly caused by over-exposure to the sun, which brought on a fierce fever, the rapidity and violence of the last exacerbation of which I have never seen equalled. The day before he went down with his fever (Wednesday, 16th March), was one of the hottest I remember ever having experienced. On the verandahs the thermometer stood at 104°. In the sun, of course, it was very much higher. Last month the sun was passing us on its way to its northern latitudes, and we are just emerging from our hottest season. In the afternoon of the 16th, Mr. Shindler came into the house, and I found that he had made three journeys walking up and down our hill to the beach store seeing after certain goods and stores just arrived by steamer. This hill is our station 'horror,' being most trying. I expressed my grave anxiety at his having been exposed so much to sun and fatigue, and begged him to make it a rule to be carried up and down in a hammock. There are always covered hammocks to be had here and bearers to carry them, and there is no reason why this exposure and fatigue should be suffered. It is unusual, indeed, for there to be any need for two or three visits to the beach in one day. My warning to our brother came too late, and the mischief was apparently already done; for the next morning he went to bed, directly after rising, with a fever, which on the third day terminated fatally. In the case of Mr. Darling, upon my arrival here from San Salvador I found him a little unwell, and the day following, 5th March, he went down with low, obstinate, remittent fever, which at first seemed to yield to treatment, though only in part. On the third day he began a course of cold baths, which always brought down the temperature, administering quinine in the intervals. These baths (temperature of the Congo water 78°) were so comforting and strengthening to the patient that at last we were giving them every two hours, day and night. Some alarming symptoms were successfully combatted, and subsided, and on the 14th, when we dispatched our mails, we felt that all grave danger was past, and were able to report this in our letters home. His temperature, however, kept up obstinately and unaccountably, although we felt that this was in a measure due to a low type of suppuration, a large number of boils breaking out over his body, discharging most unhealthy pus, and leading to much destruction of tissue. Towards the end there was noticeable on his arm, near the shoulder, an extensive inflamed swelling, which I feared would perhaps develop in a great boil or carbuncle.

"There was absolutely no pain or tenderness, or even uneasiness felt from this swelling, and this misled me, for I had not the slightest idea that matter had already formed, and my superficial examination revealed nothing. I poul-

ticed it, however, and relieved the boils frequently from their unhealthy pus. I changed the cold for warm baths, and also gave vapour-baths under blankets. On the 19th he became much weaker, and his temperature slowly mounted until at 3.30 p.m. it stood at 107°, and at 4.15 he passed peacefully away unconscious.

"Soon after death I made an examination of the swelling on the shoulder, and by an inch-deep incision found a large collection of matter, which, together with the low suppuration going on in so many other places, was, I believe, the cause of death. Thus passed away one after three years' work, specially at Wathen Station, the other after but six months of labour, both of them having won their way into the hearts of our boys, who were sobbing around two more of our dear brethren, who had not counted their lives dear unto them, but had given them to the Redeemer for His work in poor dark Africa. As to our loss, what can we say? At times I have felt like crying out with Gideon, 'Oh, my Lord, if the Lord be with us, why then is all this befallen us?' But He has sent us to this work, and has promised us, 'Certainly I will be with you.' We can but bow our heads to this blow, and say: 'It is the Lord, let Him do what seemeth Him good. His way is in the sea, His path in the great waters, and His footsteps are not known.'

"Our grief at our loss, however, takes its place in quiet, sorrowing sympathy behind that of those to whom these our beloved brethren were specially near and very dear. The lonely, desolate wife, the bereaved parents and families—may the God of all consolation be with them and comfort them in this their time of need! It has been a terribly trying time for poor Mrs. Darling—only two months of happy married life, and now a widow. I am sure our earnest and constant prayers for her have been heard and answered, and she has received the present help we prayed for. Happily, Mrs. Moolenaar was here; and Mrs. White, of Mpalabala, was kind enough to spend a few days with her. She will voyage to England by the next Portuguese mail, or by the *Angola*, a private English steamer. I intend myself taking her down to Banana, or Kabinda, to place her in care of the captain of the steamer by which she may sail. Mr. and Mrs. Moolenaar and Mr. Scrivener are here now, and I shall be staying here for a month or two.

"Knowing that your prayers rise for us continually,

"I remain, my dear Mr. Baynes,
"Yours very sincerely and
"affectionately,
"T. J. COMBER.

"To A. H. Baynes, Esq.

"P.S.—As there were three of us here—Messrs. Moolenaar, Scrivener, and myself—to look after our dear brethren, the attendance and nursing were, I am thankful to say, absolutely unremitting. We would not permit Mrs. Darling to take night watches, as we feared her own health might break down, although, as it was, we had frequently to give her sleeping draughts."

The Rev. W. Holman Bentley, from Stanley Pool, under date of April the 3rd, sends further painful tidings:—

"This morning, brethren Whitley and Charters came over from the steamer dock at Kintambu to break to us the sad news that brethren Darling and Shindler had been called to the service of heaven. The same evening,

at 10 o'clock, I sit down to inform you that our sister, Martha Spearing, received her call just an hour ago. On Wednesday last, March 30th, Miss Spearing left our luncheon table, wishing to lie down. She had been feeling unwell for two or three days. Within an hour she was shivering in fever, and half an hour later we were astonished to find her temperature at 106° ; an hour later she had become quite yellow, and it was clear from other symptoms that we had to deal with a melanuric fever of a severe type.

"At 4 o'clock this afternoon, brethren Whitley and Charters returned to Kintambu, with our assurances that we needed no further help in nursing, as all things appeared favourable. I went to take some rest, but a little after 8 o'clock, brother Biggs roused me because a change had set in. Thermometer registered 102·2, but the patient was almost unconscious. Stimulants were administered and swallowed, but unconsciousness became rapidly complete, and at a few minutes to 9 o'clock she passed away. The collapse was very sudden and unexpected. Now, at 11.30 p.m., I must close, since we hope that by an early start to-morrow our couriers perhaps may reach Tunduwa on the morning of the 12th day, to catch the homeward mail. This is indeed blow upon blow ; at Underhill our two dear brethren passed away within five minutes of each other, and now, within twelve hours of our receiving the news, our sister has also gone from us. It is bewildering, we can scarcely realise it. Are these coincidences only? Pain and blessing, loss and gain, life given, life taken. Surely to us on the field a voice calls to greater earnestness and faithfulness.

"These trials, and the blessing at San Salvador, are they coincidences? If we have to mourn we have also to rejoice, nothing to make us hesitate, everything to urge us to more complete devotion, to stimulate us, to encourage us. We are just beginning to reap, and with the first tide of blessing comes these new and heavy sorrows.

"You too, dear Mr. Baynes, and the friends at home, we well know, share our joys and our griefs also. But let us not be discouraged. I pray you send us more help and that quickly. The front rank does not waver; surely none in the rear will. All here know that my wife hopes to accompany me up river very shortly. The senior of the girls in Miss Spearing's school said to me to-day, 'If Miss Spearing dies, who will take care of us?' I could not tell the child. Who are coming to fill the broken ranks? Who are going to help us now on the upper river, in founding the new up-river stations? We shall look anxiously and longingly for the answer. Pray for us, dear friends at home, and we here will pray for you that your faith fail not.

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"To A. H. Baynes, Esq."

"The Committee in the presence of these heavy and bewildering losses of faithful and devoted labourers, desire devoutly and submissively to bow to the Divine will in the sure and confident conviction that, however dark and mysterious such dispensations appear, they will yet be overruled by the Divine Lord for the ultimate good of the Mission and the extension of the Saviour's Kingdom in the benighted regions of the vast Congo water-way. They desire tenderly and affectionately to commend to the Divine comfort

and compassion the bereaved widow and the sorrow-stricken families, praying earnestly that the special presence and comfort of the sympathetic Saviour may be abundantly realised in this season of sore sorrow and loss."

The Congo Mission has indeed suffered heavy loss. Mr. Darling filled with rare devotion and unflinching fortitude a most difficult and important post at Underhill, and gladly undertook much hard and uninteresting work, knowing how essential to the well-being of the whole enterprise such labours were. In his own words, "I care not whether it be hewing wood or drawing water, so that I can help on the one great longing of my heart—good for Africa. My heart yearns for the coming of the blessed time when this African wilderness shall blossom as a garden, and the night-cloud of superstition roll away before the dawning of the Gospel day."

Of Mr. Shindler it may with truth be said, "his sun has gone down while it is yet day." Just on the threshold of his life-work, just as he had acquired something of the language and endeared himself to the natives, just as he had matured noble plans and high purposes, just at such a moment has he been called up higher to join the white-robed company of the redeemed, and to engage in the more perfect service of the Father's House.

And Miss Spearing, gentle, devoted, brave, and true, has left a memory in the hearts of all who knew her that will long live, and a work at Stanley Pool that was giving rich promise of truest success. In the words of the Rev. Geo. Grenfell—

"Through all her life and work there was ever manifest that devotion to duty that quiet patience, that loving trust in Him who is over all, and that closeness of communion with the Divine which deeply impressed all who knew her with the eminent and special saintliness of her character; of a truth, it may be said, "she walked with God."

In her last letter to Mr. Baynes, she wrote:—

"The work out here is very blessed. I love it intensely. Workers may die, but, thank God, the work will go on, and I cannot believe He will permit it to languish or go back. Do not, I pray you, dear Mr. Baynes, be discouraged. There is a bright and blessed future for the Congo Mission. I am quite confident of this."

From all parts of the country communications have been received urging the prosecution of the Congo work with renewed vigour and increased zeal. One well-known and generous supporter writes:—

"This Congo Mission is, I am confident, dearer to us to-day than ever; instead of being discouraged by our losses, let us rejoice that the departed have been counted worthy, let us all seek a baptism for the dead, and let us all remember that now we are specially encompassed with a great cloud of witnesses—our Congo workers included.

"I pray you, dear Mr. Baynes, be not discouraged, but rather lead us on to further efforts and to a more real self-denial. This Congo Mission must be sup-

ported with no grudging hand. I shall double my subscription at once, and get all my friends to do the same. What a privilege it is to be permitted to help it on, even in ever so small a way."

Already many very suitable offers of personal service have been received, *and but for lack of funds* large reinforcements could be at once sent out.

Having regard, however, to the present financial position of the Society, the Committee feel they are not justified in adding to their present liabilities —already so largely in excess of the income of the Mission.

The Committee, therefore, earnestly trust the Churches will take NOTE OF THE FACT THAT MANY MOST SUITABLE CANDIDATES FOR CONGO MISSION WORK ARE KEPT BACK SOLELY FOR WANT OF FUNDS.

A Reminiscence.

BY THE REV. R. WRIGHT HAY.

THE sad news of Frank Darling's death at Tunduwa, on the Congo, brings vividly to my mind the occasion when I last held his hand and looked into his face. It was on board the s.s. *Roquelle* as she lay in the Bonny River, on the West African coast, on the 15th May, 1884. Three of us, Alexander Cruickshank, Darling, and myself, had occupied the same cabin in the *Roquelle* during the previous four weeks. We did not know each other until we met at Liverpool to embark, but the sense of loneliness which came into each of our hearts as the tender which had conveyed us to the vessel gradually withdrew from us to the shore and we from her out to sea, and we saw the faint flutter of handkerchiefs waving us good-bye, gave the occasion for the beginning of heartfelt fellowship in prayer and Christian converse which God wondrously blessed to the opening of our hearts, not only towards each other, but more largely towards Himself. The Bible became a new book to us as we read it together, asking that we might see light in God's light clearly; Christ became more than ever a living bright reality, manifesting Himself to our hearts in close communion; opportunities of witnessing for Him were graciously presented to us, so that from the captain, down through passengers and sailors, to the deck Krooboy, every soul on board had the Gospel preached unto it. And now we had to part, Cruickshank and Darling having to join the south-going boat, and I, with John Pinnock, to continue the voyage in the *Roquelle* to Cameroons. We met in our little cabin and together broke bread, commemorating thus that death and sacrifice for sin, that resurrection and regenerative life-power, and anticipating that glorious appearing of the Son of God to be magnified of men, to the testimony of which truths in the "regions beyond" we had been thrust forth. With full hearts we commended each other to the Saviour's keeping, and became witness to the other's renewed consecration to

His glory; and then we parted never to see each other on earth again. It was a hallowed time, all the more hallowed to me now because those two already inherit the promises. May that experience, which doubtless abides in them in capacity to enjoy Him more fully whom they see "face to face," abide with us in increase of fitness to serve Him while yet He tarries. The following lines expressed the writer's thoughts on the occasion mentioned. They may be interesting and helpful to those who will read the sad news from the Congo in next month's HERALD.

PARTING.

S.S. *Roquelle*, 15TH MAY, 1884.

We met at His sweet will,
At His sweet will we part;
'Tis ours His purpose to fulfil,
'Tis His to fill each heart.

We met that He might make
His life more fully known;
We part that He our lives may take
And use them as His own.

Blest path with love laid o'er,
That led where Christ could bless;
Sweet hours when grace seemed more and more,
Yet need ne'er grew the less.

When light was gently shed
To show us all our sin,
And faith saw self at Calvary dead,
And Christ arisen within.

And now sweet hour that parts—
Since 'twas for this we met—
Pledge of the Spirit to our hearts
Of richer blessings yet;

Of blessings that shall rise
In serving Him we love—
Working for Him beneath the skies,
Resting in Him above.

Blest love that sunders far,
That we may make it known;
Blest love that links, where'er we are,
Our hearts to Jesus' own.

Constrain us day by day
With Jesus to abide;
Then taking each his separate way,
We'll still serve side by side.

R. WRIGHT HAY.

Further Congo Tidings.

BY the last Congo mail letters have been received reporting the safe arrival at Tunduwa of the Rev. Thomas and Mrs. Lewis (late Miss Gwen Thomas) on April 16th.

Under date of April 22nd, Mr. Lewis writes:—

"My wife enjoys splendid health. I hope she will do as well on the Congo as at the Cameroons."

From Lukolela Station, on the Upper Congo, Mr. Michael Richards, under date of March 19th, writes:—

"My health has been all that I could wish since my arrival in Africa. I have had but few fevers and those of very brief duration. Mr. Darby has been suffering from rheumatism, but is now, I am glad to say, fast improving."

Mr. John E. Biggs, after a voyage in the *Peace* to Bangala, has returned to Stanley Pool and reports himself in good health.

Mr. and Mrs. Holman Bentley and their infant son at Stanley Pool, Mr. P. Davis, B.A., Mr. Percy Comber, and Mr. Cameron at Wathen Station, and Messrs. Weeks, Phillips, and Graham at San Salvador, under date of March 30th, report:—"All in good health."

Equally satisfactory reports have been also received from Mr. and Mrs. H. Moolenaar and Mr. Scrivener from Underhill Station.

The Debt.

OUR readers are all doubtless aware that the Mission accounts for last year closed with a Debt of

£2,385 2s. 8d.

In the MISSIONARY HERALD for last month we reported that this amount had been reduced by generous gifts to

£1,108 0s. 0d.

Since the issue of the June HERALD, we have received the following further donations:—

	£	s.	d.		£	s.	d.
Mr. James Nutter	20	0	0	Dr. J. Andrews	10	0	0
Mrs. Benham	15	0	0	M. E.	5	0	0
Mr. W. J. Benham, B.A.	15	0	0	Mr. A. D. Slade	5	0	0
Miss Warmington	15	0	0	Friends	2	10	0
Mr. D. Clarke, High Wycombe	10	10	0				

reducing the debt to

£1,010 0s. 0d.

Very earnestly we appeal to our friends to clear off this balance at once.

In view of the grave financial position of the Society, the General Committee have felt compelled to resolve that "UNTIL THE PRESENT DEBT IS EXTINGUISHED, AND THE PERMANENT INCOME INCREASED, THEY WILL NOT FEEL THEMSELVES JUSTIFIED IN INCURRING FRESH FINANCIAL LIABILITIES."

We are very thankful to report that in many directions active steps have already been taken with a view to largely increase the permanent income of the Society, and that at many of the recent gatherings of the Associations the plan indicated by the paper of the Rev. J. B. Myers, printed in the June HERALD, has been very warmly adopted by the assembled pastors and delegates.

We now venture earnestly to plead for the speedy extinguishment of this **£1,010.**

Are there not 10 churches that could raise £100 each, or 20 that could contribute £50 each, or 40 at £25 each, or 100 friends who will contribute £10 each, to secure this much longed for result?

The hands of the Committee are tied by this debt; the work is seriously crippled; the labourers afield are much distressed by it; and the officers at home are greatly burdened by it. We therefore plead respectfully, and urgently, for ITS IMMEDIATE LIQUIDATION. Shall we plead in vain?

Boiling Date-Palm Juice.

(*See Frontispiece.*)

THIS picture represents a thoroughly rural Bengal scene. It shows the boiling down of date-tree juice into goor, or coarse brown sugar. The date-palm is found in great abundance in Bengal. But what is strange, while dates are produced in large quantities, yet they are good for nothing and cannot be eaten. However, the natives have discovered a way of using the sweet juice which would otherwise be wasted in nourishing these uneatable dates. It is to collect it by tapping the trees and boiling it down into molasses. The time of collection is the spring of the year, when the sap flows most abundantly. The tree is cleaned by cutting off all the branches and bark on the side opposite to that tapped last year, and then a deep cut is made half round the tree. The middle part of the cut is a little lower down than the ends, so that all the juice runs from both sides down to the centre. Here a peg made into a sort of trough is fastened into the tree, and this carries the juice into an earthen vessel tied underneath. The best juice flows during the night. Hence the tapper goes round all his trees in the evening and empties out any juice accumulated during the day, and takes care that the peg is in working order and directly over the vessel. And, in addition, he must keep watch all night, otherwise his juice would be all stolen and his vessels broken by thieves. Thefts of this kind do very frequently take place. In the early morning the tapper ascends the trees again, and takes down the vessels full of sweet frothy sap. This work of tree-climbing is very laborious, because most of the trees are very lofty and the cut is made directly under the head. While the man is at work upon the tree, the whole of his weight rests upon a band tied round the trunk.

The juice makes a very pleasant drink while fresh, but, if allowed to stand some time, ferments and becomes intoxicating.

The furnace, where the boiling process takes place, is a very rude affair, but at the same time very effective. A deep hole is dug in the ground, and on the top a framework, made of clay, with holes in it, is placed, on which the earthen cauldrons stand. In the picture are two such furnaces. The one in front is not being used just now, only the one behind. Both of them are fed by holes in the side. The man squatting down on the right-hand side is employed in pushing fuel, which consists of palm-leaves, straw, and grass, down through the hole into the furnace under the pots. There are four cauldrons on this filled with juice, which has already been greatly reduced by long boiling. At first the quantity of juice is so large that many cauldrons are required, but by degrees the boiling diminishes it, so that few are needed. At last it becomes quite thick, and on cooling resembles dark,

wet sand. Great quantities of it are eaten in this state by the natives, and are also sold to merchants, who take it away to refineries near Calcutta, where it is made into pure white sugar. The sugar-cane, as well as the date-palm, grows abundantly in Bengal, and the juice of this is used in the same way by the natives for making sugar.

To the left of the furnace is a woman standing very eagerly watching the boiling process. She has her dress well drawn over her head, hiding completely her face. It would be considered very improper for any woman, and especially for a young wife, even in country districts, to remain with her head uncovered in the presence of strangers. Further to the right is one of the sugar-makers, sitting down to have a few delicious pulls at his dearly beloved hookah. A native when at work seldom drinks much, as is the custom of labourers in England; but when tired and thirsty squats down and takes a few long pulls from his pipe, and rises refreshed and strengthened to his work.

Standing by his side is his little son, looking on with great interest, no doubt with his mouth watering at the thought of the feast he will have when the boiling is over. In the left-hand corner, in front, is a tiny babe too young to take any interest in the proceedings, lying in the warm sunshine upon a cloth spread on some dry palm-leaves.

Visits amongst the quiet country people are always much enjoyed by missionaries. We find them much more straightforward and simple than the townspeople. They listen with very great interest to the Gospel, but are afraid to act upon it without the consent of their priests and teachers, and of course these do all they can to keep them under their influence. However, it was to the poor chiefly that our Saviour preached, and it is from amongst the poor in India that we have the largest number of converts.

T. R. EDWARDS.

Congo Tidings.

GOOD NEWS FROM SAN SALVADOR.

THE Rev. T. J. Comber sends the following interesting letter, dated San Salvador, February 4th:—

"MY DEAR MR. BAYNES,—I am just returning to Wathen after a very happy fortnight spent at our San Salvador station, of the work at which I am now about to write you. It is strange and quite unintended, but I find myself writing to-day at the very same village, and under the identical tree, where last year about this time I wrote to you of our first professing and baptized convert—my boy, W. Mantu Parkinson. This time I have to write of many—men and women, boys and girls—and, although I do not think it wise to speak of them as Christians, yet they are, without doubt, sincere inquirers,

and, as they say, 'trying to follow God.' Seeing that there was evidently a great awakening, the brethren wrote to me, urging me to go to San Salvador and help them in their work, as they knew so little of the language, and conducted all their work through interpreters—our mission boys. They specially wished me to examine the professing disciples. Upon arrival at Underhill I met Mr. Weeks, just returned from Madeira, and, together with him and Mr. Scrivener, I went up to San Salvador. The usual warm welcome awaited us from our many friends there, and we found our brethren in very good health, although the day of our arrival Graham went down with an obstinate, continued low-temperature fever, from which, however, he recovered before we left.

"SAN SALVADOR.

"I found that since my visit last year a large and really pretty chapel had been built, capable of holding some 500 people, in which the meetings were held. We arrived on the Friday, and looked forward with glad anticipation to the Sunday's services. We were very disappointed on Sunday morning to see a steady, small rain falling; it was chilly and miserable, and so misty that everything a hundred yards away was obscured. As it did not clear up by the time the meeting was to have commenced, we decided to give up the morning service, for the tall, drenched grass would give most a severe wetting. One of our principal men came in, however, and urged us to ring the bell and have our meeting, and, five minutes after its being rung, the people were swarming into the chapel, the clanking of the women's heavy anklets, as they passed the house, showing us that they did not mind being wetted. Some 350 people, of whom nearly half were women, came to that service, in spite of the bad weather. To me it was a thrilling sensation to stand up to speak to such a large number of our own Congo people, and as they joined in singing the opening hymn my heart went up in earnest gratitude to God for the encouraging answer to our prayers He had given us. The people listened, too, in a way I had not noticed before, and as if, in many cases, their own experience was at one with much that was said. Part of the 3rd of John was translated, read, and explained, and a half-hour's sermon preached on the words, 'Old things have passed away, behold all things have become new,' all the time the people listening quietly and with great attention. Sunday-school in Congo, Bible-class in English, and an evening service, attended in the same way as in the morning, completed the services of the day, inquirers coming between the services. A general service was held on the Wednesday, and a service for inquirers on the Thursday, attended by those whose names were written down.

"CHEERING SIGNS.

"Although it is three months since these week-evening services were commenced, the attendance has never yet been small, from 200 to 300 being present. Many an English pastor would be gladdened, I trow, to find a rush of 200 to 300 people to his week-evening services. The people always seem as if they had been waiting round the corner for the bell to ring, so immediately do they come at the sound of the bell. Often one of the most hopeful is asked to engage in prayer; and sometimes to say a few words to the people, and it is a delightful thing to hear them urging God's truth on their fellow-countrymen. As we might have expected, the most hopeful of these professing Christians are those

who have been longest instructed, and who have been our sturdiest friends throughout. I have more than once mentioned Matoko, our oldest and best friend; D. Miguel Ndelengani (the blacksmith); D. Manoel Mantengo; and D. Alvaro Panzo: these have come out firmly and hopefully, especially the first three. Mantengo, the king's eldest son, is probably the most influential man in San Salvador, next to the king. Malevo, Kavingu, Kivitidi, Matata, of our boys, are names known to some, the last two especially, in connection with my dear old colleague, John Hartland, whose boys they were.

"THE KING.

"Some fifteen of the king's wives make profession. But how about the old king himself? I deeply grieve to say that his heart, in the past so easy to reach and move, seems quite encrusted over with greed, pride, fear, and new superstition, the result of the influence brought to bear upon him by the Portuguese Padres. Many talks I had with him; I seemed unable to touch any of the old chords. As, in consequence of the large numbers coming to our meetings, very few go to the Padres, they have brought every lever to bear upon the old king to make him work against us, and he has made laws that his people shall divide into two parts, half to go to the Portuguese services, and half to attend ours. But for the most part his people simply refuse obedience. This has made him very angry—angry with us, and angry with his people. The Jesuit priests, who are representatives officially of the Portuguese Government, have threatened to withdraw from Congo if the king cannot make his people attend their mass, and this threat has frightened the king. Our following, however, is such an influential one, that it does as it likes, spite of king and priests.

"THE KING'S WIVES.

"The king thought that at least he could rule his own household, and accordingly ordered his wives not to attend our meetings. On Wednesday evening last seven of them came against his orders, and he forbade their return, seeing they had disobeyed him. Persuaded by his councillors, however, he relented, and they were taken back. The following evening they again disobeyed, and the poor old man was furious. He took gun and sword, and in spite of his age and enormous size, which renders it difficult for him to move about, he came to the outside of our gate, and waited in the dark for his wives. Immediately after the meeting, as the people were going to their homes, there was a tremendous clanking of anklets and screaming, as the king was found outside the gate; but no harm came, only one woman being struck with the flat of the king's sword. His wives, however, were not allowed in his enclosure, and they slept with Matoko's women. The following day three of them came to see me privately, for a little encouragement and advice in their trouble. They were very strongly determined not to give up attending the meetings, and one of them said, 'Never mind if he kill us. We don't mind dying for Jesus; He died for us.' I promised to go and see the king about it, and after a few words to them, and a little prayer, in which one of them joined, they went back to Matoko's enclosure, and I went to see the king. I told him that as king he should require obedience in many things, but that it was very wrong to try to force his people in matters of religion, as their souls were at stake. After a long talk he agreed to withdraw his opposition, and to let his wives return to him, but wished the time of the evening meetings to be altered to

an earlier hour, so that his wives should be home before dark. This, of course, we acceded to, and hold our services at five instead of seven.

"PERSECUTION.

"There was another similar instance of persecution on the same day, and a poor woman came for medicine for bruises caused by the blows of an angry husband, because she would attend the meetings. With tears in her eyes, she cried, 'I don't care if he kills me, I *will* follow God.' This is partly obstinacy, for Congo people can be very obstinate if they like, even to death, rather than give up a point; but it is not all obstinacy, there is some love to Christ in it. Considerably more than half of those who have given in their names as desirous of being Christians are women, and it is unfortunate that at present we have no lady at San Salvador, for it requires the utmost caution and care in dealing with these women, not to lay ourselves open to misconstruction. Soon, however, Mr. and Mrs. Lewis will be here, and it is decided that they go to San Salvador; Mrs. Weeks, too, will be returning soon we hope.

"INQUIRERS.

"In going through the names we have down, with our old friends Matoko and Mantu, it is thought that out of the 200 at least fifty are sincerely desirous to be Christians, which is quite as large a percentage as I expected. Many come because others do, and without any definite ideas of why they come. They say, 'We want our names taken down.' A simple 'Why?' from us perplexes and brings all sorts of answers. Some say, 'Because our sins will then be washed away'; and think that their salvation is ensured by their names being written down. Others seem very ignorant as to the sinfulness of their hearts, and also to the work of the Saviour. It is very satisfactory, however, to find that the most definite idea in the minds of these inquirers is *that they must give up sin, and live pure, truthful, righteous lives.* Often their expressions show us this when they seem to understand nothing of the salvation of Jesus, and of the life and strength which come from trusting in and loving Him, from taking Him as their Saviour. With some, however, there is the glad assertion, 'He died for me; He is my Saviour; I love Him, pray to Him, and follow Him.'

"OUR RESPONSIBILITY.

"I have tried to give you a correct idea of these San Salvador inquirers, as it would be a pity for it to be thought that 200 names written down meant 200 Christians. The lives, too, must confirm the professions, and we feel it wise to leave baptism for the future, until we see that the professed change is a real one—a change the work of the Holy Spirit. Meanwhile these young disciples will want our constant tender care and help, and much teaching from God's Word, which — save a few — they cannot read for themselves. They will want, too—and, I am sure, not in vain—your earnest prayers that their love to Jesus may be deepened, and that they may be kept from sin where sin abounds."

"AFRICA FOR CHRIST.

"Although this letter has been difficult to write, being written on a shaky travelling table amidst many interruptions, and I must ask you to excuse its style (or want of it), yet it is a joy to have such news to send to our dear friends in England. For years we have been sowing the seed, often weeping, and now our hearts are gladdened beyond measure to see some fruit. Your prayers and ours are

being answered, and we find the heathen turning. Let us still join in earnest prayer, more trustful and expectant than before, and let the old cry be ours—'Africa for Christ.'

"The work in the hands of our American Baptist Missionary Union brethren still goes on, and in more than one station is there a spirit of earnest inquiry. I see that one thousand converts were reported at Mbanza Manteka Station. Here, indeed, many are earnestly inquiring; and, I think, one thousand or more have professed to desire to serve God; but it is unwise, I think, to speak of them as converts or Christians until their lives testify to their faith. Our American Baptist Mission Union brethren are wiser in this matter than their people at home, and speak with more reserve. When I passed Mbanza Manteka last month, Mr. Richards, of the American Baptist Missionary Union, had baptized some forty, whose hearts, he really believed, had been changed.

"Now, I want our friends in England to pray earnestly that the blessing which seems to be falling plenteously upon our San Salvador station may descend also upon our other stations; that many from Wathen, Underhill, Arthington, and Liverpool stations may be brought into the Kingdom of God.

"With affectionate regards, I remain, my dear Mr. Baynes, yours sincerely,

"T. J. COMBER.

"Kaiji, North San Salvador,
"26th February, 1887.

"A. H. Baynes, Esq."

Sketches in India.

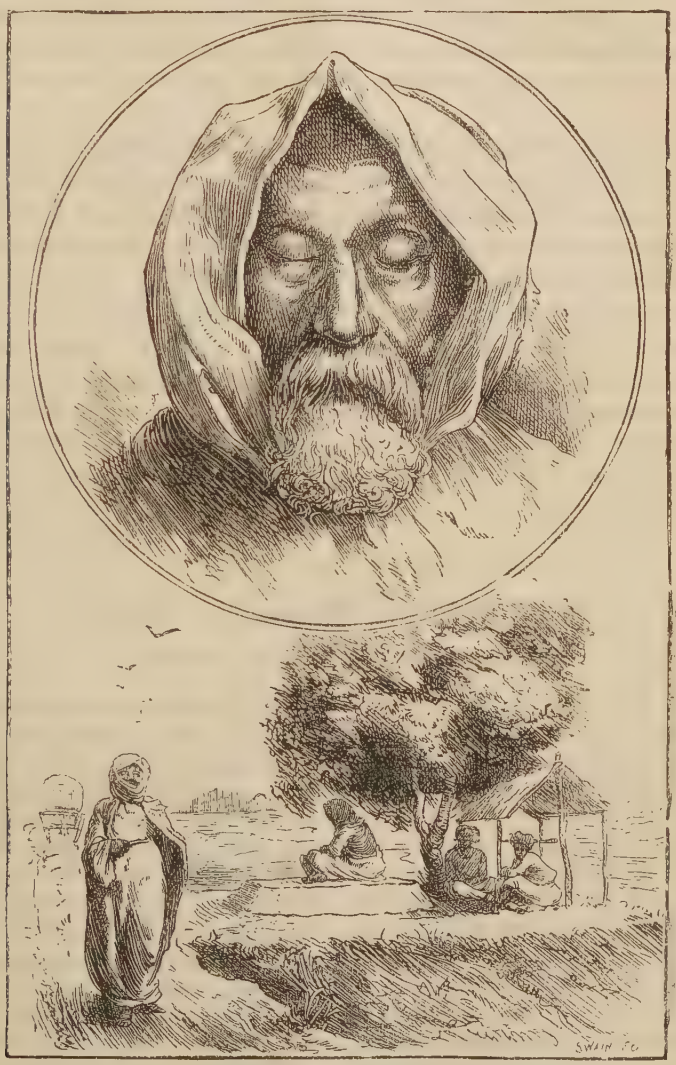
ALLAHABAD.

ALLAHABAD, with its wide, straight roads, pleasant bungalows, and shady trees, lies very near the "junction of the waters"—a spot most sacred to the Hindus. Just within sight of the massive fort the Jumna curves round and meets the muddy Ganges; while, according to Hindu mythology, a third river, having its source in Heaven, flows unseen to form a trio of peculiar sanctity.

Here in summer time, while the great cracked bed of the river is mainly dry, quite a busy thriving village springs up on the neck of land nearest the meeting. Booths of every description, guarded by forests of bamboo, with wonderful flags attached, arrest the eye. Idol shops are scattered everywhere, and stalls displaying small bottles of sacred water, or strings of seeds, answering the purpose of Hindu rosaries.

Here, too, may be seen public readers of the Shastres—Brahmins seated comfortably on bed-like divans, mumbling to small congregations around, while further on, at the meeting of the waters, meritorious bathing is continually indulged in. But for me the chief interest centred in the numberless Fakeers frequenting the place, and especially so in Baba Surada, whose portrait, stolen unawares, accompanies this paper.

A raised platform of cement, about two and a half feet high, has been made on a high bank above the river, very near a spreading nimb tree (pronounced *neem*); this forms his throne. Wrapt in a garment of dirty



BABA SURADA, THE ALLAHABAD FAKEER.—(*From a Photograph.*)

red sackcloth his bent figure may be seen at any time, seated cross-legged on this divan, the object of worship and of alms.

On the opposite side of the tree a rough shed has been erected, while behind him recline his attendants, as shown in the sketch.

Some doggerel verses written in English set forth his claim to generosity, and state that he is perfectly blind, and has been sitting there for more than half a century, only leaving his throne in severe storms, or to bathe in the river mud at dawn. From this ablution he emerges dirty and refreshed, ready for any grist that may come to his mill; and doubtless a vast deal of grist does come to that institution during the day in the shape of pice or annas.

As a rule the Fakeers of India are by no means worthy of the praise often so lavishly bestowed upon them for seeking holiness by self-sacrifice. A lazy living is what the majority of these religious mendicants desire; and thus they impoverish the people without adding an atom to the general good. Absolutely they are good for nothing, though often rich.

It struck me as pitiable, however, in this instance to see the dry old face peeping out with sightless eyes from the dirty covering. Seeing nothing, yet worshipped by passers by—"Blind leaders of the blind"—and I longed, as one often longs in India, for the coming of that Saviour to Fakeer an people whose touch has a healing power for blindness. Will not the readers of the MISSIONARY HERALD pray for the speedy coming of this blessed time?

JOSEPH J. DOKE.

The Congo Mission Quilt.

LETTER FROM REV. T. J. COMBER.

"MY DEAR MR. BAYNES,—I wish to have a corner in the HERALD, please, to express my very grateful thanks to the many dearly esteemed friends who have sent their warm expressions of regard for us in the form of the Congo quilt. The steamer by which this offering comes has arrived at Banana, but the quilt has not yet come to hand. I suppose I shall see it at Wathen before the end of the month; but, as the mail is to leave to-morrow, I am writing at once.

"As you can easily imagine, this expression has touched me very deeply. For 2,700 friends to sign their initials to this 'God speed you' is very pleasant and cheering to us. It shows us to how very many hearts the work of the Congo Mission is dear; and it also shows us that we, personally, have a warm place in the regard of very many. A large number of the contributors to this effort are my own dear friends. I well know how they have sympathised with us in our trials and sorrows; realised and felt with us in our difficulties and discouragements; rejoiced with us when our Master has given us successes; and prayed for and with us, and do pray constantly, prayers loving, fervent, and full of faith. The help all this love and sympathy and prayer give us is very great. To know that our Master is with us 'all the days' should be sufficient cheer and encouragement to us His servants in trying and difficult work for Him, but it helps very much to know that so many of His servants

think of us with loving regard for the work's sake. Very warmly and gratefully do we thank them for this expression of their regard and sympathy, and pray that our Heavenly Father will richly bless them. This Congo Mission quilt will often speak to us. We shall hear it, in times of difficulty, trial, and discouragement, saying with two thousand seven hundred-fold voice: 'Be ye strong and very courageous'; 'The Lord is with you whithersoever you go'; 'Without ceasing we make mention of you always in our prayers;' 'Our hope of you is steadfast.' We shall hear it, too, in times of joy and success, saying: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.' Ay! and God is pleased to answer these prayers too, and to give us our hearts' desires. The year just past has been rich with blessing: strong reinforcements; very greatly improved health and strength; souls won for His kingdom. Dear friends! thank you for your loving regard and earnest prayer. Pray on until the kingdoms of the Congo Valley have 'become the kingdoms of our Lord and of His Christ.'

"Yours faithfully and affectionately,
"T. J. COMBER.

"Wathen Station, Congo River,
"March 12th, 1887."

The Lord Loveth a Cheerful Giver.

WE desire very gratefully to acknowledge the receipt of the following gifts:—Friends at Stow Hill Church, Newport, Mon., for a specially fitted tricycle, for the Rev. R. Wright Hay, proceeding to Dacca, East Bengal, "in appreciation of his earnest spirit, and eloquent advocacy of the Missionary enterprise"; by sale of sewing machine, from Two Sisters at Plymouth, one guinea for China, and one for the Congo Mission; a Friend, per the Rev. H. H. Puller of Darlington, who writes: "I am asked to send you a gold brooch set with diamonds, a gold ring with emerald and beryl, and a silver bracelet. The donor wishes them to be sold for the benefit of the Baptist Missionary Society. She will not allow me to divulge her name, though I have pressed her to allow me to do so, but I feel that I ought to state that this gift is one of extraordinary self-denial on the part of the giver;" "a Native Preacher in Ceylon," per Rev. H. R. Pigott, of Colombo, for a gold ring for the Congo Mission;" three shillings and sixpence from a servant, "who reads the MISSIONARY HERALD with intense interest, and wishes she could do more for the dear Saviour who has done so much for her"; A. B. C., Aberystwith, who writes: "I am sending a few articles of jewellery, and shall be glad if you will dispose of them for the benefit of the Congo Mission. I see in the HERALD that you often have such gifts. Some of them I value very much, but feel I cannot keep now. To be able, as it were, to give them to Christ, is a great joy and privilege. I do not wish my name to appear, so please only acknowledge as jewellery from A. B. C.;" a Bristol Young Lady, per Mrs. Isaac Allen, who writes: "A young lady has asked me to send you her silver bracelets and brooch as a contribution towards the Indian Mission. She does not wish her name mentioned, but hopes that the gift, though small, will do something towards helping on the work. It is all she has to give at present;" to the Rev. J. S. Johns, of Milford Haven, who in remitting £5 16s., writes: "It may be interesting to many of the young readers of the HERALD to know how a young girl of

nine collected 13s. for the Missions. By reading an occasional HERALD during 1885, she became deeply interested in the Congo enterprise, and wished to get a missionary box. At my request you kindly sent her one about twelve months ago. About the same time a friend gave a hen, and the young girl at once called her 'Patty Congo,' and resolved that the value of all her eggs should be put into the box. This, together with what friends dropped occasionally, came to 13s. But for this our contribution would be very small this year;" a Friend, Hull (H. E. B.), for a set of gold studs and a small china jar for the Congo Mission; S. W., for a silver bracelet for the Congo Mission; Mr. J. Turpie, Child's Hill, for a silver watch and plated chain for work under Rev. Herbert Thomas, Delhi; M. E. F., Manchester, for silver bracelet for Congo Mission; Mr. Henry John Preece, Castle Hill, Maidenhead, for old silver articles for the benefit of the Mission; a Friend at Abbey Road Chapel for two silver watches; Rev. John Tuckwell, of Westbourne Grove, for a silver dollar, the gift of the late Mrs. Ann Marshall, for the Congo Mission; W. Bridgwater, for gold ring for the Mission; "One who is deeply interested in Mission Work," for a silver bracelet and brooch, and gold ring for the Congo Misson; Miss Turner, for gold toothpick for Congo Mission; a Blind Girl, for silver pencil case for China Mission; and an Old Soldier for a silver watch for the Indian Mission. The cordial thanks of the Committee are also presented to the following friends for most welcome and timely help:—XXI., £600; A. B., Gloucestershire, for *Agra and Delhi*, £400; Mr. E. Rawlings, for *China*, £50; Mr. J. Wates, £15; Mr. D. Rees (£5 for *N. P.*), £15; Mr. Henry Wright, Kensington, £10; X. U. Q., £10; Mr. A. Briggs, £10; J. W. A., £10; "Bank Notes," £10.

Sketches in India.

BENARES.

THE accompanying sketch of a Benares "holy family" represents a group of brown, pink-faced monkeys, belonging to the famous temple of Durga. The temple itself is a rather imposing building, with its many pinnacles, under the shade of some nimb trees; but its interesting deities have become a source of great trouble to their worshippers.

They have multiplied, fattened, and grown peculiarly saucy (even for monkeys) on the offerings of pilgrims. They cultivate curiosity also to a large extent; and, leaving the sacred precincts of the temple, gambol over the roofs of the houses, grin and chatter from the doorsteps, peep into windows from which they are excluded by iron bars, and otherwise greatly disturb those who yet pray to them. Such unpleasant visits from the gods have become unbearable, and, but lately, numbers were transported for their crimes to other parts of the country.

But when the idolatry of Benares is described, it is needful to be most judicious in selecting the details. It is possible to lead an inquirer in fancy

through the crowded bazaars, to point out those glittering roofs of the Golden Temple, the disgusting scenes in the Temple of Cows, or the sacred well with its garlands and mud, and yet to hide in silence, *as one must*, the

most disgraceful things of all. This advantage a fancied visit has over the real. The *lowest* features of idolatry which catch the eye in Benares cannot be told.

JOSEPH J. DOKE.

Mogra Hât.

BY THE REV. G. H. ROUSE, LL.B.

THE word *hât* occurs frequently in reports of mission work in Bengal. It means simply "market." Bengal being a land of villages, with hardly any towns, markets are a very important convenience; in fact, a necessity for the people. They are generally held twice a week. At Mogra, which is about twenty-six miles south of Calcutta, the *hât* or market is held every Sunday and Thursday. It is the nearest railway station to Luckyantipore, one of the chief of our churches in what we call the Southern Villages. On ordinary days there is not much business doing, although there are shops always open, and people from the villages around can therefore at any time go in and buy what they want, in case of need. But, of course,

they prefer going in on market days, as then they have a wider choice of what they want, and can also sell what they themselves have for sale. On the two market days the place is very busy. Scores, perhaps hundreds, of canoes, such as are represented in the picture, come laden with all sorts of produce, and a very brisk trade is done, as the market is a large one for the neighbourhood.

I took this photograph one afternoon when I was passing through on my way to Calcutta. It only represents part of the market, and it was not a busy time; yet, as is shown in the picture, there were many of these canoes there. I took the view from the bridge, looking down upon the scene, so that I was not observed by the men who are represented in the picture; but,

of course, many other natives gathered around me while I was putting up the camera and arranging for the photograph. I had thus a little congregegration around me, and I thought I would take what I was doing as a text wherefrom to preach the Gospel. For, in India nothing enforces the truth so much as illustrations and similes; I fancy it would be well if we made more use of them in England too.

I began by asking, "Do you know what I have been doing?" "No, sahib." "I have been taking a picture of those houses and canoes and people down there. I did it in a second, and yet I have got on this piece of glass in here an exact picture of what you see down there. You know people in Calcutta sometimes go and have their likeness taken, and the

likeness comes out exact; the ugly people come out ugly, and the handsome people come out handsome; the bearded man comes out with a beard, and the shaven man comes out shaven; and the deformed man comes out deformed. The fact is that it is the sunlight which takes the picture, and the light does not flatter anybody; it represents everything exactly as it is. Just as, God is continually taking our likeness, and He does not flatter us any more than the light does. He not only photographs what we do in the light, but what we do in the darkness too; He even photographs our words, and actually even our thoughts. And He does it in a moment, just as I have taken the picture down there in a moment. And He does it even when we do not think about it. Those men down there have no idea that I have got a picture of them and their surroundings; they were going about their business, and without their knowing anything about it I have got their picture. Just so, men go about their ordinary affairs and do not think of God; they eat and drink, they buy and sell, they lie and cheat, they steal and kill, and think that nobody is watching them; yet all the time God sees them, and every moment He is photographing them, their words, their deeds, their thoughts. And God never flatters them, but takes them just as they are. Those men down there come out in the picture just as they were; those that were walking come out walking, and those that were sitting come out sitting, and those that were smoking come out smoking. Just so in the photograph which God is taking of us, our bad deeds come out bad, and our good deeds come out good; we come out exactly as we are. And we cannot alter the picture, whatever it is; it remains unchanged. Now, if I were to show you this glass I have in here, you would see nothing. But when I get to Calcutta, I shall go into a particular room and I shall put certain chemicals on it, and then all the picture will come up—the houses, the canoes, the trees, the men, all exactly as they are. Just so, you forget the bad deeds you have done, and the bad thoughts you have had; but, all the same, they are photographed on your conscience as well as in God's book; and at the Judgment Day these hidden things which you had long forgotten will all come back to your mind, in the searching light of that great day. The true Shaster says:—'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' We shall not be able to deny it, but shall have to confess ourselves guilty before God. What, then, can we do? The man that pleads guilty has to suffer for his guilt. We have committed hundreds and thousands of sins; and one sin is enough to send us to hell, just as one theft will send us to gaol, and one murder will hang us. And even what we call our good deeds are not really

good in God's sight. An ant thinks a footstool a mountain, but a man has to look down even to see it. So God's thoughts are very different from our thoughts. The Thugs used to think they did a good deed, pleasing to their goddess Kali, when they strangled and robbed a traveller; but the judge, if he caught them, said it was murder, and hanged them for it. If one of you has a nice red shawl, and you should get some white paint dabbed here and there about it, you would not like it, would you?" "No; certainly." "Well, now, suppose you take it and show it to a man who has red spectacles on, he would say, 'I do not see any marks on it at all, it all looks to me nice and red.' You would say, 'That is because of your spectacles; a man who sees right can see the marks at once.' Just so, our eyes are blinded by sin and prejudice; but God's eyesight is perfectly pure, and what seems a good action to us, often looks spotted with sin in God's sight. We are altogether sinful, and unless we get freed from sin we must be lost. How can we be freed, then, since we cannot deny our guilt? Suppose you sign a deed by which you acknowledge that you owe your creditor a thousand rupees. You cannot deny the deed; but if some rich man takes pity on you, and pays your debt, and receives a receipt in full, you can plead this receipt against the deed, and will be free. Just so, God sent His Son Jesus Christ to take the sinner's place, and to pay the debt he owed to God; and by raising Him from the dead, God, as it were, gave Him a receipt in full; and everyone that takes refuge in Christ can plead this receipt, and so will be free from his guilt. But we need something more than pardon, if we would be saved. Suppose the Queen were to adopt as her son some criminal in gaol, what would have to be done? First of all he must be pardoned, so that he may be free to leave the gaol and go to England. But he would need something more; the Queen would not have a dirty villain as her son; he must become a good man, and must wash himself, and put on nice clean clothes, so as to be fit to go to the Queen. And just so, we not only need to have our sins pardoned, but we require also to have our hearts and lives made pure, or else we shall never be able to go to the holy God in heaven. Now, Jesus Christ not only frees those who believe in Him from the guilt of sin, but He also takes away the love of sin, makes them good and holy, enables them to conquer passion and to live good lives, and when they die He takes them to heaven to be holy and happy with Him for ever. Brothers, remember how your sins of heart and life are being every moment recorded in God's sight, and flee for refuge to Jesus, who is the only One who can save and bless us."

G. H. ROUSE.

Recent Intelligence.

THE CONGO MISSION.—We are thankful to report the safe arrival in Sheffield of Mrs. Frank Darling, widow of the late Mr. Darling, of Underhill Station, in fairly good health.

CONGO REINFORCEMENTS.—In view of the losses so recently fallen upon the Congo Mission, the Committee have resolved to arrange for the departure of Messrs. Harrison, of Bristol College, and Brown, of the Pastors' College, missionaries-elect, by the Congo mail steamer of August 24th.

A Farewell Meeting will be held for Mr. Harrison at Downton, Wilts, on Tuesday, July 12th; and for Mr. Brown a service was held at the Metropolitan Tabernacle on Monday, the 27th ult.

Having regard to the urgent importance of securing a suitable successor to the late Miss Spearing for work amongst the Congo girls, the Committee have resolved to secure and send out to the Congo, at the earliest date practicable, two well-equipped female missionaries.

WEST COAST MISSION.—At their last meeting the Committee had before them letters from the Rev. J. J. Fuller, reporting that, as the result of further and prolonged consideration, and having regard also to the unsatisfactory condition of his own and Mrs. Fuller's health, he had thought it right to alter his decision relative to his future, and accept the generous offer of the Committee to return home, rather than begin new work in connection with the Congo Mission; that, with this in view, he had arranged for the departure of Mrs. Fuller for England by the next mail steamer, the condition of her health rendering such a step absolutely needful; and that, as soon as he could see his way clear to leave the West Coast, he would also voyage to England.

We are thankful to report the safe arrival in England of Mrs. Fuller in much improved health, consequent upon the voyage home.

CHINA.—The Rev. Francis and Mrs. James and family have reached England rom Tsing Chu Fu, North China, in improved health.

Miss E. Y. Dawbarn has relinquished work at Tsing Chu Fu, Shantung, and removed to Tokio, Japan, where she will be associated with Messrs. White and Eaves.

Mr. White writes: "I should say that in Tokio Miss Dawbarn will find just the sphere of usefulness she desires."

TRINIDAD.—We are glad to announce the safe arrival in England of the Rev. W. H. and Mrs. Gamble, of Port of Spain, for a season of rest and change, and of the arrival in Port of Spain of the Rev. Thos. Martin, formerly of Barisal, who

will carry on the work in the Port of Spain district during the absence of Mr. Gamble in England.

PUERTO PLATA.—Mr. Donaldson, of Calabar College, has succeeded Mr. Francis in the conduct of the school in Puerto Plata, amid encouraging signs of success.

The Rev. T. J. Comber writes from Underhill Station :—"Will you please acknowledge in the HERALD the receipt, with our warmest thanks, of additional 'plant' for the 'Edwin Wade' printing press from our kind and generous friend, Mr. Wade, of Halifax? Mr. Scrivener found that an extra supply of certain founts of type, a cutting machine, and sundry furniture, &c., were necessary for proposed work, and wrote to Mr. Wade on the subject, and that gentleman has further supplied everything asked for at a cost of between £40 and £50. Our friends will, I am sure, pray that most useful and blessed work may in the future be done by this Congo Mission press."

GIRLS' MISSION SCHOOL, SEVENOAKS.—The Bazaar at the Cannon Street Hotel, held on 5th and 6th May, in aid of the School and Home for the Daughters of Missionaries at Sevenoaks, was very successful. The receipts were £1,250, and the expenses only £120, so that a nett sum of £1,130 was realised, in addition to which a large quantity of goods unsold remain over. It is intended to dispose of these by means of bazaars in country towns, and by friends taking small quantities for drawing-room sales. Any ladies able to help in either of these plans will do a kindness by communicating with Mrs. Pye-Smith, St. Katharine's, Sevenoaks.

DECEASE OF THE REV. J. DAVEY, LATE OF THE BAHAMAS.—The following letter from the Rev. J. Wesley Boud, pastor of Penge Tabernacle, and dated June 12th, reports the sudden decease of the Rev. J. Davey, who for so many years laboured most faithfully in the Bahama Islands :—"Our friend, the Rev. J. Davey, of 11, Station Road, Anerley, was called very suddenly to his reward on Saturday morning, about 11.40. It appears he was helping his wife, when he fell down, and in a few moments was gone. His dear wife was by his side when he fell. It is a very great shock to her as well as to his only daughter, who is far from well. He has not been well since his younger daughter's death. I think he grieved very much for her. But it's all over now—'He was not, for God took him.' I promised the crushed widow that I would write and let you know."

The funeral took place on Wednesday, June 15th, at Elmers End Cemetery, conducted by Mr. Boud and the General Secretary, Mr. Baynes.

We very earnestly commend to the special sympathy and prayers of our readers the bereaved widow and the sorrow-stricken daughter.

We hope in a future issue to give some further particulars of Mr. Davey's missionary life and work.

1887 AUTUMNAL MISSION MEETINGS.—Will our friends please note that the Autumnal Mission Services will be held this year in Sheffield, on Tuesday, the 3rd of October? Further details will be announced hereafter.

Contributions

From 13th March to the end of financial year, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

Annual Subscriptions.

Abington, Mr S. J.	1	1	0
Adshead, Mr Jos.	3	3	0
A Widow's Mite, per Mr T. Lewis	2	2	0
Arlom, Mr J. H., Lockwood	0	10	0
Bannister, Mr H. C.	3	3	0
Barker, Mrs Hitchin	0	10	0
Bass, Mr W. K.	0	10	6
Barnes, Mr T	1	1	0
Baynes, Mr A. H.	5	5	0
Baynes, Mrs A. H.	5	5	0
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Beeby, Mrs	2	2	0
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Brawn, Miss	1	0	0
Burton, Mr W. R.	0	10	6
Burls, Mr E., Hitchin	2	2	0
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Do., for *W & O*	0	10	0
Brown, Mr Jos., Birmingham	1	0	0
Cadby, Mrs	1	1	0
Cartwright, Mr F.	5	5	0
Cleaver, Mr R.	5	0	0
C., Essex	2	2	0
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Cope, Mrs, for *Congo*	2	0	0
Coombs, Dr C. P.	2	0	0
Cox, Mr T., Luton	0	10	6
Curtis, Mr R. H.	1	0	0
Davies, Mrs, Bromyard	2	0	0
Davies, Mr J., Mansell	0	10	0
Dafforne, Mr Jno., Clapton	2	10	0
Dafforne, Mr J. J.	0	10	6
Dyledwr Mawr	20	0	0
Douglas, Rev J., for *Congo*	0	10	0
Earp, Mr H. W., Melbourn	1	0	0
Eastman, Miss W. E.	0	10	6
Farran, Miss	1	1	0
Fowler, Mr W.	0	15	0
Green, Rev S. W., M.A.	1	1	0
Glover, Mr T., Oadby	1	1	0
Gover, Mr W. S.	1	1	0
Green, Mrs, Leicester	1	0	0
Greet, Miss E.	0	10	0
Griggs, Mr B., Reigate	0	10	6
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Haddon, Mr J.	0	10	6
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Hamer, Mr J., Penybont	1	1	0
Hepburn, Miss E. M.	1	1	0
Hines and Waterman, Misses	2	10	6
Hudson, Mrs.	1	0	0
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Hull, Mr	1	1	0
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Jones, Mr M., Birkenhead	5	0	0
In Memoriam, Rev. T. Burditt, A.M., for *Congo*	2	2	0
J. M. W.	10	0	0
Johnson, Mr G. W.	1	0	0
Karby, Miss	1	1	0
Do., for *Congo*	1	1	0
Kelly, Mr F., Maryport	1	1	0
Killingworth, Mrs	1	0	0
Kingerlee, Mr G.	5	5	0
Klickmann, Mr R.	1	1	0
Lamb, James and Hope	1	0	0
Lawrence, Mr H., Forest Hill	1	1	0
Lewis, Mr and Mrs T.	3	3	0
Lewis, Rev C. B.	5	0	0
McEwan, Mrs L. B., for *Congo*	0	15	0
Marnham, Mr J., for *Congo* (one qr.)	75	0	0
Marshman, Mrs.	1	1	0
Maynard, Mr F.	1	0	0
Mayo, Rev W.	0	10	0
Merrick, Mr W.	0	10	6
Murray, Mr P. W. Ramsey	0	10	6
Mills, Mr G. M. W.	1	1	0
Do., for *Congo*	1	1	0
Northcott, Mr S.	0	10	0
Norris, Mr T.	1	1	0
Olney, Mr T. H.	1	1	0
Olney, Mr J. T.	5	0	0
Pedley, Mr G.	10	0	0
Parker, Mrs, Hitchin	0	10	0
Price, Mr W., Garregfawr	0	15	0
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Relf, Mr W.	0	10	6
Ridgway, Mrs	1	0	0
Roberts, Mr R. J.	2	0	0
Rowe, Rev W. K.	0	10	6
Russell, Mr Jos.	25	0	0
Sayce, Mr G.	5	0	0
Sheldon, Mr J., Tenby	1	1	0
Simmons, Mr W. R., Bowdon	1	0	0
Scorey, Rev. P. G.	0	10	6
Smith, Mr A., Gurney	2	2	0
Smith, Mrs. T., for *Mr Wall's Mission*	0	10	0
Smith, Miss	1	1	0
Smith, Miss M.	0	10	0
Stevens, Miss J.	0	10	0
Toll, Rev. J.	0	10	6
Tritton, Mr. Jos. (monthly)	12	10	0
Wyard, Rev. J. S.	0	10	0
Under 10s.	1	5	6

Donations.

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Anderton, Mrs, "In Memory of a dearly-loved and much-missed father, Mr W. Bury, of Accrington"	100	0	0
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Bannister, Mr H. C., *Special*	1	1	6
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Do., for *Japan Version*	80	0	0
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Butcher, Miss Ethel, for *Reinforcements*	5	0	0
Butterworth, Rev J. C., M.A., *Special*	1	0	0
Child, Mr. T. S., for *Delhi Chapel*	50	0	0
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Churchill, Mr. W. S., Manchester, for *Congo*	4	10	0
Coxeter, Mr C.	50	0	0
Dafforne, Mrs E. J., for *Mr Graham, Congo*	0	10	0
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E. A. B., Leeds, for *India*	0	10	0
"E. O" (box)	2	8	0
Family of late Mr. T. Watson, M.P., Rochdale	500	0	0
Francis, Mr W., Thornbridge, *Special*	1	0	0
"Friends"	5	0	0
Do., for *W & O*	0	10	0
Do., for *Palestine*	1	0	0
Gardiner, Mr. F., Wisbech, *Special*	10	0	0
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Hammond, Mr. N., and Family	0	16	0
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H. W. M., In Memory of late Rev. C. M. Birrell	12	0	0
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Huxley, Mr. R. H. (box), for *Congo*	0	10	0
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M. A. M., Clapham, *Special*	1	0	0
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Morgan, Mr R., Oxton, for *Congo*	3	0	0
Morgan, Mr J., Walthamstow	0	10	0
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Swain, Mr. J.	5	0	0
S. W. T., East Cornwall, for *W & O*	1	0	0
Do., for *China*	2	0	0
Do., for *Congo*	2	0	0
Do., for *India*	2	0	0
Thank Offering, Yeovil	2	0	0
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Tomlin, Mr J., Bromley, *Special*	0	10	0
Watts, Mrs, Bristol, for *China*	1	0	0
Do., for *Mrs Wall's Mission*	1	10	0
Wilmot, Miss R., for *Congo*	0	10	0
W. and J. M., for *Congo*	1	0	0
Under 10s.	3	7	0
Do., *Special*	0	3	0
Do., for *Congo*	0	10	0
Do., for *Mr H. J. Thomas, Delhi*	0	5	0

LEGACIES.

Baddeley, the late Mr William Vittery Wheaton, of Brixham, per Messrs F. W. Baddely & Son	30	0	0
Haggas, the late Miss Sarah Ann, of Keighley per Miss E. Haggas	90	0	0
Do., for *W & O*	90	0	0
Summers, the late Miss Elizabeth Ann, of Leeds, per Mr Thos. Holroyd	100	0	0
Turner, the late Miss Eleanor, of Tewkesbury, per Mr L. W. Lewis	100	0	0

LONDON AND MIDDLESEX.

Abbey Road Ch.	69	9	0
Acton	10	9	6
Do., Sun. Sch.	7	10	10
Alperton	2	2	0
Do., for *W & O*	0	15	0
Arthur Street, King's Cross Road, Sun. Sch.	4	5	7
Battersea, York Road	64	2	6
Bermondsey, Drummond Road Sun. Sch., for *Barisal Sch.*	6	0	0
Bermondsey, Haddon Hall Sun. Sch.	5	5	0
Do., for *Barisal Sch.*	2	0	0
Bloomsbury Chapel	36	13	8
Do., for *Congo*	2	0	0
Do., Sun. Sch., for *Mr H. Patterson, Soory*	5	0	0
Brentford	4	5	0
Brixton Hill, New Park Road Ch.	30	3	7
Do., Sun. Sch., for *China*	1	0	0
Do., do., for *Congo*	4	0	0
Do., Kenyon Chapel	21	16	6
Do., Sun. Sch	6	6	0
Do., St. Ann's Road Sun. Sch.	0	16	0
Do., Wynne Road	2	10	6
Brompton, Onslow Ch. and Sun. Sch.	52	16	4
Brondesbury	2	17	0
Do., for *Mr Drake, China*	16	7	3
Bunhill Row, Adult Sch.	2	2	0
Camberwell, Denmark Place Sun. Sch., for *N P, Barisal*	3	0	0
Do., do., for *support of child, Africa*	1	2	2
Do., Cottage Green	9	1	0
Camden Road Ch.	263	13	0
Do., for *W & O*	11	1	4
Do., for *N P*	5	0	0
Do., for *Italy*	5	10	6
Do., for *support of Congo boys*	15	0	0
Castle Street Welsh Chapel	21	14	6
Chelsea	33	2	9
Do., for *W & O*	2	10	0
Do., for *China*	0	10	6
Do., for *Congo*	0	10	6
Child's Hill	2	7	0
Do., Sun. Sch.	0	16	7
Do., for *Congo*	0	12	6
Do., for *Mrs Wall*	0	12	6
Chiswick, Sun. Sch.	0	16	3
Clapham, Grafton Sq.	8	7	6
Clapton, Downs Ch.	0	7	6
Do., for *N P*	5	13	10
Commercial Street Ch.	4	18	0
Crouch Hill	11	19	2
Do., Sun. Sch., for *Mrs Kerry's Sch.*	2	0	0
Dalston Junction	26	16	10
Do., Sun. Sch.	7	18	1
Deptford, Octavia St.	0	10	6
Ealing Dean, Sun. Sch.	10	0	0
Edmonton	18	7	7
Do., for *W & O*	2	2	0
Do., Sun. Sch.	4	16	0
Do., do., for *Intally Orphanage*	6	0	0
Eldon Street, Welsh Ch.	9	18	8
Enfield	38	3	4
Do., for *W & O*	1	13	6
Do., for *Congo*	1	0	0
Do., for *support of Congo boy*	2	10	0
Enfield Highway, for *W & O*	0	15	0
Grove Road Ch., for *W & O*	4	0	0
Do., Sun. Sch.	28	0	0
Hackney, Mare Street	21	18	3
Hammersmith, West End	29	12	8
Haddon Hall Sun. Sch., for *Barisal Sch.*	2	0	0
Hampstead, Heath St.	181	8	1
Hanwell	6	16	9
Harlington	3	12	0
Harrow-on-the-Hill Sun. Sch., for *N P, India*	2	11	6
Hendon, for *W & O*	1	16	0
Highbury Hill	40	8	6
Do., Sun. Sch.	1	0	0
Do., do., for *Congo*	10	14	0
Highgate, Southwood Lane	4	2	9
Do., for *W & O*	1	10	0
Do., Sun. Sch.	6	16	10
Highgate Road	42	11	0
Do., for *W & O*	8	18	2
Do., for *China*	8	8	0
Do., for *Congo*	18	14	4
Do., for *support of Congo boy*	3	0	0
Do., Y. M. B. C., for *Congo*	3	8	7
Hornsey, Ravenscourt Road Sun. Sch.	1	4	2
Do., Campsbourn Ch.	2	8	6
Do., do., Sun. Sch.	6	1	10
Hounslow	2	18	5
Do., for *W & O*	1	1	0
Islington, Cross Street	15	13	10
Do., for *W & O*	4	0	0
Do., Sun. Sch.	3	0	1
Do., do., for *Barisal Sch.*	6	0	0
Do., Salters' Hall Ch.	36	14	0
Do., do., for *Congo*	1	0	0
John Street Ch.	34	1	2
Do., for *Congo*	0	3	0
Do., Sun. Sch., for *Mr. Gamble, Trinidad*	17	6	9
Do., do., for *Congo*	14	17	10
John Street, Edgware Road, for *W & O*	2	10	9
Do., for *Congo*	8	18	6
Kilburn, Canterbury Road	3	5	0
Do., Sun. Sch., for *Congo*	3	4	7
Kingsgate Street Ch.	3	8	7
Ladbroke Grove Chpl.	107	17	6
Maze Pond Chapel	35	15	0
Do., Sun. Sch.	36	0	0
Do., do., for *N P*	4	0	0
Do., do., for *support of boy at Wathen Station*	3	0	0
Metropolitan Tabernacle	180	17	0
North Finchley	73	19	7
Do., for *W & O*	2	10	0
Do., for *N P*	3	17	0
Peckham, James' Grove	6	8	0

Peckham, Barry Road Sun. Sch.	2	1	3
Do., Lausanne Road	2	13	4
Do., do., for *W & O*	0	16	8
Pinner, for *Mr Anderson's N P*	7	2	0
Putney, Union Ch.	27	7	0
Regents' Park Ch.	162	12	2
Do., for *W & O*	11	7	7
Romney Street, Westminster	2	15	0
Do., for *support of boy under Mr Weeks*	6	0	0
Rotherhithe New Road	1	3	0
Do., Sun. Sch.	10	11	8
St. Peter's Park Sun. Sch.	2	7	5
South London Tabernacle	3	11	0
Stockwell Sun. Sch.	7	10	0
Stockwell Orphanage Sun. Sch.	11	4	5
Stoke Newington, Bouverie Road Sun. Sch.	0	18	2
Do., Devonshire Square	3	15	7
Do., Sun. Sch.	18	0	0
Do., do., for *Barisal Sch.*	6	0	0
Tottenham	57	2	4
Do., for *Congo*	1	1	0
Upton Chapel	53	9	6
Do., for *Congo*	4	1	6
Do., Sun. Sch.	8	10	4
Do., do., for *support of N P, Africa*	12	0	0
Upper Holloway	26	19	0
Do., Y.M.C.A., for *Congo*	8	0	0
Vauxhall Sun. Sch.	6	6	6
Vernon Chapel, for *W & O*	5	0	0
Do., Sun. Sch., per Y.M.M.A.	24	0	0
Victoria Chapel, Wandsworth Road	46	16	9
Walthamstow, Wood Street	9	13	3
Do., for *W & O*, moiety	1	10	8
Do., Boundary Road	3	12	0
Walworth, East Street Sun. Sch., for *orphans, Benares*	12	0	0
Do., Ebenezer Sun. Sch.	3	9	6
Westbourne Grove	34	5	4
Do., for *W & O*	6	19	0
Do., Sun. Sch.	16	14	7
West Green	17	13	5
Do., Sun. Sch.	4	13	3
Willesden Green Sun. Sch.	0	16	4
Woodberry Down	79	19	9
Wood Green	8	18	7
Do., for *India*	2	0	0
Do., for *N P*	4	2	11

BEDFORDSHIRE.

Bedford, Mill Street	9	15	11
Do., for *W & O*	3	0	0
Do., for *N P*	1	7	9
Do., Bunyan Chapel	35	4	2
Do., do., for *W & O*	6	0	0
Biggleswade	15	8	6
Do., for *W & O*	0	9	3
Do., for *N P*	0	11	0
Blunham	1	17	6
Do., for *W & O*	0	2	0
Do., for *N P*	0	2	0
Dunstable	16	11	8
Do., for *W & O*	1	5	8
Houghton Regis	2	0	0
Leighton Buzzard, Hockcliffe Road	40	2	11
Do., for *W & O*	3	2	7
Do., for *N P*	2	9	6
Luton	2	0	0
Do., Park Street	28	8	0
Do., for *China*	1	10	0
Do., for *Congo*	1	10	0
Do., Wellington Street	18	3	4
Do., do., for *N P*	3	14	0
Do., Union Ch.	20	16	4
Do., do., for *W & O*	1	10	0
Shefford	5	15	9
Do., for *W & O*	0	12	0
Stotfold	5	6	6
Do., for *W & O*	0	10	6

BERKSHIRE.

Abingdon	38	17	6
Do., for *W & O*	2	2	0
Faringdon	23	5	6
Do., for *W & O*	1	6	6
Do., for *N P*	4	2	0
Marcham	0	12	6
Maidenhead	0	7	0
Newbury	56	14	0
Do., for *support of Nilcanto, Dacca*	16	6	0
Reading, King's Road	140	8	2
Do., for *W & O*	2	0	0
Do., Carey Chapel	34	1	9
Do., for *W & O*	5	0	0
Do., do., for *China*	9	17	2
Do., do., for *Congo*	15	0	0
Do., United Meeting	13	15	3
Do., Wycliffe Ch.	21	10	1
Do., do., for *W & O*	5	0	0
Do., do., for *China*	1	0	0
Do., do., for *Congo*	2	6	5
Sunningdale	2	14	8
Do., for *W & O*	0	16	0
Twyford, for *N P*	0	17	0
Wallingford	33	9	7
Do., Sun. Sch., for *N P*	2	3	2
Do., for *Mr Wall*	1	1	0
Windsor	28	10	10
Do., for *N P*	0	15	9
Wokingham	31	5	7
Do., for *Congo*	1	0	0

BUCKINGHAMSHIRE.

Chesham	8	13	6
Dinton	6	16	3
Drayton Parslow	0	15	6
Fenny Stratford	7	3	6
Gold Hill	1	17	3
Great Brickhill	20	0	0
Do., for *N P*	3	0	0
Great Missenden	5	2	5
Do., for *W & O*	0	13	3
Do., for *N P*	4	3	4
High Wycombe	45	13	2
Haddenham	10	10	0
Long Crendon	4	9	9
Marsley Sun. Sch.	1	4	5
Olney	1	18	8
Do., for *W & O*	1	5	0
Do., for *N P*	0	18	9
Seer Green, for *W & O*	0	4	0
Stony Stratford	0	18	0
Do., for *W & O*	1	0	0
Do., for *N P*	0	15	6
Winslow	3	16	7

CAMBRIDGESHIRE.

Cambridge, Balance, per Mr G. E. Foster, Treasurer	85	16	4
Cambridge, for *support of native missionary, Florence*	60	0	0
Do., for *Mr Summer's Sch., Gaalpore*	9	0	0
Do., St. Andrew's Street and Mill Road, for *ditto*	8	0	0
Cherryhinton	0	10	6
Grantchester Sun. Sch.	2	2	7
Histon	7	3	9
Do., Sun. Sch.	4	4	8
Swaffham	0	9	0

CHESHIRE.

Birkenhead, Grange Lane	29	9	6
Do., for *N P*	5	0	0
Do., for *W & O* (addl.)	0	18	10
Do., Price Street, Welsh Ch.	5	7	4
Do., do., for *China*	0	5	0
Do., do., for *Rome*	1	0	6
Do., do., for *Brittany*	1	1	0
Do., do., for *Italian Evangelist*	1	14	4
Do., Ebenezer Sun. Sch., for *N P*	0	12	11
Chester	3	10	6
Do., Grosvenor Park	4	6	0
Do., do., for *W & O*	2	4	0
Do., do., Sun. Sch.	2	0	0
Crewe, Victoria Street	6	1	1
Egremont	0	10	6
Hill Cliff	2	0	0
Little Leigh	10	2	7
Do., for *W & O*	1	0	0
Do., for *N P*	1	6	6

CORNWALL.

Falmouth	12	0	11
Do., for *W & O*	1	10	0
Do., for *Congo*	0	9	0
Hayle	3	11	0
Liskeard	3	8	0
Penzance	14	10	0
Do., for *W & O*	1	10	0
St. Austell	27	1	6
Do., for *Rome*	5	0	0
Do., for *Congo*	5	0	0
Do., Sun. Sch.	1	15	0
Do., for *N P*	0	9	1
Saltash	13	4	6
Do., for *W & O*	1	12	3
Do., for *China*	1	5	0
Do., for *Congo*	0	14	6
Do., for *N P*	3	7	0
Tregorny	3	0	0
Truro	4	0	7

CUMBERLAND.

Carlisle Sun. Sch.	7	17	7

DERBYSHIRE.

Clay Cross	12	1	3
Melbourne	1	0	0

DEVONSHIRE.

Appledore	4	1	0
Barnstaple	41	0	2
Do., for *W & O*	2	0	0
Do., for *N P*	2	1	0
Do., for *Congo*	5	0	0

Bideford	6	17	5
Do., for *W & O*	0	10	6
Bovey Tracey, for *N P*	0	9	7
Budleigh Salterton	0	6	4
Do., for *W & O*	0	5	0
Chudleigh	32	11	8
Do., for *W & O*	0	12	10
Croyde and Georgeham	1	9	5
Do., for *N P*	1	0	0
Cullompton	8	7	7
Devonport, Morice Sq.	6	5	3
	14	12	10
Less district expenses	1	2	8
	13	10	2
Exeter, South Street	14	5	9
Do., for *W & O*	1	1	9
Hemyock	6	10	0
Ilfracombe	7	1	0
Kilmington, for *N P*	0	7	6
Kingsbridge	21	8	0
Modbury	9	13	7
Do., for *W & O*	0	16	9
Do., for *N P*	2	5	4
North Devon Auxiliary	30	0	0
Plymouth, George St.	148	17	9
Do., for *W & O*	15	0	0
Do., for *N P, Africa*	3	1	0
Do., for *Congo*	1	0	0
Do., for *New Station*	1	0	0
Do., for *China*	0	4	6
Do., for *N P, India*	4	8	0
Do., Sun. Sch., for *N P, Backergunge*	1	4	3
Do., do., for *Ram Chundra's Orphans, Backergunge*	5	0	0
Do., Mutley Chapel	123	13	11
Swimbridge	6	0	0
Torquay	86	19	8
Do., for *China*	1	0	0
Do., Sun. Sch., for *N P, Delhi*	18	0	0

DORSETSHIRE.

Dorchester	5	2	6
Poole	0	6	7
Do., for *W & O*	2	0	8
Do., *Special*	1	1	0
Weymouth	10	9	0

DURHAM.

Darlington, Grange Road	28	18	2
Do., for *W & O*	1	3	3
Jarrow	1	0	0
South Shields, Tabernacle	10	5	6
Do., Westoe Lane	9	4	10
Do., do., for *W & O*	1	7	0
Do., do., for *Congo*	0	10	6
Spennymoor (Welsh)	0	5	0
Wolsingham	5	2	0

ESSEX.

Braintree	12	6	3
Clacton-on-Sea	0	15	3
Colchester	32	17	5
Do., for *W & O*	1	12	0
Do., for *N P*	3	10	8
George Lane, Woodford	0	12	4
Do., Sun. Sch	2	9	10
Gt. Leighs, Y.M.B.C.	0	15	0
Harlow	91	15	5
Do., for *W & O*	2	0	0
Do., for *N P*	8	13	10
Ilford	5	3	6
Langham	13	6	9
Do., for *W & O*	1	15	0
Do., for *N P*	0	13	9
Langley	1	14	6
Leyton, for *W & O*	2	10	0
Leytonstone	25	14	11
Loughton	40	7	3
Maldon, Crown Lane	3	10	6
Romford	4	6	11
Saffron Walden	32	10	10
Do., for *W & O*	2	2	0
Do., for *Mr Whitley's boy, Stanley Pool*	5	0	0
Southend, Tabernacle	3	0	0
Theydon Bois	1	0	0
Waltham Abbey	13	9	3
Do., for *W & O*	1	2	0
Do., for *N P*	1	5	9

GLOUCESTERSHIRE.

Blakeney	5	13	6
Bourton-on-the-Water	18	16	1
Burford, for *W & O*	0	10	0
Chalford	4	16	0
Cheltenham, Salem Ch.	104	6	5
Do., for *N P*	2	16	0
Do., for *Congo*	0	5	6
Do., for *support of N P, "Manik"*	18	0	0
Do., Cambray Ch.	52	5	5
Do., Golden Valley Sun. Sch.	2	0	3
Cirencester	9	10	2
Coleford	26	12	1
Do., for *W & O*	1	2	0
Do., for *N P*	1	18	6
Cutsdean	5	11	0
Gloucester	24	10	4
Do., for *W & O*	3	2	0
Do., Sun. Sch.	6	0	0
Do., do., for *China*	2	0	0
Do., do., for *N P*	4	0	0
Do., do., for *Jessore*	5	0	0
Do., do., for *Congo*	6	0	0
Gosington, Slimbridge	0	5	0
Lydney	3	9	0
Naunton	11	3	3
Shortwood	4	15	11
Do., *Special*	0	10	9
Stow-on-the-Wold	19	12	3
Do., for *support of Congo boy*	5	0	0
Stroud	19	15	2
Do., for *W & O*	1	0	0
Do., for *N P*	0	18	8
Do., for *Mr Wall*	2	0	6
Tewkesbury	11	16	0
Yorkley, for *W & O*	0	7	0

HAMPSHIRE.

Ashley	7	16	5
Do, for *N P*	3	7	11
Bournemouth, Boscombe	1	12	0
Do., Lansdowne	39	18	0
Do., do., for *W & O*	2	0	0
Do., do., for *Congo*	1	0	0
Do., do., Sun. Sch.	7	10	0
Do., Westbourne	40	7	4
Do., do., for *China*	2	0	0
Do., do., for *Congo*	7	3	3
Do., do., for *Japan*	2	10	0
Fleet, for *N P*	7	8	6
Poulner, Ringwood	6	1	0
Portsmouth Auxiliary, per Mr J. A. Byerley, Treasurer	65	19	1
Romsey	4	8	0
Do., for *W & O*	1	5	0
Do., for *N P*	2	0	7
Southampton, East Street	31	9	2
Do., Sun. Sch., for *support of N P under Mr Price, Dinapore*	2	0	0
Do., Carlton Ch.	17	3	9
Do., Portland Ch.	13	10	0
Southern District Juv. Association, for *Special N P*—			
Lymington	11	0	0
Poole	10	17	10
Southampton, Portland Ch.	10	2	0
	31	19	10
Whitchurch	1	1	0
Do., for *W & O*	0	10	0

ISLE OF WIGHT.

Colwell	1	14	4
Newport	14	4	6
Do., for *W & O*	1	12	6
Do., for *N P*	1	6	9
Ventnor	3	16	0
West Cowes	8	3	2

HEREFORDSHIRE.

Ewias Harold	0	6	5
Do., for *N P*	0	18	11
Garway	0	4	0
Ledbury	2	16	1
Do., for *W & O*	0	5	0
Hereford	42	18	4
Do., for *W & O*	2	5	7
Leominster	5	11	2
Orcop, for *W & O*	0	5	9
Ross	11	2	7
Do., for *W & O*	1	0	0
Do., Lays Hill	0	5	1
Ryeford	2	1	6

HERTFORDSHIRE.

Bishops Stortford	9	18	5
Boxmoor	12	2	3
Do., for *Congo*	1	1	0
Hemel Hempstead	28	15	5
Do., for *Congo*	0	10	0
Hitchin	32	10	1
Do., for *Congo boys*	2	12	10
Kings Langley	4	9	5
Do., for *W & O*	0	10	7
Markyate Street	15	10	11
Do., for *W & O*	0	7	8
Do., for *N P*	2	12	8
New Barnet	53	18	9
Royston	6	0	0
St. Albans, Dagnal St.	37	14	4
Do., for *N P*	4	13	11
Do., for *African Schools*	1	8	6
Do., Tabernacle	4	0	0
Do., for *W & O*	1	2	2
Tring, New Mill, &c.	18	13	0
Ware	2	12	6
Watford	82	8	8
Do., for *W & O*	6	9	6
Do., for *N P*	4	0	0
Do., for *China Medical Fund*	4	0	0

HUNTINGDONSHIRE.

Bluntisham	33	6	8
Fenstanton	6	11	5
Godmanchester	0	17	6
Houghton	1	0	7
Huntingdon	31	19	10
Do., Buckden	2	7	0
Do., Staughton	0	9	0
Kimbolton	1	2	3
Offord	3	10	10
Perry	0	4	9
Ramsey, Gt. Whyte	1	5	10
Do., Salem	1	17	7

St. Ives	18	17	0
Do., Hemingford	0	3	1
Do., Winwick	0	5	6
Do., Woodhurst	0	11	0
St. Neots, Old Meeting	4	13	6
Do., East Street, for *N P*	0	5	6
Spaldwick	1	15	3
Yelling	0	15	0
	111	19	1
Less £2 13s. 11d. expenses and £50 previously remitted	52	13	11
	59	5	2

For *W & O* Fund.

Buckden	0	6	6
Godmanchester	0	11	6
Huntingdon	2	1	0
Kimbolton	0	10	0
Offord	0	9	0
Ramsey	1	1	0
St. Ives	2	0	0
St. Neots	2	0	0
Woodhurst	0	10	0
Yelling	0	10	0
	9	19	0
Less £4 19s. 6d. moiety to London Missionary Society, and £2 16s. remitted before	7	15	6
	2	3	6
Huntingdonshire, per Mrs Bateman Brown, for *Italian Mission*	27	11	0

KENT.

Ashford	6	5	0
Do., Sun. Sch.	1	4	3
Belvedere	11	11	10
Do., for *N P*	1	0	0
Beckenham	6	17	8
Do., *Special*	10	0	0
Birchington	0	4	2
Brasted	6	5	11
Do., for *W & O*	0	13	7
Do., for *N P*	0	12	11
Broadstairs	0	16	3
Bromley	19	7	10
Canterbury	46	2	5
Do., for *N P*	1	13	2
Do., for *Congo*	0	13	8
Chatham	20	14	1
Dartford	5	1	6
Deal	32	0	0
Do., for *W & O*	2	10	0
Dover	61	9	8
Do., for *W & O*	8	18	7
Do., for *Congo*	0	10	0
Edenbridge	15	16	8
Do., for *support of boy under Mr Grenfell*	5	0	0
Eynsford	8	17	9
Do., for *W & O*	1	0	0
Faversham	2	16	2
Folkestone	50	18	4
Do., for *W & O*	5	9	8
Eythorne	21	1	8
Do., for *Congo*	3	10	0
Do., for *N P*	3	11	3
Forest Hill	17	19	0
Do., Sydenham Ch.	15	16	1
Do., do., for *W & O*	3	5	1
Do., do., for *N P*	4	1	10
Goudhurst	5	0	0
Gravesend	1	5	0
Do., for *N P*	0	11	0
Lee	60	9	0
Do., for *China*	1	1	0
Do., for *Congo*	1	1	0
Do., for *India*	2	2	0
Do., for *Italy*	0	10	6
Lewisham Road	20	14	9
Do., for *W & O*	2	0	0
Do., for *China*	4	0	0
Do., for *Mr Anderson's N P*	20	0	0
Maidstone, King St.	17	8	3
Do., for *W & O*	2	0	6
Do., Union Street	3	15	5
Margate	38	3	11
Pembury	3	2	8
Ramsgate, for *Congo*	0	10	0
Do., Cavendish Ch.	38	14	0
St. Peter's	1	1	0
Do., for *W & O*	0	5	0
Sandhurst	12	16	3
Sheerness	6	6	6
Do., for *W & O*	0	13	6
Tenterden	5	10	6
Do., for *W & O*	1	1	0
Tonbridge	10	2	2
Do., Sun. Sch.	5	6	2
West Malling, for *N P*	1	18	3

LANCASHIRE.

Accrington, for *Italy*	25	0	0
Ashton-under-Lyne	7	15	0
Do., for *China*	0	5	0
Ashton-on-Ribble	77	2	2
Do., for *W & O*	1	12	0
Barrow-in-Furness, Abbey Road	1	18	3
Bolton, Claremont Ch.	35	10	9
Do., Zion, for *W & O*	0	18	6
Lancaster	11	11	8
Do., for *Mr Comber, for support of Congo child*	5	0	0
Liverpool, Myrtle Street Juv. Aux., for *Congo Sch. work*	50	0	0
Do., for *Miss Dawbarn, Sch. work, China*	10	0	0
Do., for *Mr Wall, Sch. work, Rome*	10	0	0
Do., for *Calabar Institution, Jamaica*	20	0	0
Do., for *Mr Hutchins, for Sch. work, Jamaica*	20	0	0
Do., for *Mr Webb, Jamaica, for educating two girls, Trelawny Sch.*	20	0	0
Do., Toxteth Tabernacle	48	7	0
Do., do., for *W & O*	8	7	3
Do., do., for *Congo*	20	18	2
Do., do., for *Mr Dixon, China*	10	0	0
Do., do., for *Mr Wall*	5	0	0
Do., do., for *medical work at Wathen Station*	10	0	0
Do., do., for *Mr Crudgington*	10	0	0
Do., Richmond Ch.	38	15	11
Do., for Sun. Sch.	16	1	8
Do., Princes Gate	7	13	0
Do., do., for *Congo*	3	0	0
Do., Windsor Street, Welsh Ch.	9	17	7
Do., do., for *support of Italian Evangelist*	6	6	6
Do., Bousfield Street	1	0	0
Do., do., for *N P*	0	15	0
Do., Edge Lane (Welsh)	2	3	6
Do., Everton Village	53	6	0
Do., Walton Ch., per *W & O*	1	1	4
Do., Hall Lane Mission	1	18	3
Do., Jackson Street	2	6	6
Manchester, coll. Public Meeting	16	5	3
Do., Union Chapel	412	12	10
Do., do., for *W & O*	12	6	1
Do., do., for *Italy*	50	0	0
Do., Moss Side	105	16	1
Do., do., for *W & O*	4	4	0
Do., Grosvenor St.	59	9	8
Do., do., for *W & O*	3	1	4
Do., Gorton, Wellington Street	6	8	7
Do., Higher Openshaw	1	5	10
Do., do., for *Congo*	0	18	2
Do., Brighton Grove Ch.	17	11	9
Do., do., for *China*	1	1	0
Do., do., Sun. Sch.	3	17	8
Do., do., for *N P*	0	15	0
Do., Coupland Street, Greenheys	9	0	0
Do., do., for *W & O*	3	9	6
Do., Queen's Park, Harpurhey	6	16	0
Do., do., for *W & O*	1	17	0
Do., West Gorton, Birch Street	4	0	0
Do., do., Clowes Street	5	16	8
Do., Pendleton	6	6	1
Do., Bowden	9	18	5
Do., do., for *W & O*	1	4	0
Salford, Great George Street	20	14	7
Do., for *W & O*	0	17	6
Stretford	18	17	1
Eccles	5	2	0
Ashton-on-Mersey, Oakfield Ch.	29	4	9
Do., for *N P*	2	10	0
	821	6	10
Less £5 13s. 1d. expenses, and £353 previously remitted on account	358	13	1
	462	13	9
Oldham, King Street	22	18	8
Do., for *W & O*	4	0	0
Do., for *Congo*	5	0	0
Do., Manchester St.	19	12	10
Do., do., for *W & O*	0	19	5
Do., do., for *N P*	0	4	1
Rochdale, West Street	37	11	0
Do., for *N P*	9	0	0
Do., Cutgate	8	19	0
Rochdale, Water Street Sun. Sch., for *N P*	1	9	0
Southport	2	15	0
Ulverston	1	5	0
Widnes, Sun. Sch.	0	9	6
Wigan, King Street	44	18	11
Do., for *W & O*	2	0	0
Do., for *N P*	3	18	6

East Lancashire Auxiliary.

Accrington, Cannon Street	153	5	4
Do., Barnes Street	8	3	9
Bacup, Zion	6	0	0
Do., Irwell Terrace, for *N P*	0	16	0
Do., Doals	3	0	5
Briercliffe	23	14	1

Bury, Knowsley Street	10	3	7
Do., for *W & O*	0	10	6
Do., Chesham	8	8	8
Do., do., for *W & O*	0	6	10
Burnley, Sion	18	11	1
Do., for *N P, under Gogon Chunder Dutt*	25	0	0
Do., for *Congo*	3	0	0
Do., Yorkshire Street, for *W & O*	2	5	0
Colne	13	15	0
Darwen	18	8	10
Do., for *W & O*	1	10	0
Haslingden, Bury Rd.	19	10	11
Do., Trinity Ch.	20	17	8
Millgate	1	6	7
Ramsbottom	46	8	7
Do., for *W & O*	1	18	10
Do., for *Rome*	5	0	0
Do., for *Congo*	5	0	0
Radcliffe	8	13	10
Sabden	33	14	0
	439	9	6
Less 10s. expenses, and £310 previously acknowledged	310	10	0
	128	19	6

LEICESTERSHIRE.

Foxton, for *W & O*	0	10	0
Leicester, Charles St.	20	9	6
Do., Harvey Lane	9	17	5
Do., Melbourne Hall	13	4	5
Do., do., for *W & O*	1	10	0
Do., do., for *Congo*	32	7	4
Do., Victoria Road	43	2	6
Market Harboro'	3	1	0
Oadby	0	5	0
Sutton-in-the-Elms	4	11	3

LINCOLNSHIRE.

Boston, Salem Ch.	4	1	5
Grantham, for *W & O*	0	13	0
Horncastle Sun. Sch.	0	4	0
Lincoln	22	8	0
Do., for *W & O*	1	10	0

NORFOLK.

Attleboro'	18	16	0
Aylsham	2	0	0
Bacton	2	0	0
Buxton	2	3	8
Do., for *W & O*	0	10	0
Carleton Rode	3	18	5
Do., for *W & O*	1	1	0
Do., for *N P*	0	5	2
Costessey	3	7	4
Downham Market	7	14	9
East Dereham	6	0	0
Fakenham	6	15	2
Foulsham	5	16	0
Gt. Ellingham	3	14	2
Lynn, Stepney Ch.	33	9	2
Do., for *Congo*	2	15	0
Neatishead	2	4	3
Necton	4	19	6
Do., for *W & O*	0	10	0
Norwich, United Coll.	50	7	8
Do., St. Mary's	412	10	4
Do, do., for *W & O*	15	15	0
Do., Unthanks Road	26	6	11
Do., Surrey Road, for *W & O*	2	16	4
Do., Gildencroft	10	13	2
Do., Pottergate St. Sun. Sch., for *Mr Guyton's work, Delhi*	10	6	8
Pulham St. Mary	1	0	0
Salhouse	1	2	2
Swaffham	20	0	0
Thetford	4	10	2
Do., for *W & O*	0	6	0
Do., for *N P*	0	9	2
Worstead	30	17	1
Do., for *W & O*	3	10	0
Do., for *N P*	7	0	4
Wymondham	0	11	2
	706	1	9
Less £3 8s. 11d. district expenses, & £189 5d. acknowledged before	192	9	4
	513	12	5

NORTHAMPTONSHIRE.

Blisworth, for *W & O*	1	5	0
Do., for *N P*	1	0	0
Earls Barton	7	13	8
Kislingbury	2	18	6
Do., for *W & O*	0	10	0
Northampton, Grafton Street	3	18	9
Do., Mount Pleasant	2	4	0
Do., for *W & O*	0	13	6
Ravensthorpe	1	0	0

NORTHUMBERLAND.

Berwick, for *Palestine*	1	5	0
Do., Good Templars' Hall	1	14	0
Do., do., for *N P*	0	15	0
Newcastle, Westgate Road	185	15	6
Do., for *N P*	1	0	0
Do., Rye Hill	21	13	9
Do. do., for *N P*	2	14	0
Do., Scotswood Road, for *N P*	1	11	7
Gateshead	28	2	7
North Shields	9	5	6

NOTTINGHAMSHIRE.

Collingham	1	0	0
Newark	7	6	5
Do., Juvenile	5	0	0
Nottingham, Derby Rd.	0	10	0
Do., for *Congo*	5	0	0
Do., Juvenile	5	11	10
Do., George Street, for *W & O*	2	2	0
Do., Bentinck Road, Juvenile	4	4	3
Do., Circus St., Juv.	1	17	4
	19	5	5
Less expenses	2	10	0
	16	15	5

OXFORDSHIRE.

Caversham	6	0	9
Chipping Norton	6	5	6
Henley - on - Thames, Sunday School	2	14	7
Milton	12	1	0
Oxford, New Road	67	17	7
Do., do., *W & O*	4	0	0
Do., do., for *Congo*	4	10	0
Do., do., for *Mutlah Mission*	13	5	11
Do., Littlemore, for *W & O*	0	11	4
Do., Commercial Rd.	14	1	2
Do., do., for *W & O*	1	19	0
Do., do., for *China*	15	16	8
Do., do., for *India*	9	5	9
Do., do., Sun. Sch., for *Congo*	11	8	8

RUTLANDSHIRE.

Langham	0	15	0
Oakham	9	2	1

SHROPSHIRE.

Coxall	2	17	0
Market Drayton	8	18	7
Oakengates	1	10	0
Pontesbury	1	1	0
Oswestry	26	7	5
Do., for *W & O*	1	0	0
Do., for *N P*	2	15	1
Do., for *Congo*	1	0	0
Shrewsbury, Claremont Chapel	9	9	3
Do., for *Congo*	1	0	0

SOMERSETSHIRE.

Bath	2	12	6
Do., Manvers Street	39	5	11
Do., Sunday School	26	8	8
Do., Hay Hill	35	6	2
Do., do., for *W & O*	2	7	1
Twerton-on-Avon	5	2	0
Widcombe	15	15	11
Limpley Stoke	1	17	1
	128	15	4
Less expenses	1	17	0
	126	18	4
Bridgwater	5	2	1
Do., for *W & O*	2	2	6
Do., for *N P*	6	6	0
Do., for *Congo*	0	10	0
Bristol Aux., on acct., per Mr G. H. Leonard, Treasurer	50	0	0
Clifton, for *Palestine*	2	10	0
Keynsham, for *N P*	1	17	0
Weston-super-Mare, for *W & O*	3	7	7
Chard	38	11	4
Do., for *W & O*	3	0	0
Do., for *N P*	1	5	3
Cheddar	2	11	10
Do., for *N P*	1	14	6
Crewkerne, Sun. Sch.	1	9	1
Fivehead and Isle Abbotts	7	7	8
Frome	4	19	6
Do., Badcox Lane	31	19	11
Do., do., for *support of two native girls, Intally School*	12	0	0
Do., Sheppard's Barton	37	11	6
Do., do., for *support of native boy under Mr Summers, Serampore*	5	0	0
Do., do., for *support of native girl, Intally*	6	0	0
Beckington	9	3	11
Taunton, Silver Street	10	0	0
Do., Albemarle Ch.	1	18	0
Watchet and Williton	4	13	7
Do., for *W & O*	0	12	0
Wellington	28	4	0
Do., for *W & O*	2	0	0
Wells	4	10	0
Wincanton	31	16	4
Winscombe	9	17	6
Do., for *W & O*	4	0	0
Do., for *N P*	2	0	0

Yeovil	56	10	0
Western Association—			
Merriott	0	10	0
Montacute	10	13	0
Do., for *W & O*	1	0	0
Piddletrenthide	1	12	2
Street	1	16	0
	15	11	2
Less Dist. expenses	5	13	0
	9	18	2

STAFFORDSHIRE.

Bilston	3	8	9
Brierley Hill, Sunday School, for *N P*	0	5	6
Burslem	8	0	9
Latebrook	1	0	0
Burton-on-Trent, Guild Street	1	4	0
Do., Salem Ch.	20	7	7
Coseley, Darkhouse	10	1	10
Do., Providence	3	19	10
Hanley	11	10	0
Prince's End	28	6	10
Stafford	5	8	9
Do., for *W & O*	1	2	9
Do., for *N P*	1	11	3
West Bromwich	16	18	8
Wolverhampton	23	5	5

SUFFOLK.

Aldeburgh	1	17	6
Bures	7	5	0
Ipswich, Stoke Green	18	9	9
Do., for *W & O*	2	18	6
Do., Rushmere	2	9	0
Do., Burlington Ch.	95	18	8
Do., do., for *W & O*	5	0	0
Do., do., for *N P*	1	10	7
Do., Turret Green	62	17	6
Do., do., for *China*	5	0	0
Do., do., for *Congo*	5	0	0
Do., dc., for *India*	5	0	0
Lowestoft	13	14	6
Do., for *N P*	1	3	0
Somerleyton	4	2	0
Do., for *W & O*	1	0	0
Sudbury	8	3	5
Do., Sunday School	3	11	4

SURREY.

Addlestone	20	4	3
Do., for *W & O*	1	12	6
Do., for *N P*	2	0	0
Balham, Ramsden Rd.	17	10	11
Do., Sunday School	15	3	2
Barnes	5	18	6
Do., for *W & O*	0	15	9
Do., Sunday School	1	12	9
Do., do., for *support of child in Mrs Kerry's Sch., India*	4	0	0
Dorking	8	1	3
Do., for *W & O*	1	7	0
Guildford, Commercial Road	22	4	10
Do., for *N P*	0	11	3
Kingston	30	16	4
Do., for *W & O*	3	0	0
Do., for *N P*	5	0	0
Mersham, for *Congo*	1	0	0
Do., for *N P*	0	5	1
Norwood, Chatsworth Road	21	11	5
Do., for *N P*	0	9	1
Outwood	6	14	10
Do., for *W & O*	0	14	6
Penge	16	16	4
Redhill	2	0	0
Richmond, Duke St.	10	9	9
Streatham	10	11	0
Do., for *W & O*	2	10	6
Sutton	26	4	10
Do., for *N P*	2	4	9
Do., for *N P, Delhi*	0	15	11
Surbiton	22	0	0
Upper Norwood	14	8	6
West Croydon	93	16	4
Wimbledon	9	9	4
Woking	2	0	0
Yorktown	20	19	9
Do., for *N P*	0	14	10

SUSSEX.

Battle	3	9	3
Do., for *N P*	1	12	11
Brighton, Queen Square	33	7	3
Do., for *N P*	1	6	4
Do., Sussex Street	12	3	10
Do., do., for *N P*	2	3	2
Eastbourne	31	5	11
Do., for *W & O*	2	2	0
Do., for *N P*	2	4	6
Do., for *Congo*	0	10	0
Do., for *Mr Wall*	0	7	6
Hastings	74	1	7
Do., for *W & O*	4	19	0
Do., for *N P*	1	4	5
Lewes	18	10	0
Do., for *W & O*	0	15	0
Do., for *N P*	0	15	0
St. Leonards	34	13	8
Do., for *W & O*	2	18	8
Rye	2	12	0
Do., for *W & O*	0	10	0
Worthing	11	1	0
Do., for *N P*	1	15	7

WARWICKSHIRE.

Birmingham, per Mr Thos. Adams, Treas.	98	15	9
Dunchurch	1	3	3
Leamington, Clarendon Ch.	41	9	3
Do., for *W & O*	5	1	3
Do., for *Congo*	2	6	0
Do., Warwick Street	48	4	0
Do., do., for *Congo*	1	14	8
Rugby	4	2	0
Studley	5	14	0
Umberslade	15	15	4
Do., for *W & O*	1	4	8

WILTSHIRE.

Bowerchalk	2	0	0
Bratton	8	11	0
Do., for *W & O*	1	0	0
Do., for *Congo*	8	1	3
Do., for *support of Congo boy*	0	16	0
Bradford-on-Avon	10	1	5
Do., for *W & O*	1	0	0
Do., for *China*	2	7	7
Bromham	2	6	6
Do., for *W & O*	0	5	0
Calne	13	1	2
Chippenham	11	17	0
Do., for *W & O*	1	8	7
Do., for *N P*	1	15	5
Corsham	11	8	4
Downton	0	5	0
Damerham and Rockbourne	3	0	6
Devizes	35	17	6
Kington Langley	5	11	11
Melksham	33	0	0
Pewsey	2	11	2
Salisbury	0	15	0
Semley	4	7	0
Shrewton	2	9	0
Do., for *W & O*	0	12	7
Swindon	13	19	2
Do., for *W & O*	2	14	6
Do., for *N P*	5	6	7
Do., for *orphan in Miss Wells' Sch.*	4	0	0
Trowbridge, Back St.	40	8	0
Do., Bethesda	8	11	3
Warminster	10	14	0
Westbury, West End	0	10	5
Do., *Special*	0	10	0
Do., Penknap	7	7	9
Do., do., for *W & O*	0	5	0
Do., for *N P*	0	8	6
Westbury Leigh	13	12	5
Do., for *W & O*	1	0	0
Do., for *N P*	2	16	7

WORCESTERSHIRE.

Atch Lench	15	3	4
Do., for *W & O*	1	7	1
Dudley	2	17	0
Do., for *W & O*	0	10	0
Do., for *N P*	0	10	7
Kempsey, for *Delhi Ch.*	1	0	0
Kidderminster	11	15	6
Do., for *W & O*	0	19	0
Pershore	13	1	5
Do., for *W & O*	0	15	0
Do., for *N P*	0	14	1
Stourbridge	2	11	0
Upton-on-Severn	4	0	8
Worcester, *Special*	1	0	0

YORKSHIRE.

Bowbridge, for *N P*	0	9	0
Bradford United, for *W & O*	3	2	5
Do., Westgate	69	17	9
Do., do., Juv.	25	10	0
Do., Sion Ch.	33	5	10
Do., Trinity Ch.	17	2	6
Do., do., for *W & O*	3	14	0
Do., do., Juv.	17	0	0
Do., Girlington	24	16	2
Do., do., for *W & O*	3	0	0
Do., Leeds Road	6	12	0
Do., Hallfield	27	19	4
Do., do., for *W & O*	2	6	4
Do., do., Juv.	10	12	0
Do., New Leeds Sun. Sch.	20	0	0
Heaton	4	2	4
Do., for *W & O*	0	10	0
	269	10	8
Less expenses	2	2	0
	267	8	8
Bramley, Salem	1	12	6
Do., for *W & O*	1	0	0
Do., for *N P*	0	9	0
Do., Zion	10	2	0
Do., do., for *W & O*	0	10	0
Do., do., Juvenile	9	5	0
Gildersome	8	19	9
Do., for *W & O*	1	0	0
Guiseley	1	16	0
Halifax, for *Congo*	1	11	11
Do., Trinity Road	5	3	7
Do., do., for *W & O*	3	0	0
Do., do., for *Congo*	0	12	8
Harrogate, for *Congo*	2	4	4
Huddersfield, New North Road	21	1	8
Do., for *Congo*	1	0	0

Hull District.

Beverley	23	15	4
Do., for *W & O*	3	0	8
Do, for *N P*	5	0	0
Bishop Burton	3	15	6

Bridlington	16	17	0
Do., for *China*	0	5	0
Do., for *Rome*	0	5	0
Cottingham	25	0	0
Do., for *W & O*	5	0	0
Driffield	3	11	6
Do., for *W & O*	0	10	6
Do., for *N P*	1	2	0
Hull, George Street	5	13	10
Do., for *W & O*	0	15	0
Do., South Street	23	16	0
Do., Tabernacle	7	6	10
Do., do., for *N P*	0	10	7

Keighley District.

Barnoldswick	4	0	0
Cononley	1	11	6
Cowling Hill	3	0	8
Earby	5	15	0
Haworth	40	3	6
Horkinstone	2	10	0
Long Preston	14	4	9
Keighley	14	14	10
Salterforth	3	11	1
Skipton	18	14	3
Slack Lane	12	6	3
	120	11	10
Less previously acknowledged	59	18	11
	60	12	11
Leeds, S. Parade	170	5	2
Do., Special	8	0	0
Do., Blenheim Ch.	66	2	2
Do., for *W & O*	3	8	0
Do., Beeston Hill	5	0	0
Lindley Oaks	6	7	8
Lockwood	27	1	0
Masham	3	5	0
Middlesborough, Welsh Ch.	3	0	2
Do., for *N P*	0	4	0
Rawdon	12	11	4
Do., College	1	0	0
Rotherham	3	13	1
Do., for *W & O*	0	10	0
Salendine Nook	5	11	7
Scarborough	32	3	1
Do., for *W & O*	1	10	0
Do., for *N P*	0	5	7
Do., Scape Goat Hill	2	14	6
Do., Ebenezer Sun. Sch.	1	11	6
Sheffield	16	9	8
Do., Swallow Nest	1	5	0
South Stockton	5	5	11
Do., for *W & O*	1	0	0
Sutton-in-Craven	69	16	3
Do., for *W & O*	1	18	0
Do., for *N P*	2	5	10
Wakefield, Juv., for *N P, Backergunge*	12	3	9
York	10	8	5

North Wales.

Anglesea, on account	100	0	0
Amlwch, for *W & O*	0	7	6
Bodedern, for *Italy*	0	10	0
Capel Gwyn	1	19	3
Holyhead	0	3	9
Do., Hebron	4	4	0
Llanfaethlu, Zoar	13	2	6
Pensaru, Capel Newydd	0	18	6

Carnarvonshire.

Ainon	1	0	0
Capel y Beirdd	3	10	6
Carnarvon	18	13	2
Conwsy	2	13	0
Dinorwic, Sardis	1	15	6
Garu	5	0	6
Gilfach and Llanfairfechan	6	10	0
Gilfach Noddfa	5	0	0
Glanwydden	1	11	0
Llandudno, Eng. Ch.	10	7	0
Do., Welsh Ch.	18	10	9
Llandwrog, Pisgah	1	0	0
Do., Groeslon	0	8	0
Llanllyfni	5	0	0
Llanaelhaiarn, Saron	1	15	9
Llithfaen, Tabor	1	0	6
Pontllyfni	1	16	4
Port Dinorwic, Salem	0	8	0
Portmadoc, Berea	3	1	3
Pwllheli	12	17	3
Do., for *N P*	0	9	2
Rhoshirwaen, Carmel	1	13	3
Talysarn, for *Congo*	1	4	0
Do., Salem	1	10	0
Tyddynsion	3	0	3

Denbighshire.

Abergele	3	0	6
Bontnewydd	1	4	0
Bodgynwch, Ainon	0	10	0
Cefnbychan	0	13	6
Cefnmawr	2	0	0
Codau	1	10	0
Colwyn	3	2	0
Do., for *W & O*	0	7	0
Denbigh	6	3	2
Dolywern	1	8	6
Do., for *N P*	0	6	9
Fron, Carmel	1	0	0
Garth, Ruabon	0	14	6
Glyncieriog	6	4	6
Llandyrnog	0	12	0
Llanefydd, Bryn	1	0	0
Do., Pentre	2	6	0
Llanelian	0	15	0
Llanfair	0	10	0
Llanfairtalhiairn	1	4	0
Llangernyw	1	2	0
Llangollen, Eng. Ch.	3	11	8
Do., Welsh Ch.	3	4	0
Do., do., for *N P*	0	19	1
Llanrhaidr	1	16	6
Llanrwst	2	2	3
Llansanan	1	12	0
Llansantffraidd	2	14	0
Moss	0	14	0
Noddfa, Garth	2	0	0
Ruthin	4	8	7

Flintshire.

Halkyn	1	11	6
Holywell	4	12	9
Lixwm	2	6	2
Mold	1	11	0
Ruuddlan, Sion	2	3	7
Rhyl	9	2	6
St. Asaph	1	13	6

Merionethshire.

Bala, Welsh Ch.	0	12	0
Barmouth	1	10	0
Corwen, Cynwydd, and Tredol	3	7	6
Dolgelly	10	15	6
Festiniog, Zion	1	5	0
Glyndyfrdwy	1	18	0
Llanuwchllyn	2	7	6
Pandyrcapel and Llanelidan	8	12	6
Penrhyn-deudraeth	4	6	0

Montgomeryshire.

Caersws	4	17	9
Cwmbellan	3	1	11
Llanfair	4	8	9
Do., for *N P*	2	7	7
Do., for *Congo*	0	18	0
Do., for *Morlaix*	1	3	0
Llanidloes	12	13	7
Llanfyllin and Bethel	10	0	0
Machynlleth	2	2	6
New Chapel	3	18	9
Newtown	22	16	8
Do., for *W & O*	1	4	7
Do., for *N P*	0	6	9
Sarn	2	17	0
Staylittle	5	10	9
Talywern	6	5	0
Welshpool	1	7	0

SOUTH WALES.

Brecknockshire.

Brecon, Kensington Ch.	14	12	0
Do., Watergate	3	3	0
Brynmawr, Tabor	4	3	4
Do., Zion	1	11	0
Crickhowell	8	7	6
Erwood	0	15	0
Glasbury	2	9	5
Do., Penyrheol	0	16	0
Llanfihangel, Nant Bran	0	15	0
Llangynidr	7	9	6
Do., for *W & O*	2	11	6
Pantycelyn	1	2	4
Pisgah	0	13	0
Pontestyl	1	9	0
Talgarth, Tabernacle	2	15	0
Trevil	1	15	8

Cardiganshire.

Aberystwith, Eng. Ch.	6	0	0
Do., Welsh Ch.	17	13	6
Blaenwenen	2	0	10
Cardigan, Zion	0	5	0
Do., for *W & O*	0	5	0
Do., for *N P*	2	10	0
Do., Bethany	26	0	10
Penrhyncoch, Horeb	0	11	7
Penyparc	6	7	2
Do., for *W & O*	1	13	6
Swyddffynon	0	10	0
Verwig, Siloam	4	7	7
Do., for *N P*	2	13	7

Carmarthenshire.

Aberduar	4	6	0
Ammanford, Ebenezer	2	15	5
Bwlchgwynt	6	13	6
Bwlchnewydd	5	4	8
Caio, Bethel	2	8	2
Do., Salem	2	7	1
Carmarthen, Eng. Ch.	3	18	0
Do., Penuel	16	17	0
Do., do., for *N P*	1	17	11
Do., do., Tabernacle	31	11	3
Cwmaman, Bethesda	9	2	3
Cwmdu	4	4	0
Cwmduad	1	1	6
Cwmfelin, Ramoth	13	4	0
Cwmifor	1	17	1
Drefach	6	1	2
Felinfoel	9	3	3
Do., for *N P*	0	16	9
Felingwm, Sittim	3	0	0
Ferryside	1	4	4
Fynonhenry	1	0	3
Kidwelly	1	14	7
Llandebie	2	0	0
Llandilo	1	0	6
Do., for *N P*	1	19	6
Llandovery, Ebenezer	1	1	3
Llandyfan, Soar	0	16	11

Llandyssul, Ebenezer	0	13	6
Do., for *N P*	0	9	0
Do., Hebron	0	14	0
Do., Penybont	0	12	9
Do., Rehoboth	1	4	0
Llanedi, Sardis	1	2	4
Llannon, Hermon	0	11	3
Llanelly, Moriah	47	2	0
Do., Bethel	14	17	1
Do., Salem	4	7	8
Do., Siloam	2	9	6
Do., do., for *N P*	2	7	0
Do., Calvary	7	11	0
Do., Bethlehem Pool	3	10	0
Do., Zion	24	2	11
Llanfynydd, Amor	0	19	7
Llangennech, Salem & Maescanner	6	0	2
Llangunnoch, Ebenezer	7	0	0
Llanstephan	2	3	5
Llwynhendy, Soar	13	17	0
Login, Calvary	16	14	0
Mydrim, Salem	11	10	0
Pembrey, Tabernacle	6	17	1
Do., *N P*	0	9	11
Porthyrhyd, Bethlehem	2	13	0
Plashet, Bethel	6	6	0
Rhydwilym	13	1	1
Do., for *N P*	4	8	11
St. Clears	6	6	0
Whitemill	0	10	4
Whitland, Nazareth	17	10	11

GLAMORGANSHIRE.

Aberavon	4	0	7
Abercanaid	3	5	0
Aberdare, Calvary	34	17	5
Do., Carmel	19	0	4
Do., Cwmaman	27	19	7
Do., Mill Street	18	7	5
Do., Abernant	4	10	2
Do., Ynyslwyd	15	4	7
Do., Cwmbach	6	5	5
Do., Gadlys	18	8	0
Do., Cwmavon	4	5	10
Do., Ponthrenllwyd	3	2	10
Do., Gwawr	7	4	2
Do., Raven Hill	2	15	0
Do., Penrhiwceiber	1	0	1
Do., do., Jerusalem	4	12	0
Do., do., Bethesda	2	0	7
Do., Lwydcoed, Soar	3	15	0
Do., Mountain Ash, Nazareth	20	0	6
Do., Rhos	32	0	0
Berthlwydd	7	5	6
Do., for *N P*	3	2	0
Birchgrove, Ainon	4	10	4
Blackmill, Paran	1	19	0
Blaenrhondda	1	2	3
Blaenycwm	18	17	3
Do., for *N P*	1	14	0
Bridgend, Hope Ch.	10	13	3
Do., Ruamah	1	19	6
Do., Caersalem	1	12	4
Briton Ferry, Salem	1	1	0
Do., Rehoboth	4	13	1
Caersalem, Newydd	17	18	0
Cardiff, for *Italy*	0	5	6
Do., Bethany	86	6	3
Do., do., for *W & O*	3	0	0
Do., do., for *Congo*	6	14	0
Do., Tabernacle	85	5	2
Do., Bethel	16	1	9
Do., Tredegarville	77	14	8
Do., do., for *NP, Delhi*	11	7	6
Do., Salem	21	6	0
Do., Long Cross	4	15	0
Do., Canton, Hope Ch.	11	8	6
Cadoxton	3	9	1
Clydach, Calvary	1	1	6
Corntown, Bethlehem	2	6	6
Cowbridge, Ramoth	6	11	1
Croesyparc	5	12	1
Cwmavon, Penuel	6	9	0
Cwmbwrla, Libanus	7	1	0
Cwmparc	0	10	0
Do., for *N P*	0	16	1
Cwmtwrch, for *N P*	2	4	7
Deri, Tabernacle	8	4	0
Dinas, Noddfa	11	4	8
Do., Zoar	24	0	0
Dowlais, Caersalem	4	8	0
Do., Moriah	3	3	4
Ferndale, Nazareth	2	2	4
Do., Salem, Newydd	17	0	7
Fochriw, Noddfa	1	8	2
Gelligaer, Horeb	1	5	6
Glyncorrwg	6	5	3
Glyn Neath, Bethel	1	19	3
Hengoed	10	7	2
Hirwain	6	18	5
Lantwit-major, for *Mr Jones, Agra*	2	0	0
Lisvane	0	15	4
Do., for *N P*	2	18	8
Llancarvan	2	15	1
Llansamlet, Adulam	4	3	8
Llantrissant, Tabor	2	9	6
Llwynypia, Jerusalem	15	12	0
Maesteg, for *N P*	0	9	9
Do., Zion	0	8	0
Mardy	2	12	2
Do., for *W & O*	0	12	3
Merthyr Tydvil	2	2	0
Do., Morlais Ch.	10	0	0
Do., Zion	6	14	10
Do., Tabernacle	16	19	3
Do., Ainon	3	3	2
Do., Ebenezer	3	8	0
Do., Tonyrefail, Ainon	7	13	8
Do., Penrifer	2	4	11
Morriston, Zion	5	6	7
Do., for *N P*	1	12	5
Nantyffin	0	14	0
Nantymoel, Saron	6	16	0
Neath, Orchard-place	23	6	5
Do., for *N P*	5	17	9
Do., for *Ceylon*	3	3	0
Do., *Special*	2	10	0
Do., Bethany	11	14	9
Do., Ebenezer	0	17	6
Penarth, Penuel	0	16	0
Do., Eng. Ch.	22	1	1
Penclawdd	1	18	0
Pengam	10	7	6
Pentre Rhondda	1	17	8
Pentyrch, Penuel	4	0	0
Pontllyw, Carmel	0	13	0
Pontypridd, Carmel	4	6	3
Do., Tabernacle	15	7	4
Do., Tylors Town	7	13	1
Pontardulais, Tabernacle	2	15	0
Pontycwmmer	7	0	0
Porth, Tabernacle	3	19	6
Do., Salem	9	12	6
Pontlottyn, Zoar	8	4	6
Pyle, Pisgah	0	9	0
Resolven	1	3	6
Rhydfelen, Bethlehem	4	6	0
Rhondda, Ystrad, Nebo	8	11	6
Swansea, Mt. Pleasant	19	9	5
Do., for *Congo*	39	10	11
Do., Belle Vue Ch.	12	15	0
Do., Bethesda	22	8	8
Do., Walters-road	10	0	0
Do., Brynhyfryd	10	3	9
Do., Hafod	3	14	6
Do., York Place	5	0	0
Tondu	5	4	7
Do., Welsh Ch.	0	14	0
Tongwynlas	1	5	10
Do., Salem	1	11	0
Ton-Ystrad	12	5	6
Trealaw, Bethlehem	2	15	7
Trehafod	1	12	0
Treherbert, Eng. Ch.	3	12	9
Do., Libanus	32	19	2
Treorkey	18	7	11
Do., Sun. Sch.	0	17	0
Troedrhiw, Carmel	5	16	8
Waunlwydd	3	4	0
Wauntrodau, Ararat	6	17	0
Ynyshiw	2	11	7
Ynyslwyd	1	16	9
Ystalyfera	6	3	0
Ystradgynlais, Ainon	2	0	8

MONMOUTHSHIRE.

Abercarn, Welsh Ch.	6	15	6
Do., Hope Ch.	2	13	5
Abergavenny, *Special*	1	1	0
Abersychan	9	1	2
Abertillery, Eng. Ch.	4	15	1
Do., Ebenezer S.Sch.	1	15	8
Argoed	38	12	0
Bargoed	15	0	0
Bassaleg, Bethel	3	14	5
Bedwas	5	9	7
Blackwood, Welsh Ch.	2	7	6
Do., Mt. Pleasant	0	10	0
Blaina	13	13	2
Blaenau Gwent	14	18	6
Do., for *N P*	0	5	0
Blaenavon, Broad St.	3	6	0
Do., Ebenezer	6	4	7
Do., Horeb	11	9	3
Caerleon	4	0	0
Castletown	22	7	10
Chepstow	11	17	0
Do., for *W & O*	2	0	0
Do., for *N P*	1	9	6
Clydach	2	18	5
Cross Keys	2	0	8
Daranfelen	2	17	0
Ebbw Vale, Zion	12	2	4
Do., Brynhyfryd	5	3	8
Do., Nebo	7	17	10
Goytrey, Saron	7	5	2
Llanfihangel Ystrad	2	9	3
Llantarnam	2	3	7
Llanthewy	5	2	8
Llanwenarth	8	18	11
Machen, Siloam	3	4	7
Maesycwmwr, Eng. Ch.	3	0	0
Monmouth	12	15	9
Michaelstone-y-Vedw, Tirzah	14	15	0
Nantyglo	6	17	10
Do., Bethel	4	18	6
Newbridge, Beulah	7	16	0
Do., Eng. Ch.	24	15	9
Newport and Maindee	9	2	10
Newport, Commercial Street	88	17	1
Do., Charles Street	10	12	4
Do., Commercial Rd.	29	12	2
Do., Alma Street	22	2	5
Do., do., for *W & O*	1	10	0
Do, Stow Hill	18	9	11
Do., Temple	4	11	0
Do., Summerhill	18	6	0
Do., Maindee, Gospel Hall	2	0	0
New Tredegar, Saron	9	1	0
Penalt	0	12	6
Ponthir	8	5	3
Do., for *W & O*	1	9	6
Pontnewydd	4	0	0
Pontrhydyrun	5	0	0
Pontypool, Crane St.	19	6	4
Do., for *W & O*	1	0	0
Do., Tabernacle	4	4	9
Do., Upper Trosnant	2	6	6
Rhymney, Penuel	31	13	0
Do., Jerusalem	4	12	8
Do., do, for *N P*	1	11	10

Risca	3	13	0
Do., Bethany	3	10	0
St. Bride's	2	8	8
St. Mellon's	5	2	5
Sirhowy, Carmel	2	0	0
Tafarnaubach, Salem	1	0	0
Talywain, Pisgah	6	10	1
Tredegar, Siloh	8	17	4
Do., Church Street	4	2	6
Tydee, Bethesda	7	15	0
Victoria, Caersalem	5	15	1

PEMBROKESHIRE.

Beulah	4	16	0
Bethabara	7	8	1
Blaenconin	31	11	4
Blaenffos	20	1	11
Do., Ebenezer	8	10	7
Blaenllyn and Newton	14	12	8
Blaenywaen	28	10	3
Broadhaven	2	11	6
Camrose	5	3	0
Caersalem and Jabez	19	12	11
Cilgerran	9	6	6
Cilfowr and Ramoth	4	4	10
Cemaes, Penuel	5	11	5
Clarbeston	2	11	6
Croesgoch and Trevine	17	1	10
Dinas Cross	9	11	9
Fishguard	11	17	9
Do., for *Congo*	1	16	10
Ffynnon	9	8	6
Gelly	14	5	9
Do., for *N P*	9	10	9
Do., for *Evangelist, Rome*	1	4	0
Gerazim	6	7	9
Goedwig Fishguard	1	13	0
Harmony	6	16	7
Haverfordwest, Bethesda	48	0	2
Do., Bethlehem	4	14	11
Do., Hill Park	22	16	1
Do., Pope Hill	0	5	6
Haverfordwest, College	2	7	8
Honeyborough	0	5	0
Letterston	8	5	3
Llangwm	2	7	8
Llangloffan	13	4	0
Llanfrynach	20	2	11
Do., Star	5	15	7
Maenclochog	5	11	6
Middlemill and Solva	11	10	5
Moleston	0	11	5
Newport, Bethlehem	20	6	10
Neyland	0	5	0
Pembroke	18	16	1
Pennar, Gilgal	2	3	8
Penybryn	6	1	6
Saundersfoot	1	16	10
St. David's	7	14	6
Sutton	1	0	6
Tenby	6	13	0

RADNORSHIRE.

Bwlchysarnau	6	17	0
Cascob	1	7	1
Dolau, Nantymel, and Rhayader	5	11	0
Dolau Llanfihangel	1	0	0
Evenjobb	1	8	1
Cefnpawl	2	11	7
Gladestry	1	12	6
Gravel	3	2	4
Knighton	5	16	5
Maesyrhelem	6	0	0
Newbridge-on-Wye	4	9	0
Nantgwyn	5	5	1
New Radnor	1	13	10
Painscastle	2	3	9
Penybont	2	2	4

SCOTLAND.

Aberchirder	5	0	0
Aberdeen, Crown Terrace	47	17	10
Do., for *Congo*	2	0	0
Do., for *India*	1	0	0
Do., for *Rome*	2	0	0
Do., for *China*	1	0	0
Anstruther	17	15	3
Arbroath	0	10	0
Baugh, for *W & O*	0	13	6
Broughty Ferry	2	12	0
Crieff, for *Congo*	2	15	0
Do., for *China*	2	5	0
Do., for *Italy*	1	0	0
Cupar	2	10	8
Dunbarton	0	8	0
Dundee, St. Enoch's	54	11	11
Do., for *Congo*	5	14	0
Do., for *China*	1	10	0
Do., Rattray Street, for India	4	0	0
Dunfermline	83	9	11
Edinburgh, Dublin St.	310	9	8
Do., for *Congo*	1	5	0
Do., for *Palestine*	2	5	6
Do., Bristo Place, for *T.*	11	4	5
Do., Marshall Street	18	9	0
Do., Charlotte Ch.	15	12	1
Do., do., for *W & O*	1	18	2
Do., Duncan Street	5	7	0
Do., do., for *N P*	1	13	0
Elgin	4	16	9
Do., for *Congo*	3	0	0
Do., for *India*	4	0	0
Do., for *China*	1	0	0
Galashiels, Victoria St.	6	13	4
Do., for *W & O*	1	9	0
Glasgow, for *Italy*	10	0	0
Do., Adelaide Place	281	15	2
Do., do., for *W & O*	11	1	0
Do., do., for *N P*	12	10	0
Do., do., for *Congo*	5	5	5
Do., do., for *China*	3	3	0
Do., do., for *Child-Widows in India*	6	6	0
Do. St. Clair Street Sch.	2	11	10
Do., do., for *Congo*	2	0	0
Do., Hillhead	389	8	3
Do., do., for *W & O*	17	6	0
Do., do., for *Congo*	10	15	8
Do., John Street	9	0	9
Do., John Knox St.	13	0	10
Do., do., for *N P*	0	3	0
Do., do., for *Congo boy*	6	0	0
Do., do., for *Mr Walker, Italy*	1	0	0

Glasgow Auxiliary, per Mr J. Wilson, Treasurer.

Annual Meeting at Adelaide Place	12	5	6
Frederick Street	44	4	5
Do., for *W & O*	1	7	5
Do., for *Congo*	2	6	8
Cambridge Street Sun. Sch.	3	0	0
South Side Ch.	20	1	8
Do., for *N P*	1	0	0
Queen's Park Ch.	32	8	9
Do., for *W & O*	2	13	0
Do., for *Congo*	3	0	0
Do., for *China*	2	0	0
Falkirk	51	8	6
Govan	5	16	7
Do., for *W & O*	1	4	3
Do., for *Congo*	2	5	1
Do., for *China*	2	5	1
Do., for *T.*	2	5	1
	189	12	0
Less expenses	5	2	6
	184	9	6
Grantown	0	13	0
Greenock	31	17	10
Do., for *N P*	5	16	10
Do., for *Congo*	10	0	0
Hawick	3	0	10
Do., for *N P*	2	3	10
Helensburgh	2	1	9
Jedburgh	1	2	0
Kelso	2	11	0
Kenmay	2	13	6
Kilmarnock	1	5	2
Kirkcaldy	15	13	11
Do., for *N P, India*	15	0	0
Do., for *Genoa*	10	7	2
Do., for *Japan*	4	13	1
Do., for *Congo boy*	1	5	0
Largo, for *Congo*	1	8	0
Leslie	7	3	10
Lochee	5	5	2
Do., for *W & O*	2	0	0
Do., for *N P*	5	15	11
Paisley	149	0	0
Do., Public Meeting	1	6	0
Do., Storie Street	0	5	6
Do., do., for *China*	10	0	0
Do., Victoria Place	28	15	9
Do., do., for *Kiromonday Ghose, Barisal*	20	0	0
Perth, South Street	38	10	0
Do., for *Congo*	1	0	0
Peterhead	6	2	7
Do., for *W & O*	0	6	8
Do., for *N P*	1	0	2
St. Andrews	0	18	3
Scarfskerry	1	0	0
Selkirk	4	0	0
Stirling	18	6	10
Wick	0	10	0
Wishaw	1	14	4

IRELAND.

Athlone	1	12	6
Banbridge	2	0	0
Belfast, Great Victoria Street	13	12	0
Brannoxtown	1	14	8
Carrickfergus	3	7	3
Coleraine	17	5	8
Dublin	40	0	0
Mullycar	1	0	0
Tandragee	4	15	0
Do., for *N P*	4	5	0
Waterford	7	1	7
Do., for *N P*	4	0	6

FOREIGN.

Jersey	0	2	6
Amsterdam, Mr J. H. von Eghen	5	0	0
Do., Mr J. Bierens de Haan	5	0	0
Rome, Sun. Sch., for *Congo boy*	3	19	4
Toronto, Mr T. M. Thomson, for *India and Africa*	50	0	0

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NEW MISSION STATION AT LUKOLELA ON THE UPPER CONGO RIVER.—*From a Drawing by Mr. D. Charters.*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Congo Mission.

(See Frontispiece.)

WORK ON THE UPPER RIVER.

MR. MICHAEL RICHARDS, writing from the new up-river station, Lukolela, under date of March 9th, reports:—

"My dear Mr. Baynes,—The *Peace*, after a five weeks' voyage on the upper river, &c., will return to Stanley Pool to-morrow morning. This gives me an opportunity of writing you a few lines.

"Right thankful I am to report a very friendly feeling now existing between us and the people here. Lately the first chief of the towns here has been seriously ill. He willingly received my treatment, and is now strong and well. I have also given medicine to two or three other folk in the towns. Doubtless this medical work will be productive of much good.

"We have failed to get two boys for household work. The lads themselves would willingly come with us, but their chiefs object, saying; 'We have bought the boys, and if you want them you must buy them also.' This we cannot possibly think of doing. We must patiently wait, and by-and-by we may be successful. We have to learn the language from people who bring us fowls, &c., or any person that seems anxious to earn a piece of brass wire. Still, we are getting together a vocabulary. I now find myself able to hold an ordinary conversation with the people. Every day I spend at least two hours at the Ki-Yansi, and now that the station is nearly completed, I shall hope to give whole days to its study.

"Mr. Darby has had rheumatism for the past month, unable to walk without the aid of a rustic crutch and stick. He is, however, fast improving. My health has been all that I could wish. Since my arrival in Kongo I have had few fevers, and these very slight.

"Mr. Charters to-day sketched the enclosed. It will give you some idea of the dense forest in which we live. Behind our house are the usual out-houses, and a small, but convenient, store. The tree logged on the left of our house was 120 ft. long, with a diameter of 4 ft. This is good workable timber, and the forest is full of similar trees. My room s on the lef and Mr. Darby's on the right, of the genera room.

"Mr. Darby has written you by this mail, so little remains for me to say.

"I remain,

"Yours very sincerely,

"MICHAEL RICHARDS.

"P.S.—A good steam sawmill here would be most welcome, and enable us to supply all up-river stations with timber for building purposes."

Mr. Richards' colleague, Mr. R. D. Darby, writes:—

"MY DEAR MR. BAYNES,—I have been at this station just a month now. I came up here to join Mr. Richards, and Mr. Biggs has gone down to the Pool to take charge there. We are getting along very well. Both of us are having splendid health. I have had acute rheumatism these last few days, but it is fast disappearing, I believe. The work of our station is progressing favourably. We have got a three-roomed house up, and are now living in it. We have also completed a very neat little store-house. Clearing is progressing, too. Large trees are being cut into logs and carried away.

"We have still a large amount of work to do in this respect yet. Many large roots and stumps are still in the ground, and these have to be grubbed up. We hope soon to have everything properly cleared.

"Our slight knowledge of the language prevents us from speaking to the people to any great extent.

"For a long while after the establishment of the station here the people were not very friendly. We are glad now to note a very decided change in this respect.

"They bring us plenty of food, and now and then we get a few of them to work for us. They are not the best or the quickest of workmen, and need much superintendence.

"One of us visits the town every week as often as we can. The people are always friendly, many of them saluting us with 'Omwah' ('Good morning'); others say, 'Malamo' ('Good').

"Old Mangaba, the great chief, is ill, and Mr. Richards has been twice to see him this week, and has given him medicine.

"We have tried to get some boys into the house, but our efforts, so far, have been unsuccessful. The people either are frightened, or they will not send their boys to us.

"There are many of them willing to sell us boys, but we tell them we never buy people. If they will allow their boys to come to us we will clothe, feed, and shelter them, besides paying them a little for their services. This, as I have said, they do not seem inclined to do. We need one or two boys to help in the house, and there are two or three little fellows who are very anxious to come, but their chiefs or their fathers will not allow them.

"Mr. Richards is getting on very well with the language. I do not get on quite so well, but I have only been here a very short time yet. I have got a few notes and a good number of words collected, and I hope soon to get more of the grammar. Already I have had examples of the 'Concord' common to Bantu languages, and I have got seven or eight different methods of forming the plural. Many of these, however, may be found wrong after further knowledge of the language.

"With kindest regards from both,

"Ever yours sincerely,

"R. D. DARBY.

"A. H. Baynes, Esq."

Patna as a Mission Field.

By the Rev. John Stubbs.

EVERY reader of the Herald has heard of Patna rice. The object of this paper is to awaken a prayerful interest in the very interesting district from which the rice receives its name. This splendid field for missionary effort contains an area of 2,079 square miles, 5,635 towns and villages, and a population, as returned in the census report of 1881, of 1,756,856, that is to say, 845·05 persons to the square mile. It is hemmed in by the hills of the Monghyr and Gya districts on the east and south, and by the great Ganges and widely-flowing Sone on the north and west. The general aspect of the district is for the most part a dead level. The soil is chiefly alluvial, and the country along the bank of the Ganges is peculiarly fertile, producing the finest crops of all descriptions.

Population.

Of the total population of Patna district—759,835 males and 781,226 females, total 1,541,061—are Hindus, who thus form a little more than 87 per cent. of the whole. The Muhammadan population consists of 97,201 males and 115,940 females, making a total of 213,141, or a little over 12 per cent. of the whole inhabitants. The Christians, European and native, consist of 1,713 males and 875 females, total 2,588, or 2 per cent. of the population. The remainder of the inhabitants separately classified in the Government return consists of sixteen Brahmas, twenty-two Jains (a sect which is a sort of compromise between Hinduism and Buddhism), fourteen Jews, one Parsee, and thirteen who are returned under the general head of "others," giving considerably less than ·1 per cent. of the population.

Religions.

The Hindus, as shown above, form by far the most numerous section of the community. They are divided into sects, roughly, in the following proportions: Shivas, three sixteenths; Vaishnavs, two sixteenths; Shàktas, five sixteenths; and Nànaks, six sixteenths.

The worshippers of Shiva are distinguished by three horizontal marks on their foreheads, made by ashes, to represent that the body must be reduced to ashes as an offering to the destroying character of their god.

The Vaishnavs, or the worshippers of Vishnu, either in his original character or in one of his incarnations in Ràm or Krishna, are characterised by a single thick straight line, or a pair of thick parallel straight lines made of red, yellow, or white colouring matter, extending from the nose up the forehead, with or without a small arc to join them at the lower end. It may be said here that the so-called religious practices of many of the Vaishnavs, by which they hope either to gain deliverance from liability to transmigration, or to remain subject to transmigration only in what they consider its highest and happiest forms, are too foul and disgusting to be described.

The Shàktas, or the worshippers of a manifestation of the divine power in the form of one of the goddess wives of Vishnu or Shiva, are distinguished by three

concentric arcs made of red colouring matter, on their foreheads. It may lead to special prayer on their behalf to make mention of the fact that in this section of Hindus are to be found the most superstitious ideas and most immoral practices that have ever disgraced and degraded the human race. Their worship, if such it can be called, and which is carried on in secret, is so foul that it has been justly called the worst religion ever invented by the devil.

The Nànaks, or Sikh sect (distinguished by no special mark), pays the highest divine honours to the books containing the teachings of Nànak, its founder, as embodying the divine essence and spirit, and as being the supreme objects of worship. From inquiries, however, which, for the sake of this paper, have been made of the mahant (or head religious teacher) of the sect in Patna, there seems, in the matter of superstitious observances, to be practically but little difference between the Nànaks and other Hindus.

The Muhammadans, according to the census of 1881, number 213,141, or a little over 12 per cent. of the total population. They have a zeal for God, but not according to knowledge. They are pure ritualists. The name of God is perpetually on their lips, but their god is cruel, and one who will palliate evil—not a god of justice and love.

The Christians, according to the census of 1881, numbered 2,588, or 2 per cent. of the population. Of these, nearly all are Europeans, including the troops at Dinapur. The majority of those, however, who are called "Christians" in the census report, completely ignore in their lives all the claims of Christ, and, by giving themselves up to every form of sinful indulgence, greatly cause the enemy to blaspheme.

Towns and Villages.

According to the census report, there are in the district of Patna 5,635 towns and villages.

Patna city, or, as it is commonly called by the inhabitants, Azìmàbàd (*i.e.*, "the abode of Azìm," who was its governor in the time of his uncle, the Mogul Emperor Aurangzeb), is by far the largest and most important town in the district. According to the census of 1881, the population amounts to 170,654, thus making it the eighth largest town in the whole of India. The city, as it stands at present, extends nearly nine miles along the banks of the Ganges. The width from the bank of the Ganges is, on an average, about two miles, so that the whole circumference covers an extent of about eighteen square miles.

The second largest town in the district is Behàr, with a population of 44,295; and the third largest, Dinapur, the total population of which, including the cantonments, is 42,084. Dinapur is the military station attached to Patna city. It is some six miles from Patna, and the whole road is lined with houses and cottages. In fact, Dinapur and Patna may be considered as forming one continuous narrow city hemmed in between the Ganges and the railway.

Other large towns in the district, all containing more than 10,000 inhabitants, are Bàrh, Faturà, and Mukàma.

First Missionary.

So far as can be ascertained, the first occupation of Patna as a mission field was by the Rev. William Start, a man of means and of zealous missionary spirit, who

for many years defrayed the expense of a vernacular mission out of his own purse. Mr. Start himself resided for many years in Patna. He must have been a splendid man of God. Anthony Norris Groves, who, while on a tour through India in 1834, visited him at Patna, thus writes of him in his journal :—

"Dear Start is very different from what I had expected. He has a keen, clear, active mind, and a deep acquaintance with heart religion. We are quite of one heart and one mind in all things connected with the Kingdom. He is a most sterling character. He has made great progress in the language, and preaches in the bazaar. This is in many respects an interesting station. There are numbers of inquirers who really seem anxious to know about the things of the Kingdom."

Mr. Start has long since passed to his reward, and his place, as the only representative of Christ in this immense district, has been taken by the Baptist Missionary Society. After fifty years of earnest labour there is not much more to be said respecting missionary work in Patna to-day than was said by Mr. Groves in Mr. Start's time. All this while, largely by the bazaar preaching of our venerable brother, Mr. Broadway, the foundations have been laid ; but, except at Dinapur, where Mr. Price has organised some schools, the superintendence of the organisation of a self-supporting Hindustani church, the establishment of Sunday-schools for non-Christian children, and the occupation of out-stations by evangelists supported by the native church, has yet to be reared.

A Call to Prayer.

Prayer is earnestly asked from each missionary prayer-meeting and from each loving reader of the Herald on behalf of the work at Patna. In answer to prayer, the preaching of the life-giving word will not be in vain ; organisations overflowing with blessing will soon be established, and God will be glorified. The affectionate sympathy of friends at home is precious, their generosity to mission work is greatly valued, but their prayers are of the first and last importance, and for these the Patna missionaries especially beg as for life itself. "Which of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey, and I have nothing to set before him ; and he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." From many a friend of the perishing may this prayer go up :— "Lord ! I have tens of thousands of needy friends in Patna whom I must help. As a friend I have undertaken to help them. In Thee I have a Friend whose kindness and riches I know to be infinite. I am sure Thou wilt give me what I ask. If I, being evil, am ready to do for my friends what I can, how much more wilt Thou, O my Heavenly Friend, now do for Thy friend what he asks." The result of such pleading will soon be seen in Patna.

John Stubbs.

Bankipore, Patna, 15th March, 1887.

Work in the Agra District.

By the Rev. Daniel Jones, of Agra.

"MY DEAR MR. BAYNES,—Our good brother, Hari Rám, has been out in the district, and I have thought that a few words from him, through me, would be acceptable to many friends at home. Some day I hope to give a short account of his life. He is one of the faithful ones who has, by enduring hardness, shown himself to be a good soldier of Jesus Christ. He endured much when first he confessed Christ. Being a Pandit, and a 'Purdhit,' or family priest, he was greatly revered, but his sufferings were greater on this account, when, on his becoming a Christian, those who before so revered him now persecuted him. His heart just now is being made glad, and we cannot but greatly rejoice with him, in that his eldest son is a candidate for baptism, and has made a bold stand for Christ. His wife, on his becoming a Christian, left him, taking with her their two sons, but after two or three years came to live with him again. She is, however, still a Hindu, and has done all she could to hinder her sons, and to cause her husband to go back to Hinduism. She has been greatly moved by the stand her son has made, and we are hoping and praying that she may also come forward. The younger son also seems to be impressed, and we are waiting to hear him declare himself on the Lord's side. What a joy it would be to us all if this entire family were saved! May I ask the readers of these lines to engage in earnest, believing prayer for the salvation of the mother and her younger son? Our brother, Hari Rám, has been much blessed in leading men to Christ. Some of these are still with us—preachers of the Word—others have passed away. I might add that friends connected with Kent Street Chapel, Portsea, have taken special interest in Hari Rám, which interest I trust will be kept up, as he is worthy for whom they do this. He is getting on in years, but takes as much delight as ever in preaching. Being a Pandit, he is well up in all their customs, &c.; and knowing as he does the dialect of this district, he is admirably adapted for district work. He went out last month, and has had a good time among the villagers. He says, 'I went by short stages, preaching by the way, to the city of B——. This is a large place, and wickedness abounds there, but the people flocked to hear the Word of God; and near to one place where I stood to preach was a temple. I was invited by the masters of this temple to go there, and we sat down and had very many to listen. We spent a happy time in preaching the Gospel here. I was quite desirous of seeing the Maharajah, that I might witness before him, but was told that he was too busy just then to see me. But I have witnessed before kings, and for this privilege I do praise God. There is one person there, in the service of the king, whom I hope will one day confess Christ in baptism. He spoke very seriously to me. His fear was that he would be dismissed if he became a Christian. He wished me to speak for him to the king. Here, brother Bhagwán Dás and I sold several portions of Scripture.

"'I left this place and travelled on to another halting-place, where we soon arrived. At this place, after preaching in the afternoon, I was greatly cheered by a man standing up in the midst of

the crowd, and saying that his faith was fixed at the true words we preached. He asked me if I were Hari Rám. I told him I was. Then he said he had been looking for me for some time. He had heard me and a Padri Sahib (a missionary) preaching in his village, many miles away from here; and since then these words had taken root in his heart. When the people heard this, they began to murmur, and wanted to know if he would there and then become a Christian. He was very earnest, and I have every hope of his being sincere, and I am expecting that he and his wife will both become followers of the Lord Jesus.

"'Another day's march and I arrived at a large town, and soon began to preach, and told the people that Jesus Christ had come to save poor sinners. Not for the good and great had He come, but for the lost. And one poor man hearing this, stood forth, and asked if Jesus had come for such as he was. I replied that He had. "Then I will love Him as my Saviour," he said. Soon after this several of the police came up and took this young man away by force. My heart began to weep for him. When I saw them pushing him along it was getting dark, so I followed to see what would happen to him. You must know that I was all the time in a "native State." I heard that the officer in charge here, on hearing that he was about to become a Christian, had ordered him to be arrested. I found that they did all they could to persuade him not to become a Christian, and advised him to become a Mohammedan if he wanted to change his religion. They offered him rupees and food to join them, but all this failed. Then they told him that the Christians would make him eat cow and pig, and make him drink liquor; still he did not flinch, but by the grace of God stood firm. I then asked if he was to be bound, as I should like to be bound with him. They said they had no wish to interfere with me, but that he would be shut up that night, and thus I had to leave him. Next morning, just after I had commenced to preach, he came up, having been set free, when one of the king's servants offered to employ him as his servant if he would not become a Christian. But to all this he would not listen. This servant of the State then threatened me, and said he would write to his master and let him know of my going about from place to place persuading the people in this way. I told him that I had no objection to this, "my sole desire is that you and your master—the Maharajah—may both believe in the Lord Jesus Christ as your Saviour." "Alas! alas!" he said, and then left me. The young man clung to me, and is still with me, under instruction. At another place, as I told the people of the wonderful works of Jesus, how He raised the dead, &c., I spoke of his comforting in this way the poor widow of Nain. Two poor old women came forward and fell at my feet. The people tried to prevent them, but they said, "Let us alone, you do not understand. These are very precious words. We have never heard the like before." And then they urged me to partake of their humble fare; for, said they, we are not rich, but we are willing to give you of what we have. On this occasion I was greatly pleased at seeing so many of the women coming to listen. They were more in number than the men, and this is so seldom the case.

"'Next week, if the Lord will, I am going with several others to preach at the great fair at Brindabun, where many abominations exist. I do hope that dear friends in England will pray very earnestly for us, that we may be filled with the Holy Spirit, and that the

saving power of God may be realised in our midst.—Amen.'

"It is very cheering to hear our dear brother thus speaking of his labours, and we sincerely unite with him in desiring the earnest, believing prayers of our friends at home, that God would make bare His mighty arm before the heathen in this land.

"DANIEL JONES."

"Agra, India,
"*April 5th*, 1887.

"MY DEAR MR. BAYNES,—I am sending you a few words of 'Good News from Agra' for the HERALD. Last Sabbath our hearts were made very glad here. We have had sorrows in Agra, but God graciously has not left us without joys. We had the pleasure of seeing eight persons following Christ in baptism. It was a sight that will not soon be forgotten. Only a few weeks ago I wrote you a few lines for our dear brother Hari Rám, giving a short account of a trip he had made into the district to preach the Gospel. I then referred to his wife and children, and asked that friends at home would pray for this woman and her children. I hope that short account will have reached you, and that it will appear before this, for this is a very fitting sequel to it. The first to step down into the baptistery last Sunday afternoon was Hari Rám's wife! Praise the Lord! Many prayers have been offered on her behalf. She is a woman with no small force of character. When her husband — a high caste Brahmin — became a Christian her grief was intense, and her hatred very bitter. She refused to live with him. They had two sons, 'Subhá Rám' and 'Nand Kishor.' She fled with the two boys, and for some years remained separated from her husband. At length she came back of her own accord; but her constant aim was to get her husband back into Hinduism. What he has had to put with no one but the High Priest knows, who has sustained him through it all. We have always had great respect for her, for she was always respectful, and we never heard of her in any quarrel. We only longed for her to find and confess Christ, and our prayers were answered. The next to follow was the wife of our good brother 'Rate Rám.' He is one of the best specimens of an Indian Christian that we have met. His life bears blessed testimony to the power of the grace of God *to save from sin*. He was led to Christ through our brother Hari Rám. And often have I heard these brethren in our prayer-meetings pray for their wives. She is such a nice, gentle woman; her life has been very exemplary, and we had often prayed that she, too, might confess Christ.

"The next to be immersed was a bright young man, who, when I first came to Agra in 1879, was just entering his 'teens, and how he has grown! Yes, and done very well in his studies, and has been for some time one of our school teachers. But you want to know who he is. He is the elder of the two boys who were taken away by their mother because their father had confessed Christ. The old man has grown gray in the Master's service. It was, therefore, a cheering sight to see the young man come to share the same service. But there are more to follow, and another young man steps forward. Can it be so? Why he was a mere boy when I came here. It is so; and this is the climax of a great joy, for it is no other than the second son of that same mother who years ago ran away with both her sons. But to-day, in company with them, both have put on Christ in baptism. How did the old man feel? Why, he could scarcely contain himself for joy. It was more than he could express. There is something very

touching in the case of the 'younger son.' He had left his father's house, had taken service at a distance, and the old man's heart was sore on his account; but again and again I told him to keep on praying for him. The boy came home and was very ill, and one day the father prayed with him and for him, that the Lord, for Christ's sake, would heal his son; and he was healed, and it made such an impression upon the lad's mind that he began to pray in Christ's name too. He would get into some corner out of sight, and there pray. One day his father saw him. After this, when Mr. Potter was out itinerating, the lad with his father was along with him. And at night when all was still this lad would offer up his prayer in Jesus' name, asking God to forgive his sins, &c., and Mr. Potter heard him, and was greatly cheered. He continues to pray thus, and we were more than glad to baptize him on Sabbath last. The next was a Brahmin, Har Deo by name. We were preaching in the city some few weeks ago, and were speaking of 'everlasting life' through Christ, and this thought took hold of his mind. He has been here often since then seeking for further light, and very gladly followed Christ in baptism. He took off his sacred thread, which Mr. Potter now has in his possession. He is a young man, and comes from a respectable family. He has had some knowledge of medicine; and if he proves true, as we have every reason for hoping he will, we hope he will be trained for efficient service. It is a joy to have so many young men to join us. If any friends who read these lines will feel in their hearts led to send us any help for the training of these young men, we shall be very much obliged.

"The next was a 'Bábá Jí,' or a 'Holy Man.' He had heard Mr. Potter preaching in a very vile city some months ago. He then promised to come in, and came. He professes faith in Christ Jesus. He has much to learn, for a life of much wandering has not tended in the least to improve his mind. But the Lord would not quench the smoking flax, and we would be like the Master.

"In my short account of Hari Rám's visit to the villages, I referred to the next who was baptized. He it was who was roughly handled by the police, and shut up for a night, but came right out from among them early next morning. He is a quiet, simple village man, but willing and anxious to learn, and of course we have commenced to teach him. Our work is only just commenced with this people when they are baptized. The Lord teach us that we may know how to teach them.

"And there yet are more—Thomas Paul, the son of one of our oldest Christians, Paul, who was baptized in 1845 by the Rev. James Smith. This is one of the younger sons. The eldest brother is a very acceptable preacher of the Word.

"Now, dear friends, do join us in praying that God will raise up from among these young disciples some noble men to serve Him. I might make this a very long letter if I were to give an account of my recent visit to Muttra, Gokul, Mursau, and Ráyá; but must say no more than that we had a blessed time of witnessing for Christ in the very heart of idolatry. At the Brindabun mela, also, we had a blessed time—sold a number of Scripture portions—and one religious mendicant came out, and was to have been baptized last Sabbath, but at the last moment he withdrew. Still, we are praying for him; for I believe that the Word of God has taken root in his heart. Yours, in the Master's service, DANIEL JONES."

Mission Work in China.

THE following is from the pen of the Rev. C. S. Medhurst, of Tsing Chu Fu, Shuntung, North China:—

"DEAR MR. BAYNES,—I have just returned from a visit to one of our distant stations, the story of which, I think, will interest you.

ON MY JOURNEY.

On the Saturday night I slept at a small village, about seven English miles from the place I was going to, so as to be in good trim for the Sunday. There was only one decent inn there, and, unfortunately, the best room was already occupied, so that I had to share the apartment of the innkeeper, with four or five other guests. However, my thirty miles' ride on horseback had made me tired, and I was thankful to have any sort of a room to stay in. During the evening the innkeeper got drunk, and made himself rather unpleasant. I got over this by pretending not to understand what he was saying, but felt somewhat nettled subsequently, when he charged me about three times the amount he should have done for the poor hospitality he afforded me. The man, I heard the next day, has a bad reputation in his village, and last year stabbed two of his guests when tipsy.

"Early next day (Sunday) I wa again in the saddle. It was with some difficulty I found the station, as there are several villages of the same name there. My path lay across a large plain, and as I rode I had to guide myself with a compass, like a mariner at sea. The ground was neither productive nor pleasant to the eye, owing to the large quantities of soda in it. In places it was as white as though there had been a heavy frost.

SUNDAY MORNING.

"Arrived at the station, I had a hearty welcome from the leader and members. Two of the students whom Mr. Whitewright is training for the native ministry were already there. One of these conducted the morning service, and delivered an exposition of 1 Cor. xi. which would have done credit to anyone. I have listened to many an English sermon with less profit than I did to my Chinese friend. In the afternoon I presided at a Communion service, and then rode off to another station a few miles distant, where, in the evening, I again administered the Lord's Supper.

SUNDAY EVENING.

"The leader at Lin Chia Chuang Tzu, or the village of the family of Lin, where I conducted the second service and spent the evening, had been a member of the Catholic community for twenty years, but I was surprised to find that he knew absolutely nothing about them. He could explain how they worshipped, but of the why and the wherefore of what they did he knew nothing. He said, 'The priests never explain anything.' I fear this must be true, for this man was by no means a dull fellow, and could give a far better account of Christianity than he could of Roman Catholicism, although he has only been a Christian for a few years.

SUNDAY NIGHT.

"I slept that night at Lin Chia Chuang Tzu, and started for home the

next morning. But the room where I slept is worthy of a few lines. At one end of it was a plough and several other agricultural implements, one or two hoes rested in the rafters above, while a set of harness adorned the wall. At the other end of the room was the usual k'ang, or brick bed, upon which I slept, my servant and two other men sleeping upon the floor. At the foot of the k'ang was a large coffin, which to an Englishman looked the strangest article of all in this peculiarly furnished room. No one was dead in the house and the coffin was empty. I did not make enquiries about it; but probably, as is the custom in China, the owner of the house, having a little spare money, had invested it in buying for himself a coffin, that he might be sure of a decent burial when he died. These coffins are very common objects, and are met with everywhere. Their presence has no depressing effect whatever on the Chinese.

"Before leaving this place, I was strongly urged to do something for a boy, whom I judged, from the description given, had a cataract on each eye. Of course I said I could do nothing, and told them they must bring him into the city to see Dr. Watson. On my way home, I was again appealed to once or twice to visit the sick. Everywhere it is the same, in whatever direction you travel, the cry is always the same, 'Come and heal our sick. Come and heal our sick.'

An Old Man's History.

"At K'on Pu, where I stopped to feed my horse at noon, I met a man, who could read very well, to whom I gave a couple of Christian books. He seemed very favourably disposed to, and impressed by, the teaching of these tracts. We have a station in this place, and I sent for the leader, an old man of seventy-three, to visit me in my inn. He came along, and we had a very pleasant talk. He first heard the Gospel from Mr. Richard, during the great famine. He was then sixty-one years of age, and said he, 'I thought it was too late for me to learn anything new, but Pastor Richard said it was not, and that he had known men become Christians at eighty. So I heard and believed. 'Well, elder brother Wang,' I replied, for I felt my heart drawn out to the old man, 'you are much older than I, and to all appearances will be in heaven long before I shall. But while you are on earth I want you to pray for me. You say you cannot do much yourself, but you can pray that I may be helped to preach—cannot you?' At once this aged Christian fell down on his knees in the inn and poured out his soul in prayer, that whether travelling by land or water I might be continually blessed and helped; while several outsiders respectfully, but wonderingly, looked on from the outside, through a hole in the paper window. The old gentleman then insisted on escorting me from the inn a good way down the street; and as I parted from him said: 'Pastor, I won't forget what you said. Every night and every morning I will pray that the Heavenly Father may bless you in all you do.' I need hardly say that I performed the rest of my journey with a lighter heart as I thought of the old man's promise.

A Good Investment.

"I now feel, more than ever, as I generally feel after a visit to the country, that the Chinese are a nation well worth all the labour and money spent on them by Christian missions. The interest on the capital laid out will one day be found to be very large.

"I am tired to-night, having just returned from my journey, but I thought a short account of what I had seen and heard might interest you, and perhaps some portion of the letter may be suitable for the HERALD.

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

Lines by the late Joseph Tritton, Esq.

THE following beautiful lines are selected from a longer poem, written by our beloved and honoured Treasurer, Joseph Tritton, Esq., some years ago. The first of these verses was printed on the memorial card (with the hymns he had chosen to be sung at his funeral), as it so well describes his own departure on that sweet spring Sunday evening, when, to quote from the same poem, he entered

". . . . The unfolded gate,
Through whose pure portals lies a perfect state;
Where life needs no memorials, and sublime
Shines forth the radiant summer of a deathless, cloudless clime."

A DEATH-BED MEMORIAL.

* * * * * *

It was a Sabbath evening:—crowds were met,
Or gathering swift, devotion's earnest bands;
And while earth's golden orb, unsunk as yet,
Cast his bright beams upon them, his did set,
And to the temple, which in glory stands,
He passed triumphant up, to "the house not made with hands."

Methinks the day whereon the Master rose,—
Methinks the hour wherein the Master deigned,
With words of peace and joy, to solace those
Who dared not on His *living* truth repose,
Were a meet season thus to have attained
The rest—the goodly rest—of a paradise regained.

The day of God in converse to begin
With the Church Militant,—the worn, the tried,
And close it with the host, who passed within
The vestibule of heaven, have ceased from sin
And all its conflicts, and in peace abide,
Keeping eternal Sabbath, their Redeemer's throne beside.

Death-scene of love!—though love can never die,—
I'll commune with it oft, albeit in tears;
It has a voice and says, "Fear not to lie
Where Christ is couch and pillow; full supply
Of holy confidence shall stay thy fears,
And the night's o'ershadowing cease, as the glory of morn appears."

In the Backwoods of India.

RAM CHUNDER is supported by the Sunday-school at Huntingdon, and Prem Ananda by the churches of New South Wales. I started these two devoted brethren off in a bullock cart, and then rode ahead on Bunny, our fine Mission horse. I took dinner with a wealthy Musulman landowner, who has invited me to make my home with him whenever I go that way. He has built two mosques on his estate, and as it was Friday, his dependents, who consume some one and a half hundredweight of rice a day, trooped off to their weekly solemn assembly. The rich man, however, told me he did not aspire to the great merit which results from attending such services, so he stayed at home, and I went and sat down at a little distance behind the worshippers and listened in patience till the service was ended. Afterwards several of the principal men came and conversed with me. I was specially interested in a young man who followed me about as I talked to little knots of men while the market was gathering, and who stayed and listened attentively to our addresses, and when a bully molested us he was our defender, and when asked by the man to explain his conduct he replied firmly, "I have faith."

The next day we were not within reach of a market, but seeing a number of people wending their way to a homestead across the fields, I also went there and found people were gathering for a wedding feast. I dismounted and tried to get into conversation with the people, but all washed their feet and filed in. At last I was left alone, so I sat down in the shade of a little tree, and comforted myself with the Lord's words, "As the Father hath sent me, even so send I you." And I knew that both opportunity and strength would be given me by the sender.

Presently the bridegroom's father came out and asked me if I would come in and have some dinner. I accepted the invitation, and was honoured by a seat on the mat beside their moulvie. Over our heads was an awning formed by mats and rushes laid across bamboos. The courtyard and the verandahs of the four houses which enclosed it were full of men who were smoking or chewing aromatic leaves and spices. Rice was placed on a large leaf in front of me, and cake, chicken, mutton, lentil soup, vegetables and sour milk were brought. I explained that it was our custom to give thanks before eating, and I took the opportunity to pray for a blessing on the bride and bridegroom, an act which commended itself to the company.

My dinner finished, we were asked to leave the courtyard that the women might come and have their feast. We went out and sat under some trees, and I asked the moulvie what he knew of Christ? He only knew the story of His birth, the fact that He worked miracles, and that He ascended to heaven. I therefore told the "story of stories" to them. Our next stoppage was for three days in the Road Cess office at Chaudergram. Here a young Brahmin courted our society, and expressed his determination to give up his caste, and be a Christian. One day a poor man came up and wanted to take the dust from the Brahmin's feet to put on his own head. But the lad refused to let him, and declared before all that all men are brothers. On the young man's arm there was a little silver phylactery. In answer to my questions he said he had worn it about a month, and would have

to wear it for about a year longer, as an astrologer, who had sketched out his life, had shown that the influences of the stars were such that it was probable that he would be severely wounded during the year. The astrologer had received sixpence for the charm, and if it was successful in warding off the impending calamity, he would receive two or three shillings more at the end of the year. Our next stay was at the police station at Feni, a sub-division of Noakhali. There were several Roman Catholics here. One of them possessed a Bible and used it well. I asked his nephew to repeat the Ten Commandments to me. He did so, but omitted the second, changed the fourth into "Thou shalt hear mass on Sundays," and divided the tenth into two. I called the uncle's attention to this. He seemed very dissatisfied with the corruptions of Romanism, and he twice came to me and asked many Gospel questions, not, as he said, because he did not know himself, but that others might learn by hearing the answers.

Having obtained the deputy-magistrate's permission, I went to the Government School to give an address. The teacher of Arabic came up and asked me what business I had to interfere with the religious instruction of the people, as the district was well supplied with moulvies? I felt the atmosphere of the place was rather combustible, but pressed on the boys to remember their Creator in the days of their youth, reminding them of their own song, which says, "A withered flower delights no one," and told them that the boy who to keep "in" at cricket for five or ten minutes more will tell a lie, is not likely when he becomes a man to hesitate to tell a lie in order to gain a lawsuit or an estate, and said they were like the molten iron, which, before coming to India, I had learned to cast into the wet sand, and which instantly takes a permanent form. Then, I spoke of Jesus, the serious, diligent boy, who is spoken of in the Koran as the "Sinless Prophet," and who so tenderly showed God's love for children and willingness to listen to their songs; who died for our sins, and whom God raised again from the dead, and who is appointed to be our Judge. After finishing, I made my way to the munshi, and asked him if he did not agree with my instruction. He said that the first part was good, but he did not understand the drift of the latter part. We had some conversation, and I found he and his scholars were much better versed in the Traditions than in the Koran.

One day I was sitting in a shop in the market-place, and quite a number of Musulmans were present. One who professed to be well read in the Koran, assured me that there was an account there of a miracle Mohammed performed, and told me how two boys fell from the roof of a house in which Mohammed was to dine. Their mother laid them on the bed and, preparing the dinner, tried to hide the sorrow from the prophet. He refused to eat without the boys, and when at last taken to see their dead bodies, he restored them to life. I told the man I would give him a hundred rupees if he would bring a Koran and show me the story. At that one of the company confessed that it was not in the Koran, but in the Traditions. This gave me the opportunity to renew the offer of a hundred rupees if they would show from the Koran that Mohammed ever healed or restored to life a single person, but my challenge was not taken up.

The next day we preached at a very large market about a mile and a half from the police station. I was careful not to make any reference to Christ's

Divine nature, but after exposing the sinful heart that lodges in every breast, I spoke of Jesus of Nazareth, a man approved of God, who made the great sacrifice of which all others are but shadows, and was raised from the dead by God that we might believe and be saved. When I had finished, some rough fellows charged again and again, and forced us back on to the wall behind us, and some of them wrenched our books away and we found it necessary to retreat. We are used to being pelted with clods of earth; but, unfortunately, there were a lot of broken bricks lying about, and these were mercilessly hurled at us, but, by God's mercy, we escaped with only Prem Ananda's lip cut, our clothes soiled, and my helmet well dented. The next day we took a constable with us to a market and had good order.

One day some men stopped me on the road and asked if I taught men to pray with their faces towards the east. I told them that I did not teach anything about the direction in which one is to pray, my message being that God is a Spirit, and those that worship Him must worship Him in spirit and in truth. And I told them that if while our hearts are far from God, we kneel down and call upon Him just to please our neighbours, we shall be reckoned guilty. They said, "But do you pray towards the west?" I said, "I do sometimes; but as I know that in whatever direction I look, God is in front of me, I never turn my head in order to face Him." When the preachers met me at the halting station they asked me about the conversation, and showed much disquietude, for they said that they overheard the men say that the Padri Siheb would have some blows for dinner some day for teaching people that they need not face the west in prayer.

I visited one of the four principal stations in Independent Tipperah in quest of a young man, whose hopeful conversion at Brahmanbaria I recorded some eighteen months ago. He was glad to see me, and ready to confess Christ as his Saviour. His worldly circumstances are very bad. He and a crippled brother are dependent upon the charity of a Hindu gentleman for food and raiment, and are without the means to go to their home. The young man said if he could send his brother home, he would come to me and study with a view to be a preacher. But I thought it would be best to see he did not become an evangelist for a piece of bread, so I saw the Rajah's deputy-magistrate, and he promised me he would look well after Gobindah and give him work. Though we were away for fifteen days, we only sold five rupees' worth of Scriptures. The prejudice of the people was indicated by three boys bringing their purchases back, and saying that their fathers were exceedingly angry with them for purchasing our books, and had commanded them to return them to us, whether we would refund the halfpence or not.

We spent two days at the Rajah's offices at Phulgazi. In the courtyard opposite to our lodging was a sacred shrub—viz., the tulsi. At sunset incense was burnt and a lighted lamp placed near it. Then a band of servants came to perform their evening devotions, and we were much struck with a hymn they sang over and over again. In it they said:—

O friend of the poor!
Engulfing sin and woe cannot distress me.
I voyage in stormy days;
The shore is out of sight;
No helmsman is at hand;
My boat is rotten;
But if I perish, O Emanuel!
Thy name will not remain untarnished.

Surely the faith and assurance of these lines are flowers, too precious to be offered to any but our own dear Saviour, who will come, and gathering up the precious Indian jewels, make another diadem for the Redeemer!

A. JEWSON.

Comillah, March 31st, 1887.

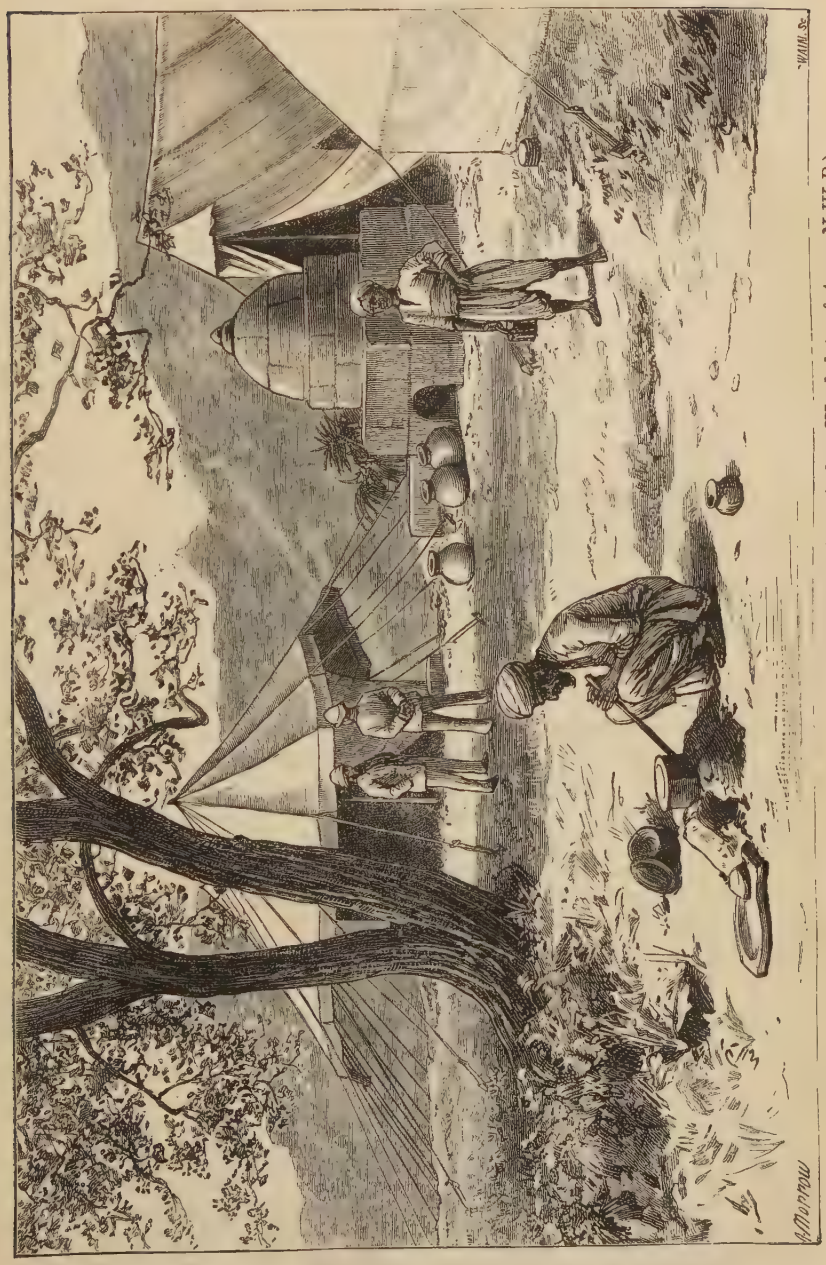
The Bateshwar Mela.

THE Rev. Arthur Wood, lately the pastor of the Agra Havelock Baptist Church, just before he left India for rest and change in England, wrote as follows:—

"Mr. Jones has asked me to write a short account of the work at Batêshwar (pronounced Bŭtaishwer) mêla, where I formed one of his party in camp. It may be an advantage for friends to know how such work appeared to an outsider, for such I was as far as actually engaging in the work is concerned.

"I left Agra for Bateshwar with Mr. McIntosh, on Monday, 8th inst., Mr. Jones having gone on by road some days before, preaching at the villages on the way. We went by train to Shikohabād, and there hired two 'ekkas,' one for ourselves, and one for our luggage. The 'ekka' is the common light cart of the North-West, drawn by a pony; it is without springs, and proverbially shaky, so that, as we had twelve or fourteen miles to travel over a very bad road, I anticipated a most trying journey. However, I must confess that I did not find it nearly so bad as I expected. I made myself as comfortable as possible on one side of the 'ekka,' after the fashion of a lady riding on horseback, a stirrup being provided for the purpose, and though a good deal cramped, and covered with dust, arrived none the worse at the journey's end, where we found the tents fixed and ready to receive us, Mr. Jones having arrived some hours previously. I send a sketch of the camp, which I took. If it can be reduced for the MISSIONARY HERALD it may give readers a fair idea of how missionaries manage in the district. The large tent in the centre of the picture is Mr. Jones', in which we all had our meals. That on the right is the one in which Mr. McIntosh and I slept, and in the foreground at the right there is seen a corner of the native preachers' tent. The stone structure in the middle is the tomb of a fakeer who lived at an old temple on the hill above till a few years ago. The day is coming when Hinduism, and all superstitions, shall be dead and buried creeds, while side-by-side with the monuments of their departed folly and shame shall be seen the signs of a living and loving Christianity. At the side of the fakeer's tomb lie three ghurras, common earthenware vessels in which water is kept. In the foreground is the cook. He has cleverly made a fireplace by raising a number of mounds, on which the deckshees (cooking utensils of copper) rest. To the right of him is a lota, the small polished brass vessel from which the natives universally drink; and on the further side of the fireplace is the stone which takes the place of pestle and mortar for pounding spices, &c.

"Batêshwar mêla is held in a valley some four or five miles long, which once formed the bed of the River Jumna, which now flows by another



MISSION CAMP AT BATESHWAR.—(*From a Drawing by the Rev. Arthur Wood, late of Agra, N.W.P.*)

channel past one end of the valley, and after a detour flows past the other end. At the western end, close to the river, is a long row of temples, which are filled with nameless abominations, and to which the mêla people flock in thousands; below the temples are ghauts or steps leading down to the water for bathing purposes. The mêla is not, however, purely an idolatrous one, but is a great fair for the sale of camels, horses, and cattle of all kinds which are brought in hundreds of thousands.

"What struck me most forcibly at first was the immense size of the mêla, the whole valley being filled with booths arranged in streets, and everywhere crowded with people. I was told that about 150,000 were gathered together, and I should think this estimate rather below than above the actual number. In some other mêlas as many as 1,000,000 people are supposed to congregate.

"The number being so great, and the people being always on the move, it is evident that Gospel work at such a mêla is, in a special degree, 'casting bread upon the waters.' In that great crowd of sinning humanity, how little a score or so of evangelists (including the Church Mission party on the opposite side of the mela) could do to make known the way of life. It is at such times that one can realise the full force of the oft reiterated cry, 'More men! More men!' Yet some thousands, doubtless, heard and understood the message, and one needs, in the face of the great mass of heathenism yet practically untouched, to thankfully and faithfully do what one can, without repining that one cannot do more.

"The first morning after we arrived I went out with Mr. Jones and two of the preachers to a suitable place between two trees, where a large banner was displayed, having Gospel texts painted on each side in Urdu and Hindu, the two languages of the North-West. The most conspicuous was, 'Christ Jesus came into the world to save sinners,' which formed a most suitable theme for the speakers. The style adopted is very much that of open-air speakers at home. Pointed, practical appeals, with homely illustrations, keep a crowd together for half-an-hour or more at a time, whereas they soon disperse when a dull speaker holds forth. A great change has passed over the people as far as hearing is concerned; whereas the missionary used to be assailed with all manner of interruptions and objections, they now listen with respectful attention, often expressing their approval audibly or by a nod of the head. Now and then an intelligent question or an honest objection will be raised, and receives the attention it deserves, but a noisy or impudent person finds very little sympathy from the bulk of the audience. This is especially the case in preaching to villagers, who are far more unsophisticated, and less hardened against the Gospel, than the city people. One often sees men listen with profound attention until they have received an intelligent knowledge of what the Gospel means, and then, fearing the consequences of embracing it, as to their family, and caste relationships, 'go away sorrowing,' like the rich young man in the Gospel. Yet may we not hope that there are those—how many, who shall say?—who, though they make no open profession of faith in Christ, though the missionary sees no more of them, and there is no earthly record of their conversion, yet do, as it were, 'touch the hem of His garment' whom they hear preached, and go home to their villages with a new light in their heart, determined

no longer to worship idols, but to offer prayer only in the name of 'Yisu Masih,' and believe in Him only for salvation from sin? The records of missions have many incidents which justify such a hope.

"We were ourselves greatly interested when, one afternoon, a number of men came to the camp expressing the wish to become Christians. It seems that they had heard the Gospel on several occasions in their villages; they had given up shaving their heads for the dead, the usual salutation of 'Râm! Râm!' and other Hindu customs. They prayed only to God in the name of Jesus, and professed their willingness to obey Him as their Lord and Master. The command to obey Christ in baptism was, of course, set before them, and time was given them to talk over the matter among themselves; but having left us for this purpose while we had our breakfast, we saw no more of them. One cannot, of course, say what may have prompted them either to come or to go, but, as far as I could see, they were perfectly sincere. It was very likely the fear of the notoriety they would obtain if they were baptized in the river, where thousands could see them, that caused them to hold back, and I think if any English Christian would put himself into their place, he will be moved to pity rather than to blame them, and very few at home who confess Christ have as much prejudice to overcome and opposition to face. We could not but see in this instance an evidence of the suitability of immersion as a test of faith, rather than sprinkling or pouring. Had either of these latter modes been adopted, the whole thing might have been done without the knowledge of any outsiders in a very few minutes, and the solemn rite have thus lost nearly all its significance.

"The Lord is raising up from the people of India some who go forth with power to their countrymen as preachers of the Gospel. One such we saw at the mêla. His name is Robert Michael, and he goes about different parts of India as a Christian fakeer, wearing the orange-coloured robes of the fakeers, and preaching as he has opportunity. Often at the mêla he would go about crying, 'Idol-worship is a sin;' thus, as a John the Baptist, lifting up his voice against the sins of his people. May the Lord raise up many men of a like spirit to go through the length and breadth of the land."

The late Joseph Tritton, Esq.

AT the last quarterly meeting of the Mission Committee, on the 20th ult., the following minute was unanimously adopted, and ordered to be entered upon the official records of the Society:—

"DECEASE OF THE TREASURER.

"It is with profound regret and a deep sense of personal loss that the members of the Committee record the decease of their honoured and beloved Treasurer, Joseph Tritton, Esq.

"At the Jubilee Meeting of the Society, held at Kettering on the 31st of May, 1842, Mr. Tritton for the first time appeared amongst us as a warm and deeply

interested sharer in the Society's work, and gave an address characterised by all those features of earnest piety, cultured ease, and beauty of expression which ever made his public addresses so welcome and attractive.

"For eight years he gave his services as a member of the Committee, when the increasing pressure of business led to his withdrawal from that form of duty, but not from frequent assistance as a speaker or chairman at the meetings of the Society. In the year 1867, on the greatly regretted retirement of Sir Morton Peto, Mr. Tritton was elected Treasurer with perfect unanimity, and for the following twenty years occupied that post with the confidence and joy of the entire constituency. It was his 'one desire to serve the Master to the best of his ability.' He regarded the office not simply as a financial one, but as one affording a sphere for the exercise of Christian sympathy and for the service of Christian love, especially to those who occupy high places in the field. In this spirit he cultivated an intimate acquaintance with the missionary brethren, and gave them, from time to time, unnumbered tokens of his interest in their welfare and in the great work in which they were engaged.

"As Treasurer he was not alone a most liberal donor to the Society's funds, but he sought, to use his own words, to 'get, if possible, more thoroughly at the hidden springs' of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to 'girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.'

"Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision.

"The glory of Christ was never absent from his mind. In his first speech as Treasurer he made the remark, 'Unchanged in its nature, no less than in its title, in every place, and in all time, the Gospel of our Lord and Saviour Jesus Christ, in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need with the energies of the Holy Ghost. With this, then, is victory; without this, with anything else than this, with anything else in the stead of this, is defeat.'

"So he lived and moved amongst us as a faithful, humble, fervent, and lowly disciple of the Lord. His conscientiousness never failed, and he exercised a vigilant watchfulness over the expenditure of the funds committed to his care. Brotherly kindness marked his intercourse, while his genuine simplicity of character attracted confidence, and his generosity of heart secured a welcome for all who approached him.

"The years of his presidency have been years of much prosperity in the work of the Society. Its fields of labour have been enlarged, its staff of missionaries increased, and its funds greatly multiplied, and the Committee feel that, for these blessings under the hand of God, they have been largely indebted to the wisdom, the untiring zeal, and generous help of their beloved friend and colleague.

The Committee beg further respectfully to express their deep sympathy with Mrs. Tritton and his beloved family in the great sorrow that has fallen upon

them. They cannot but offer the fervent prayer that the Father of Mercies may grant them to realise the great consolation which the Gospel of Christ provides, and be able to cast all their cares upon Him who is Giver of life and immortality, and the Source of all blessedness and peace."

Decease of the Rev. George Pearce, of Ootacamund.

THE following letter from the Rev. Thos. Evans, pastor of the Ootacamund Baptist Church, conveys the tidings of the translation of our venerable brother, the Rev. George Pearce:—

"Ootacamund, S. India,
"June 10, 1887.

"MY DEAR MR. BAYNES,—For the last fortnight or so, Mr. Pearce had been evidently sinking quietly; and on Monday morning, the 6th inst., he passed away to his eternal rest, while I was at his side.

"This severs the last link which connected our Mission in India with the honoured names of Lawson-Yates, Eustace Carey, and James Penny, known in the time of the immortal trio of Serampore as the "Junior Brethren," who were joined in October, 1826 (the year I was born), by James Thomas and George Pearce—all now gone home to the land of love and eternal life.

"While our venerable brother had no fear of the future—and of late he often spoke with evident pleasure of 'eternal life'—yet he had a strong shrinking from the *article* of death. He often said—and I think he wished—that he would some day go to sleep and not wake again on earth. The Master knew the fears of His timid servant, and kindly carried him over the river before he knew it, for he was not conscious for some two days before his departure. He had been spared longer than most men to live and labour in India; indeed, we may say that he had the years of two ordinary lives of missionary labourers; and, though his life was not a very eventful one, it was a life of sterling worth and faithful labour. I hope by the next mail to send you a sketch of his life for publication in the HERALD.

"Mrs. Pearce, who has been such a devoted companion to our brother in his old age, bears up well under the bereavement; and, though we all miss his presence with us, yet, such were his many infirmities of late that it is a relief to know that he is now free from all trouble and pain—'with Christ, which is far better.'

"I must also tell you that yesterday we had the pleasure to administer baptism to five persons—one European and four natives. Two of these were converts from heathenism, the fruit of the faithful labours of Lazarus, our native pastor; the other two were the children of native Christians.

"With kind regards,
"Yours very sincerely,
"THOMAS EVANS.

"A. H. Baynes, Esq."

Sketches in India.

BENARES.

SUDRAT 'ALLI has no charms of personal appearance to commend him to the Herald. The high cheek-bones, thick lips, and awkward expression remind one of a Mongolian, as the accompanying sketch will show; but Benares, that sacred city, is his home, and before embracing Christianity Sudrat was a Mohammedan.

I well remember his comical efforts to appear at ease during the process

SUDRAT 'ALLI, OF BENARES.

of drawing. He assumed every kind of posture while friend Ewen wrote from his lips a brief history of his life. But as the narrative was unfolded, a great reverence sprang up in my heart for this awkward man. Such a reverence as one always feels in the presence of a saint and martyr, the like of which beauty of face or grace of form can never provoke.

Here is the story fresh from our missionary's pen:—

"I baptized Sudrat 'Alli on the 27th December, 1883. For some months previous he had been an inquirer, and impressed us with a deep sense of his sincerity. He attended our services regularly, and when fully convinced of the truth of Christianity, boldly confessed his belief.

"His experience as a Christian has been the saddest chapter in his history. It is a long chapter of cruel persecution. No sooner had he been baptized than his late co-religionists led him by force to the musjid, forced him to eat food, and demanded he should say the Kalima. Instead, however, of saying 'There is only one God, and Mohammed is the prophet of God,' he said, 'There is only one God, and Christ is the Spirit of God.' He was cruelly beaten, but refused to alter his confession.

"For six months he followed his trade. Meanwhile they were gradually taking it from him. At the end of the six months they stopped it entirely.

"On Sundays they have often prevented his attending service. They surround him and ask him to repeat the Kalima, spit upon him, and call him *kafir* (unbeliever). Once when he attempted to force his way out, they attacked him with knives and lacerated his hands very severely.

"He was anxious to instruct his mother, and had actually begun, when they discovered it, and attacking him with sticks severely injured him. Some time since, Sudrat expressed a desire to imitate the Mohammedan Maulvis, and go through the country preaching; but as soon as his enemies heard of it, they threatened to bring a false accusation of theft against him, and he had to abandon the design. Now they have actually refused him the use of common necessaries, and are endeavouring to drive him from his home.

"In the midst of all he has striven to bring others to Christ."

This is the brief story of a Benares man, who, though a native, commends himself to us by faith, love, and endurance as a faithful follower of Christ. A brother of whom it can be said, "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Thank God for this instance of the living power of the Gospel!

JOSEPH J. DOKE.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th July:—A parcel of clothing material from Miss Heywood, Bristol, for Mr. Wall, Rome; a large number of articles of furniture, &c., from Mr. J. Druce, Clevedon, for the Congo Mission; a parcel of *Quivers* from the members of the Missionary Working Party, Maze Pond Chapel, for Rev. T. Lewis, Congo Mission; a parcel of books from Mrs. Spurgeon, of Norwood, for Rev. H. R. Pigott, Colombo; a parcel of clothing from Brunswick Road Ladies' Missionary Society, Gloucester, for Mr. Comber, Congo Mission; and parcels of garments from Mrs. Rees, Cardigan, for Congo Mission, and from Mr. Hunt, Bournemouth, for Rev. T. J. Comber, Congo Mission.

Trinidad Mission.

SAN FERNANDO CHAPEL AND MISSION HOUSE.

BY the kindness of Mr. Sherring, of Hallatrow, who has recently visited Trinidad, we are able to give an engraving of the Mission Chapel and House at San Fernando, taken from a photograph by Mr. Sherring. Our missionary at this station is the Rev. W. Williams, who has been

SAN FERNANDO CHAPEL AND MISSION HOUSE—(*From a Photograph*).

much encouraged lately by cheering indications of God's blessing on his work. Fifty-five converts were baptized last year, and many more are anxious about their souls. "We are very hopeful and thankful," writes Mr. Williams.

Preaching in Eastern Bengal.

BY THE REV. ARTHUR JEWSON, OF COMILLAH.

MRS JEWSON, a native brother, and I are returning from a three weeks' tour on the Dakaiti, a river which runs through the southern part of Tipperah and part of Noakhali. Eleven days were spent at the sub-division station of Chandpore. While here I received a form of petition against the traffic in opium and intoxicating drink from Mr. Le Gallais. A friendly copyist in the deputy magistrate's court kindly took charge of it,

and received fifty-one signatures. The idea of petitioning against what threatens to be one of the greatest curses of their country seemed to be new to many, and on seeing the petition they were loud in their expression of thanks to me and of admiration for all Christian missionaries.

SOWING THE SEED.

As it was inconvenient to receive a number of visitors in the boat, I applied to the pleaders for the use of their conversation room, which was very conveniently situated, and they were so kind as to place it at my disposal; so that each day I spent many hours there, and was accessible to all. The middle class school at Chandpore was established by a Mussulman, who has also endowed it with some landed property, which brings in about eighty rupees a month. It is under the management of a committee, and I wrote to the chairman for leave to address the scholars after school. Permission was very politely granted, and all the scholars and most of the teachers observed the greatest attention and remained to the end. At the close, I promised tracts to all who kept their seats, and had almost gone the round of the classes, distributing them, when some left their seats, and caused such confusion that I refused to give any more, and called their attention to the rule, seen almost everywhere, that the innocent suffer for the guilty. One Sunday evening, a number of native gentlemen came to hear a lecture, in Bengali, on the claims of Christ. Besides several English and Bengali Bibles, a great number of Scripture portions, and copies of the little illustrated Bengali periodical called the *Child's Friend*, were sold. The deputy-magistrate, who is a Hindu, purchased a set of "Moody's Addresses," and several other gentlemen purchased single copies.

"THE OLD, OLD STORY."

One of the boatmen warned us that the people of Rampore Bazaar were very rough and bigoted, and had once given Mr. Bion much trouble. We took up a good position there, on a shady bank, and I proceeded to show the people their iniquities, and to press their guilt upon them. I did not speak to them as Hindus or Mohammedans, but spoke of sins which are common to all men; and then told them how God loved poor sinners, even while they were forgetful of Him, and told them that it was not necessary to try to melt God's heart with tears and prayers and bodily sufferings, for God yearned over sinners, and His only anxiety was to save them while still upholding the honour of the law, and showing His hatred of sin. Then I told them of God's wonderful wisdom and love in finding a ransom for sinners, and told the story of Christ's life, teaching, and death, and besought them to believe and be baptized.

When I finished, the people began to test our forbearance by the terrible earnestness of some to buy, and the mischievous desire of others to frighten and so keep us from frequenting their market.

A USEFUL ELEPHANT.

Just at this time a man guided his elephant through the crowd to where I was, and asked me to mount it. I thanked him, but declined, saying I was not afraid and would stay and sell the books. At the approach of the elephant the people had shrunk back, and I was able to stand by his trunk and sell Scriptures in peace. Some of the fiercer fellows, however, told the elephant-driver to take his elephant off, and said, "Let us see what will happen." The elephant-driver, however, refused to go, and urged me to mount. My companion also added his entreaties, and as

I found the books in my side pockets had been stolen, I consented. At the driver's word the elephant knelt down, and I was soon on his back. From that position we sold over one hundred and seventy portions of Scripture, which is more than we sold on any other day during our journey. The elephant-driver was a Mussulman. He said he had seen me roughly handled at the Agricultural Show at Noakhali, last March, and did not mean to see it again. He took me through the water and put me safely into the boat. There is no missionary in the district of Noakhali, and it is the most backward district with which I am acquainted. A friend in the place, writing a few days ago, says: "We are not to have an Exhibition again, as the Ferazis are too stupid and superstitious about the evil eye to send anything to an Exhibition. The Noakhali peasantry are the Bœotians of Bengal. They make a great outward parade of their piety, or rather observance of certain empty forms, and their real state is that of the Pharisees of old."

LATE VISITORS.

Last Sunday we preached at Guripore market. A Mussulman asked if he might come to the boat for instruction. I told him to come, by all means, and I waited for him till nine o'clock and then retired to rest. However, at ten o'clock I was awakened by the man, who had brought his nephew and two Hindus with him. I instructed them till a quarter-past twelve, and then bade them good night, promising to visit them soon after dawn. This I did. Three of them were present, also a *faqir*, who said he wanted to "take Christ's name." Also four boys were present, who wanted to learn the commandments and to be taught to pray. The Mussulman conducted us back to the boat, and said he would visit us at Comillah on next Sunday week, and expressed his willingness to receive a native preacher into his house for a few days.

Truly the harvest is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.

A. JEWSON.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "A Friend," who sends a generous remittance, and writes:—"Very gladly I send you the enclosed, wishing I could multiply it indefinitely. I do not think I have ever been so deeply pained by anything in the HERALD as by the fact, so tersely stated, that there are actually many ready and waiting to give their lives, their all, and yet cannot be sent out because others prefer spending on themselves the money which would enable these candidates to go. Surely it is want of thought and contrivance, it cannot be want of heart. I feel ashamed for those brave workers at the front to read such an announcement; they 'enduring hardship as good soldiers,' while we are selfishly enjoying our home comforts and privileges. And yet if we do venture to part with some of the money which seems so necessary for our own use, God is so far better to us than we deserve, and instead of losing, we actually gain, and the blessing to one's heart and life is unspeakable." A Lady in

Limerick writes:—"By post as this I send a couple of trinkets for the Congo Mission. I wish they were of more value, and that I could send the money instead, and save you the trouble of disposing of them. Still I trust they may be some use for the Mission, and that the Lord will accept such a poor offering." "A Governess" sends a small silver pencil for the Congo Mission; "An Old Soldier" an old foreign coin for the Indian Mission; "A Widow," out of her great poverty, a small gold ring given to her by her husband years ago, for the China work; "A Blind Girl," who "delights to hear the HERALD read, month by month," sends a silver fruit knife for the Congo Mission, with her constant prayers on its behalf. "A Friend," *In Memoriam*, sends ten pounds towards the expense of sending out new missionaries, and writes:—"I do not wish my name to appear. The Lord knows who it comes from and my motive for sending it." "A Friend" at Aberkenfig, Bridgend, sends a silver watch-chain and bracelet for the Congo Mission. "Two Sisters," Bristol, *In Memoriam*, several articles of jewellery for the benefit of the Congo Mission, writing, "Some of these articles were a coming-of-age gift for a brother who was taken home ere his birthday came round." The Rev. Richard Richards, of Cotham Grove Chapel, Bristol, writes:—"You may remember, that some months ago a lady gave me a parcel of jewellery and a carved ivory card-case, to dispose of in the interests of our Missionary Society. I sold the jewellery and sent you the value. I also sent you the ivory card-case, which I could not sell. The same lady sent me, a little while ago, a dispatch box, which had been a little used in foreign travel, but was none the worse for wear, also to be sold, and the proceeds to be sent to the Missionary Society. I mentioned the fact at our last church meeting at Cotham Grove, and one of the ladies suggested that, as Mr. F. G. Harrison would soon be leaving Bristol College for the Congo, it would be a happy thing if the friends at Cotham would join to purchase the box and then present it to Mr. Harrison. The suggestion was no sooner made than acted upon; a subscription list was started, and £2 12s. 6d. was subscribed there and then. Ultimately the amount subscribed reached £4 7s. 6d., which I have much pleasure in forwarding to you as per cheque. The dispatch box was presented to Mr. Harrison at the valedictory meeting which was held at Tyndale Chapel the other evening. The donor will have the double satisfaction of knowing that her box will be doing active service in connection with the Congo Mission, while at the same time, its money value has been subscribed towards the Mission Funds. We have resolved, at Cotham Grove, to adopt the plan of systematic monthly subscriptions towards the Missionary Society, on the minimum basis of a penny per week, as suggested by Mr. Myers in his admirable paper. We hope to report a substantial increase in our gifts by the close of the year." Cordial thanks are also given for the following most welcome and timely contributions:—W. W., £100; Mr. J. B. Mead, £75; Mr. J. Marnham (quarterly), £75; Mr. C. E. Webb, for *Congo*, £50; T. T. R., £20; Mrs. Dawbarn, for *Miss Dawbarn's Work in Japan*, £10; A Friend, £10; Mr. W. Perkins, for *Congo*, £10; Mr. Jos. Wates, for *Congo*, £10; Mr. J. Herbert Tritton, in memory of the late Mr. Joseph Tritton, £200.

The Debt.

WE gratefully acknowledge the receipt of the following generous gifts towards the liquidation of the debt:—

	£	s.	d.
Miss Scott Makdougall.....	100	0	0
L. T. W.	50	0	0
Mr. R. V. Barrow, J.P.....	50	0	0
Sir S. Morton and Lady Peto.....	25	0	0
Mr. Jer. J. Colman.....	25	0	0
E. T.	10	0	0
Mrs. Rushton.....	10	0	0
Mr. Jno. Masters	10	0	0
Mr. J. G. Smith.....	10	0	0
Anon., Taunton..... ..	10	0	0
Mr. T. Greenwood	10	0	0
Rev. T. G. Rooke, LL.B....	10	0	0
Rev. J. Trafford, M.A.....	5	0	0
"Bristo Place"	7	0	0
Mr. W. W. Baynes, J.P. ...	5	0	0
A Friend.....	5	0	0
Mr. A. T. Bowser	5	0	0
Miss E. Webb.....	5	0	0
Smaller sums	20	7	2
HAMPSTEAD—			
Mr. S. R. Pattison	5	0	0
Mr. W. Merrick	5	5	0
Mr. C. Price	5	0	0
Mr. W. R. Rickett (2nd don)	100	0	0
Mr. C. Southwell	3	0	0
Mr. F. Woodall.....	5	0	0
Cheltenham Salem Ch....	22	6	0
PLYMOUTH—			
Mr. B. Adams	5	0	0
Rev. B. Bird	5	0	0
H. F.	50	0	0
Mr. W. Hawkes	5	0	0
In Memoriam.....	5	0	0
Mr. J. Nicholson	5	0	0
Mr. J. Yeo	5	0	0

The balance of debt at present remaining is

£476 : 15 : 0;

and we confidently trust that, by the end of the current month, through the generosity of our readers, this balance will be extinguished.

Recent Intelligence.

AT their Quarterly Meeting on the 28th of last month, the Committee felt compelled to *defer the consideration of offers for service from specially* suitable candidates for Mission work *until the balance of the Debt is extinguished* and the permanent income *increased*. We earnestly appeal to our readers to speedily put the Committee into a position relative to funds which will enable them to GO FORWARD AT ONCE, and respond to the beseeching cry from all fields for "more workers." The workers are WAITING, and the fields are WHITE, but the funds ARE wanting.

Arrangements have been made for the departure for the Congo of Messrs. Harrison and Brown, on the 24th inst., by the African mail steamer *Nubia*, sailing from Liverpool. Will our readers remember these dear friends in special prayer?

At a recent meeting at Newport, Mon., held in the Stow Hill Church, under the presidency of the pastor, the Rev. H. Abraham, a missionary tricycle was presented to the Rev. R. Wright Hay. Inquiries elicited the fact that a tricycle would be exceedingly useful to him in the work which he is contemplating, and some 385 friends, connected chiefly with the churches at Alma Street, Barnard Town, Commercial Street, Maindee, St. Mary's Street, and Stow Hill, readily and cheerfully subscribed the necessary amount. The presentation was made by the Rev. G. H. Cook. The Revs. E. Maclean, C. Ayliffe, and A. T. Jones took part in the meeting. Mr. Hay delivered an address at the close. An offering was taken in aid of the debt of the Society, which amounted to £2 19s.

The arrangements for the Sheffield Autumnal Missionary Meetings are nearly complete, and will be fully announced in the September issue of the HERALD.

We are thankful to know that there is a good prospect that the services on the *Missionary Day*, *Tuesday*, *October 4th*, will be more than usually refreshing and stimulating. Will our readers please make a note of the date, and try and be present?

At Peckham Park Road Chapel, on the 15th ult., by Rev. H. O. Mackey, assisted by the Rev. R. M. Cairney, the Rev. R. Wright Hay was married to Adelaide Emma, only daughter of Mr. Henry Wood.

In consequence of continued ill-health, Mr. Weeks, of San Salvador, has been compelled to leave for England.

On the 9th ultimo the Rev. George Grenfell, of Stanley Pool, was received in special audience by H.M. King Leopold, of Belgium, at the Palace in Brussels.

The Rev. H. G. Whitley, of Stanley Pool, is expected in England, for a brief season of rest and change, early in next month.

Mr. John Pinnock, of Victoria, West Africa, will remove, in October next, to the Congo, and be associated with the brethren of the Congo Mission in work in that district, instead of on the West Coast.

The Rev. S. J. Jones, in consequence of failure of health, has been compelled to resign the pastorate of the Havelock Baptist Church, Agra, N.W.P., and is now on his voyage to England.

Contributions

To 30th June, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A Friend, Pembrokeshire, for *Congo*	1	0	0
A Regular Subscriber	1	0	0
Barnaby, Mr J. W. (half-year)	0	10	6
Beaumont, Mrs, Edinburgh	1	0	0
Bradshaw, Mr	0	10	0
Brain, Mr H.	1	0	0
Carlill, Mrs E. B.	1	1	0
Cauldwell, Mr A.	0	12	6
Clarke, Mr. E. W.	1	0	0
Cunnington, Mrs, the late	1	1	0
Cust, Mr R.	1	1	0
Dadd, Mrs G.	1	6	0
Danford, Mr Warren	5	5	0
Dean, Mr Jno.	0	10	0
Drake, Rev S. B. and Mrs	5	5	0
Edwards, Mr W., Penhow	0	10	0
Farley, Miss	0	10	0
Fountain, Mr W., Odiham	2	2	0
Gale, Misses	2	2	0
Gibson, Mrs.	0	10	6
Glover, Dr J. G.	3	3	0
Gurney, Miss P. W.	1	2	0
Hancorn, Mr J.	0	10	0
Hancorn, Mr W.	0	10	0
Harling, Miss E. A.	1	0	0
Hurst, Mr W.	0	10	0
"Hope"	0	10	0
Jones, Mr W., Southampton	0	10	6
J. W. A.	10	0	0
Lang, Miss J., for *Palestine*	1	0	0
Merricks, Mr G. M.	1	1	0
Pedder, Miss	1	0	0
Pitt, Mr G.	5	0	0
Priestley, Mrs, per Mr Taylor	2	0	0
Rosenbaum, Mr W. J.	0	10	0
Runciman, Miss E.	0	10	0
Voelcker, Mrs	2	2	0
Do., for *Congo*	1	1	0
White, Mrs S.	1	0	0
Williams, Mrs H.	1	1	0
Wright, Mr Henry	10	0	0
Under 10s.	0	12	0

DONATIONS.

A. B., Gloucestershire, for *Agra* and *Delhi*	400	0	0
A. W. H., Gloucestershire	2	10	0
A Friend, per Rev. W. Barker, for *Debt*	5	0	0
A Jubilee Offering from an Aged Saint	1	0	0
Andrews, Dr and Mrs, for *Debt*	10	0	0
Anonymous, Dunfermline, for *Debt*	10	0	0
Amhurst Park Bible Class, *Special*	1	2	1
Bank Notes	10	0	0
Barker, Mrs, for *Debt*	0	10	0
Barlow, Mr. James, Accrington, for *Debt*	100	0	0
Barrett, Mrs T., for *Congo*	1	0	0
Barnes, Mr Theodore, Sunday morning box	1	9	2
Beardon, Miss M. S., for *Congo*	0	10	0
Calder, Miss M.	1	1	0
Chapman, Mr J., *Special*	3	3	0
Clemance, Mr. W., for *Mr Kingdon*, for *Cuba*	0	10	6
Clarke, Mr D., High Wycombe, for *Debt*	10	10	0
Collins, Mr W. B., for *Congo*	0	10	0
Dawbarn, Mrs, Blundell Sands, for *Miss Dawbarn, Tokio, Japan*	10	0	0
Dawbarn, Miss H. T., for *Mr Jones, China*	5	0	0
Emmington, Miss (box)	0	16	6
"Femina"	1	0	0
Fripp, Mr J.	0	10	6
Fox, Dr D. C., Wellington	1	0	0
Friends, for *Debt*	2	0	0
Garside, Mrs, Bournemouth, for *Congo*	5	0	0
Glover, Dr J. G., *Jubilee Gift*	3	3	0
Gover, Mrs, for *Debt*	5	0	0
Gould, Dr A. P., for *Debt*	5	0	0
"Gravesend"	1	10	0
Greenwood, Mr T., for *Debt*	5	0	0
Gurney, Mrs, for *Debt*	20	0	0
H. R., for *Debt*	10	0	0
Hailes, Miss M. L., Bible-class box, for *San Salvador*	1	1	0
Harling, Miss E. A., for *China*	1	0	0
Do., for *Congo*	1	0	0
Do., for *Debt*	2	0	0
Harold, Mr J.	0	10	0
"Help in Need" Society, for *support of Congo boy under Mr Lewis*	5	0	0
"In Memoriam," Mr J. Davenport	5	0	0
I. G. and H. G., for *China*	2	0	0
Do., for *Congo*	2	0	0
Kelsey, Mr H. R.	5	0	0
Le Riche, Rev J. M.	1	5	0
Marnham, Mr J., for *Debt*	50	0	0
Mathewson, Mr. W., for *Debt*	100	0	0
M. D., for *Congo*	1	0	0
M. E., for *Debt*	5	0	0
Medhurst, Rev C. S. and Mrs	35	0	0
Medley, Mr Guy	5	0	0
Do., for *Congo*	5	0	0
Micklem, Mr D., for *Debt*	25	0	0
Moncrieff, Mr R. Scott	1	0	0
Ness, Mrs, for *Debt*	100	0	0
Newcombe, Mr J., Clipstone	0	10	0
Nutter, Mr James, for *Debt*	20	0	0
Olney, Mr T. H., for *Debt*	50	0	0
Parkinson, Mr W. C., for *Debt*	50	0	0
Pavitt, Mr G.	5	0	0
Pearce, Mr R., for *Debt*	1	0	0
Purdy, Mr A. J., Bath, for *Debt*	10	0	0
Rawlings, Mr E., for *China*	50	0	0
Do., for *Debt*	100	0	0
Rees, Mr D., Llandeloy, Haverfordwest	10	0	0
Do., for *N P*	5	0	0
Rose, Mr Hugh, Edinburgh, for *Debt*	50	0	0
Rosenbaum, Mr W. J.	0	10	0
Rouse, Rev G. H., M.A., *Special*	5	0	0
St. Paul's Miss. Soc.	9	15	0
Sale of sewing machine, from Two Sisters at Plymouth, for *China* and *Congo*	2	2	0
Slack, Dr R., for *Debt*	5	0	0
Slade, Mr A. D., for *Debt*	5	0	0
Sharman, Mr J., for *Debt*	5	0	0
S. H. C., for *Debt*	97	0	0
Short, Rev G. and Mrs, for *Debt*	2	2	0
Smith, Mr J. J., for *Debt*	50	0	0
Smith, Mr C. K., for *Debt*	20	0	0
Smith, Miss Franklin, for *Debt*	5	0	0
S. T., for *Debt*	0	10	0
Sykes, Mr J., for *Congo*	0	10	0
Taylor, Mr W., Addlestone	5	0	0
Thank-offering from Rhyl, for *Congo*	5	0	0
Wates, Mr Jos.	15	0	0
Watts, Mr T., Newport	0	10	
White, Mr Thos., Evesham, for *Debt*	10	0	0
Whymper, Mr A. M., Haslemere	2	2	
Wilkinson, Mr J., for *T*	1	0	0
Willis, H. J. (box), for *support of Congo boy under Mr Scrivener*	0	10	0
Winckworth, Mr J., *Special*	2	2	0
X. U. Q.	10	0	0

X. N. K.	2	10	10
XXI.	600	0	0
Y.M.C.A., Stafford Rooms, Edgware Rd.	3	13	6
Under 10s.	1	2	6
Do., for *Africa*	0	2	6
Do., for *Congo*	0	13	6

LEGACIES.

Diplock, the late Mr Jno. Vine, of Trowbridge	50	0	0
Fordham, the late Miss Harriett G., of Melbourne, per Messrs A. H. Hamilton and J. E. Fordham, Exors.	700	0	0
James, the late Miss Mary, of Upper Solva, Pembrokeshire, per Messrs J. James and Dr Propert, Exors.	100	0	0

LONDON AND MIDDLESEX.

Acton	10	15	8
Alperton	4	0	0
Do., for *Debt*	1	1	0
Do., Sun. Sch.	3	2	3
Arthur Street, Camberwell	5	10	0
Arthur Street, King's Cross	1	1	0
Battersea, York Road Chapel	5	5	0
Battersea Park	10	8	10
Bloomsbury Ch., for *Debt*	45	0	0
Do., for *Mr Thomas' School, Delhi*	5	15	0
Do., for *Girls' School, Stanley Pool*	5	0	0
Bow	4	8	0
Do., for *W & O*	2	0	0
Do., Sun. Sch.	10	5	4
Brentford	5	8	3
Do., Sun. Sch.	17	0	7
Brixton Hill, New Park Road Ch.	10	0	0
Brixton, Kenyon Ch.	10	18	0
Do., Sun. Sch.	1	13	0
Brondesbury	11	9	3
Camberwell, Denmark Place	28	15	2
Do., Cottage Green	4	10	8
Do., Sun. Sch., for *Mr Comber, Congo*	5	0	0
Do., for *Mr Turner, China*	7	10	0
Do., Mansion House Ch.	0	10	6
Charles Street, Camberwell New Road	3	13	0
Chiswick	0	10	6
Clapton, Downs Ch.	89	5	6
Do., for *W & O*	24	0	3
Do., for *Congo*	40	0	0
Do., for *Debt*	35	0	0
Crouch Hill	6	6	0
Dalston Junction	22	0	0
Do., Sun. Sch.	5	0	0
Deptford, Octavia St.	10	17	2
Do., Sun. Sch.	1	5	0
Drummond Road, Bermondsey	9	6	6
Enfield Highway	3	9	6
Forest Gate	4	13	3
Do., Sun. Sch.	0	14	10
Great Hunter Street, Sun. Sch.	2	0	0
Grove Road, Victoria Park	4	9	7
Hackney, Mare Street	30	0	0
Hammersmith, West End	8	0	0
Do., Avenue Road	6	10	0
Hampstead	30	0	0
Do., for *Debt*	100	0	0
Harlington	6	14	0
Harrow	9	0	0
Henrietta Street	1	17	0
Highbury Hill	15	7	6
Do., Y.M.M.A.	2	11	1
Highgate, Southwood Lane	3	1	0
Highgate Road, Sun. Sch., for *Mr J. Showers, Congo*	20	0	0
Do., Y.M.B.C., for *Congo*	3	15	8
Islington, Cross Street	10	14	7
Do., do., Sun. Sch.	4	17	0
Do., Salters Hall Ch.	7	1	0
Do., do., Sun. Sch., for *Congo*	1	1	0
James Street	5	14	2
Do., for *W & O*	0	19	0
Do., Sun. Sch.	1	0	0
John Street, Edgware Road, for *Debt*	5	0	0
Kensington, Hornton Street	10	0	0
Kilburn, Canterbury Road, for *Congo*	1	11	6
Do., Sun. Sch., for *Congo*	4	3	2
Kingsgate Street	1	16	0
Maze Pond	10	16	6
Metropolitan Tabernacle	111	5	0
Do., Sun. Sch., for *Mr Weeks, Congo*	6	5	0
New Southgate	10	16	8
Do.	6	15	0
Do., Sun. Sch.	4	14	1
Notting Hill, Ladbroke Grove	10	2	2
Peckham, Park Road Sun. Sch., for *N P, Agra*	6	0	0
Do., do., for *N P, Khoolnea*	6	0	0
Do., Rye Lane	23	0	6
Do., James's Grove	1	12	2
Do., Barry Road	2	2	9
Pinner	2	3	6
Poplar, Cotton Street	3	17	0
Putney, Union Ch.	27	7	5
Regent St., Lambeth	1	5	9
Romney Street, Westminster	2	2	0
Rotherhithe, Verney Rd.	0	12	0
Shoreditch Tabernacle	8	0	0
South London Tabernacle	5	12	1
Spencer Place Ch., Sun. School	2	2	0
Stockwell	10	0	0
Stoke Newington, Devonshire Square Ch.	15	9	5
Stratford Grove	2	10	0
Tottenham	6	0	0
Twickenham	0	5	6
Do., Whitton	1	1	3
Upper Holloway	48	17	10
Do., for *Mrs Kerry's Sch.*	8	0	0
Victoria Ch., Wandsworth Road	8	9	2
Walthamstow, Boundary Road	4	5	0
Walworth Road	19	11	1
Walworth Road, Sun. Sch., for *N P*	8	3	2
Do., do., for *Barisal Sch.*	5	0	0
Do., do., for *Mr Grenfell*	5	0	0
Walworth, East Street	4	2	3
Do., Sun. Sch., for *Congo*	1	0	9
Wandsworth, Chatham Road	3	15	0
Do., do., Sun. Sch.	7	13	0
Do., Bolingbroke Hall	2	15	8
West Green	6	4	0
Willesden Green	1	19	6
Wood Green, Green Lanes Sunday Sch.,	2	0	1

BERKSHIRE.

Sandhurst	5	10	0
Wokingham	1	0	0

BUCKINGHAMSHIRE.

Princes Risborough	8	13	3
Do., Sun. Sch.	3	13	9
Do., Free Ch.	5	8	7
Speen	1	0	0
Stony Stratford	16	4	10

CAMBRIDGESHIRE.

Cambridge, Mill Road, W. B. C., for *Miss Dawbarn's Work, China*	11	0	7
Chesterton, Sun. Sch.	0	3	0
Gamlingay	3	10	0

CHESHIRE.

Chester, Hamilton Pl., Sun. Sch., for *N P*	0	10	6
Do., Grosvenor Park Sun. Sch.	4	15	0

DEVONSHIRE.

Devonport, Hope Ch.	1	4	0
Do., for *Child at Jessore*	5	0	0
Exeter, South Street	0	10	0
Do., Sunday School	3	16	9
Plymouth, George St.	25	0	0

DORSETSHIRE.

Weymouth	5	7	10

DURHAM.

Monkwearmouth	0	8	0
Stockton-on-Tees, Sun. Sch., for *N P*	1	15	5
Waterhouses	0	6	0

ESSEX.

Barking, Queen's Rd...	1	1	0
Chadwell Heath	2	10	0
Leyton	0	12	6

GLOUCESTERSHIRE.

Cinderford.....	2	0	0
Lydbrook, Sun. Sch....	2	0	0
Woodchester.....	1	10	0
Do., for *W & O*	0	15	0
Do., for *N P*.....	1	13	9

HAMPSHIRE.

Christchurch	0	2	0
Do., for *N P*.....	0	3	6
Southampton, Carlton Ch. Sunday School	5	14	4
Do., for *Congo*.....	5	15	5
Do., for *support of boy under Mr Scrivener*	5	0	0
Do., East St. Sun. Sch., for *N P, Dinapore*	2	0	0

ISLE OF WIGHT.

Wellow	2	0	0

HEREFORDSHIRE.

Peterchurch	1	0	5

HERTFORDSHIRE.

Rickmansworth	18	1	9

KENT.

Ashford, Sunday Sch..	1	4	10
Beckenham	2	3	11
Do., Sun. Sch.....	2	10	3
Belvedere	5	10	0
Bexley Heath	9	11	2
Do., for *W & O*	2	0	0
Brockley Road Chapel	36	15	6
Bromley	3	7	2
Do., Sunday School..	6	7	3
Crayford.....	8	8	4
Faversham	6	17	2
Forest Hill	2	10	0
Gravesend, Windmill Street	0	14	8
Do., for *N P*.....	0	11	0
Greenwich, South St. Sunday School	5	5	0
Lee	12	6	0
Do., for *Congo*.....	0	5	0
New Brompton	4	9	6
Orpington	8	0	0
Plumstead, Park Road	3	5	0
St. Peters	7	1	0
Shooter's Hill Road ...	5	2	6
Tunbridge Wells..	0	10	6
Woolwich, Queen St....	3	11	3
Do., Parson's Hill ...	8	2	6

LANCASHIRE.

Bowdon	0	10	0
Colne, for *W & O*	1	10	0
Coniston	0	13	0
Liverpool, Myrtle St....	80	0	0
Do., Richmond Ch....	3	6	2
Do., Bousfield Street	6	9	6
Do., Carisbrooke Ch.	6	4	6
Do., Soho Street, Juv.	7	2	4
Do., Tue Brook, Juv., for *Congo*	2	8	7
Nelson, for *W & O*.....	1	11	6
Oswaldtwistle	4	3	2
Rochdale, Water Street	0	5	0
Waterfoot	1	3	0

LEICESTERSHIRE.

Leicester, Victoria Rd.	1	1	0

NORFOLK.

Neatishead	3	1	4
Norwich, Unthanks Rd.	40	4	10
Stalham	15	0	0
Swaffham	20	0	0
Worstead	27	3	0
Yarmouth, St. George's Park.....	20	7	1

NORTHAMPTONSHIRE.

Aldwinkle, Sun. Sch...	1	4	6
Northampton, College Street	200	0	0
Do., Mount Pleasant	1	12	6
Ringstead.....	3	10	9
Roade	2	5	7
Rushden.....	28	6	0
Thrapston	20	6	5

NOTTINGHAMSHIRE.

Nottingham, Derby Rd.	10	10	9
Do., Bentinck Road	1	19	6

OXFORDSHIRE.

Caversham	14	16	3
Oxford, New Road, for *Congo*	1	1	0

SOMERSETSHIRE.

Bath, Manvers Street	5	0	0
Bathford	1	5	6
Bristol, on account.....	640	0	0
Do., Balance, 1886-7	453	12	10
Do., for *Debt* 171	6	6	
Do., Tyndale Ch., for *W & O*.....	17	4	7
Do., do., for *Congo*...	7	15	0
Do., do., for *China*...	0	10	0
Do., Buckingham Ch., for *W & O*.....	8	6	6
Do., do., for *N P, India*	2	8	0
Do., do., for *Mr Wall*	1	1	0
Do., Broadmead, for *W & O*	12	13	6
Do., do., Sun. Sch., for *School, Ceylon*	3	0	1
Bristol, City Road, for *N P*	1	16	4
Do., do., for *Congo*...	1	0	0
Do., do., for *support of Congo boy*	5	0	0
Do., King Street, for *Mr Wall*	1	0	0
Do., do., for *native girls, Serampore*	5	15	0
Do., do., for *Mr Thomas, Delhi*	8	3	4
Do., do., for *Mr Ewen, Benares* ...	8	3	4
Do., Cotham Grove, Sun. Sch., for *N P*	3	14	0
Do., do., for *Congo*...	5	0	0
Do., do., for *Mr T. E. Edwards, Serampore*.....	6	0	0
Cheddar	3	9	0
Holcombe Rogus.....	0	17	0
Paulton, for *W & O* ...	1	8	2
Taunton, for *Debt*.....	10	0	0
Weston-super-Mare, Wadham Street, for *Congo*	1	10	0
Do., do., Sunday Sch.	2	9	6
Do., do., for *Mr Jones, Agra*	12	0	0

STAFFORDSHIRE.

Newcastle-under-Lyne, Sunday School.....	1	0	0

SUFFOLK.

Bury St. Edmunds.....	29	8	8
Do., for *W & O*.....	2	0	0
Do., for *Congo*.....	20	2	9
Gorleston Tabernacle	3	17	6
Stradbroke	6	10	3

SURREY.

Balham	10	10	0
Do., *Special*.....	1	1	0
Do., Y.M.M.S.	3	0	3
Croydon.....	18	16	8
Dulwich, Lordship Lane	6	14	0
Esher	2	8	6
Lower Norwood, Gipsy Road	8	0	0
Mitcham.....	0	7	6
Do., Sunday School	0	13	0
New Malden.....	3	5	3
Do., for *Congo*.....	7	0	0
Redhill	2	0	0
South Norwood	6	13	9
Surbiton.....	1	10	0
Sutton.....	7	8	6
Upper Norwood	8	0	6
West Norwood, Chatsworth Road	21	4	0
Wimbledon, Merton Rd.	3	14	4

WARWICKSHIRE.

Birmingham, per Mr Thos. Adams, Treas.	43	8	8
Do., Lodge Road Sun. Sch., for *N P*	0	3	0
Do., Y.M.M.S., for *Youths at Serampore*.....	24	0	0

Birmingham, Y.M.M.S., for *Bishtopore School*	78	0	0
Leamington, Warwick Street, for *Congo*	0	10	0

WESTMORELAND.

Kirkby Stephen, for *Debt*	0	10	0

YORKSHIRE.

Cowling Hill, for *N P*	0	12	6
Harrogate, Juv. Aux., for *Congo*	2	4	2
Long Preston	0	7	6
Polemoor	0	13	0
Rawdon	10	0	0
Salendine Nook	1	10	0

NORTH WALES.

CARNARVONSHIRE.

Bangor, Penuel	15	2	0
Do., Eng. Ch.	4	14	9

MERIONETHSHIRE.

Trausfynydd, for *N P*	1	6	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Bethel, Lower Chapel	0	8	0

CARDIGANSHIRE.

Aberystwith, Eng. Ch.	1	10	0

GLAMORGANSHIRE.

Brynhyfryd, Treharris	3	0	0
Caerphilly, Eng. Ch.	1	16	6
Cardiff, Grange Town	3	11	6
Do., Spotland	0	6	0
Do., Canton, Llandaff Road	1	7	0
Dowlais, Hebron	8	14	0
Gowerston, Bethany	1	14	0
Hengoed	0	11	6
Llantwit Vardre, Salem	0	14	3
Longhor, Penuel	1	4	10
Merthyr, High Street, Sun. Sch.	2	17	0
Treforest, Calvary	2	12	6
Troedrhiwfuwch	1	19	8

MONMOUTHSHIRE.

Abercarn	1	1	0
Bassaleg, Bethel Sun. Sch.	11	4	0
Blackwood, Mount Pleasant, Eng. Ch.	0	10	6
Blaenavon, King St.	1	13	9
Maindee	2	19	0
Rhymney, Beulah	0	12	6

PEMBROKESHIRE.

Salem	5	4	8

RADNORSHIRE.

Velindre	3	7	8

SCOTLAND.

Anstruther, Sun. Sch.	2	0	0
Dundee, Longwynd	11	13	8
Edinburgh, for *Mrs Wall's Roman Mission*	7	1	0
Glasgow, Adelaide Place	24	0	0
Do., Bridgeton	3	10	0
Hawick, for *Debt*	0	5	0
Leslie	4	16	9
Scarfskerry, Sun. Sch., for *N P*	0	10	
Tullymet, for *N P*	3	2	0
Do., for *Congo*	0	8	6

IRELAND.

Belfast	1	3	0
Donaghmore and Lisnagleer	11	0	6
Tandragee	0	10	0
Waterford	10	6	2

FOREIGN.

AUSTRALIA.

Victoria, Lilydale Sun. Sch., for *Congo*	4	1	6

TASMANIA.

Launceston	0	9	0
Do., for *India*	0	10	0
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0

WEST INDIES.

Trinidad, Port of Spain, for *Congo*	10	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed or a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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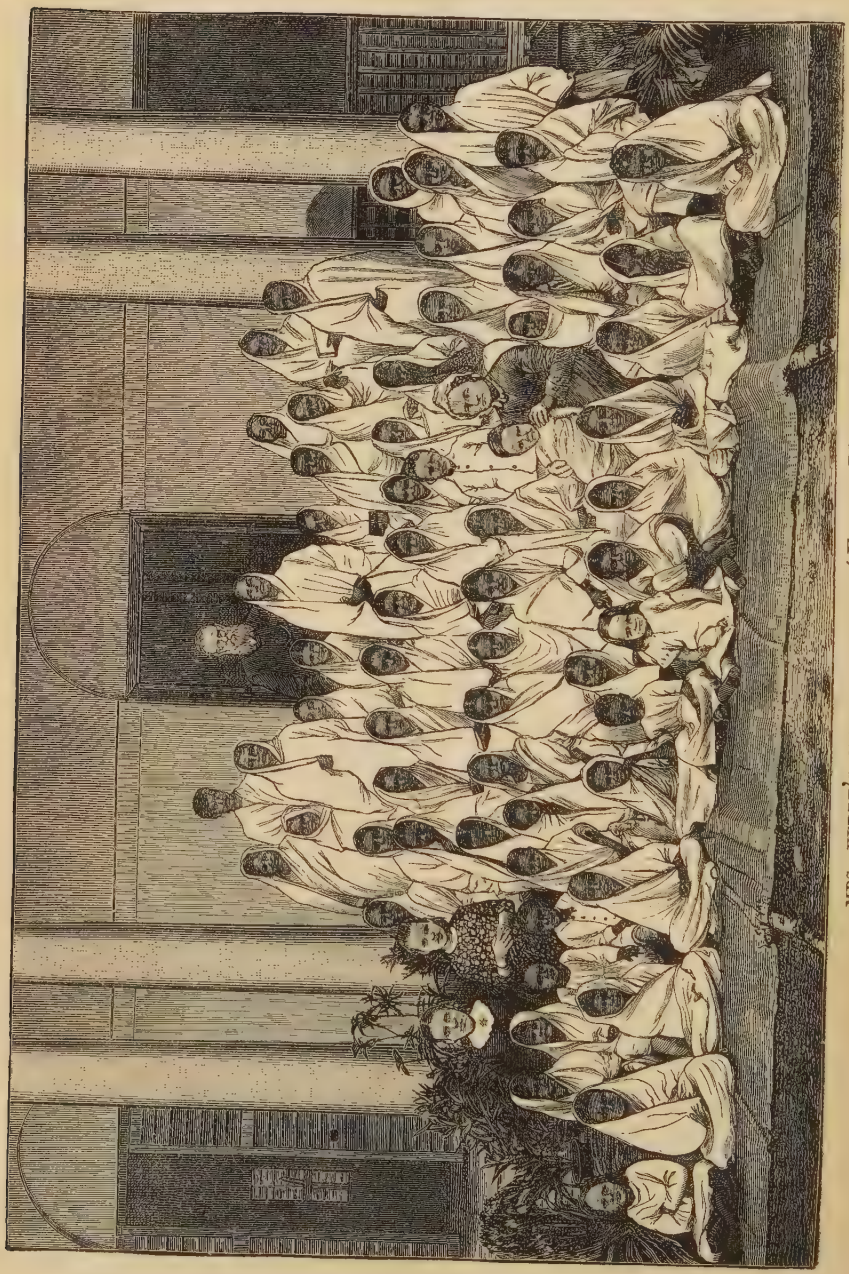

MRS. KERRY'S ORPHAN SCHOOL.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

AUTUMNAL MISSIONARY SERVICES.

WE beg to call special attention to the following arrangements in connection with the Autumnal Missionary Services, to be held

SHEFFIELD,

ON

Tuesday, October the 4th, 1887.

7 O'CLOCK A.M.

MISSIONARY SERMON TO YOUNG MEN,

IN

GLOSSOP ROAD BAPTIST CHURCH.

Preacher:

The Rev. D. P. MCPHERSON, B.D., of Myrtle Street Chapel, Liverpool.

11 O'CLOCK A.M.

THE AUTUMNAL MISSIONARY SERMON

IN

HANOVER STREET CHAPEL.

(Kindly lent by the Trustees.)

Preacher: The Rev. ALEXANDER MACLAREN, D.D., of Manchester.

3 o'clock P.M.

PUBLIC DESIGNATION & VALEDICTORY SERVICE

IN

HANOVER STREET CHAPEL.

(Kindly lent by the Trustees.)

Chairman:

The Rev. Dr. DALLINGER, F.R.S., &c., Principal of Wesley College.

STATEMENT BY THE GENERAL SECRETARY,

ALFRED HENRY BAYNES, Esq.

SHORT ADDRESSES

BY

Revs. G. H. ROUSE, M.A., LL.B., T. R. EDWARDS, and R. WRIGHT HAY, proceeding to India; A. G. SHORROCK, B.A., and J. P. BRUCE, B.A., proceeding to China; and W. H. GAMBLE, returning to Trinidad.

ADDRESS TO DEPARTING MISSIONARIES,

BY

The Rev. W. CAREY UPTON, of Beverley.

The Rev. JOHN ALDIS, of Bratton,

Will offer the Designation Prayer.

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7 o'clock P.M.

PUBLIC MISSIONARY MEETING,

IN THE

ALBERT HALL.

Chairman: Sir HENRY STEPHENSON, Mayor of Sheffield.

Speakers:

The Revs. R. F. GUYTON, from Delhi, N.W.P.; R. WRIGHT HAY, from Victoria, West Coast of Africa; FRED. D. WALDOCK, from Colombo, Ceylon; FRANCIS JAMES, from Tsing Chu Fu, North China.

On Thursday, October 6th, ZENANA MEETING at 3 o'clock. Mrs. CAMPAGNAC, MARIANNE FARNINGHAM, Rev. R. F. GUYTON, with others, are expected to speak.

Collections will be taken up after each service on behalf of the Baptist Missionary Society.

THE CONGO MISSION.

The Decease of the Rev. T. J. Comber.

THE communications that have appeared in the denominational and other papers will have prepared our readers for the above painful announcement. Crises arise in connection with the work of God in the world which, whilst they overwhelm with sore sorrow and cause severe disappointment, at the same time test the faith and patience of Christian hearts. Such a crisis we feel is that which has now occurred.

It were almost impossible to over-estimate the great loss the Congo Mission has sustained. Our much-lamented brother was associated with it from its very beginning, and all through its course has been one of its most beloved and trusted leaders. It will be our lot hereafter to refer to those many and varied gifts and graces with which he was so eminently endowed. We can simply present now the letter from Mr. Scrivener received at the time of going to press, together with the two communications from Mr. Grenfell and Dr. Small, which have already been published, earnestly requesting the prayers of God's servants that the hearts of sorrowing relatives and friends may be comforted, and that this grave and solemn event may be overruled for the furtherance of the Kingdom of God in dark Africa.

"Baptist Missionary Society,
"19, Furnival-street, Holborn,
"London, E.C.,
"9th August, 1887.

"MY DEAR MR. BAYNES,—After the anxiety consequent upon Mr. Weeks' failure to arrive as expected by the last mail, you will be very glad to learn that he has safely reached London and that he is very much better; but though you are now able to dispel all fear on his account, you will be overwhelmed by the sad tidings he brings.

"I scarcely know how to write it—my heart is, indeed, very, very sore—for one of the heaviest blows that could have fallen upon our Congo Mission has just come down with terribly crushing effect.

"The enclosed letter from Dr. Small (if you have already perused it) will have told you of the dreadful condition to which our dear brother Comber was reduced when he was put on board the German mail as a last resource—a resource which, Mr. Weeks learned on his homeward voyage, proved of no avail.

"It appears that the serious symptoms which characterised the illness of my dear colleague were in no measure reduced, indeed, they became more and more acute, and before the German mail steamer had journeyed more than

a couple of hundred miles on its homeward voyage our brother had finished all his journeyings, and his spirit had reached the great home-land and entered into the presence of the Lord and Master whom he had loved so dearly.

"The German mail is due next week, and it is expected that it will bring the history of the case referred to by Dr. Small, and also details from Mr. Scrivener. In the meantime we must be content with the verbal information given by Mr. Fuller, of Cameroons, to Mr. Weeks, who arrived at that place a few days after the German steamer had left on her slow voyage to Hamburg. From this information it appears that our brother died at sea at the close of June or early in July, but that his body was not committed to the deep; for the captain, finding it was possible to reach Mayumba (a little more than 200 miles north of the mouth of the Congo River), headed for that place and furnished an opportunity for burial there.

"This news, though very scant, is very definite, and it is altogether too well confirmed to allow of our retaining any hope that it might be untrue; and so, with sad heart, we must resign ourselves to waiting for the sorrowful details.

"Not only does this blow fall on us who have lost a loving-hearted friend and devoted fellow-worker, who was ever ready to sacrifice himself, and whose charity never failed, but you will remember, as I do, the heaviness and bitterness that this stroke will bring to the hearts of dear relatives and a wide circle of very affectionate friends. I know you will join with me in praying that the God of all consolation, the great Comforter, will sustain sorrow-stricken hearts.

"You know, my dear Mr. Baynes, the especially close bonds of sympathy which bound my dear colleague, Tom Comber, to myself, and how intimately we have been associated during the past ten years; you know, too, many of the difficulties we have faced and many of the sorrows we have borne together, and will, I am confident, sympathise very sincerely and tenderly with me, and with those who mourn the loss of one of the greatest and dearest of friends.

"Very sorrowfully yours,
"GEORGE GRENFELL.

"To A. H. Baynes, Esq."

"Congo Hotel,
"Banana, S.W. Africa,
"June 28th, 1887.

"DEAR SIR,—Rev. T. J. Comber has been very dangerously ill with pernicious remittent fever, complicated with severe hæmaturia and sleeplessness; and as he has been under my treatment since the 16th inst., I thought I ought to write to you respecting the case.

"Full notes of the symptoms and treatment taken at the bed-side are with Mr. Scrivener, and they will, I believe, be sent to you in the usual way.

"When the temperature was reduced (by sponging) and the severe symptoms checked, I advised Mr. Comber to be removed to the sea as the only means of saving his life. Our brother is so generally beloved that a special steamer was quickly sent from Matadi, and his removal to Banana was performed with the greatest ease and comfort. The day after our arrival here the German s.s. *Lulu Bohlen*, homeward bound, came into the creek, and, securing the best accommodation possible, we placed our patient on board in care of Mr.

Scrivener and two native boys from Underhill.

"I would have accompanied Mr. Comber a little distance along the coast, but my own duties are pressing, and I did not think it needful to go, as there is a doctor on board the ship.

"I have treated many cases of malarial fever in America, but I have never seen a patient attacked so desperately and yet hold on to life as Mr. Comber has done.

"Trusting that 'He who preserveth the life of His saints' may mercifully restore our brother and bring him back to this great work of turning Africa to Christ,

"I am yours in the work of
"our Lord,
"EDWIN SMALL, M.D.,
"A.B.M.U.

"A. H. Baynes, Esq."

"S.S. *Lulu Bohlen*,
"Off Gaboon, W. C. Africa,
"June 30th, 1887.

"MY DEAR MR. BAYNES,—It is my sad duty to acquaint you with news which will cause the most profound sorrow amongst the friends of our beloved Congo Mission. Our beloved and honoured brother and devoted leader and friend, the Rev. T. J. Comber, died on board this vessel on June 27th, 1887, off Loango, a French settlement some miles north of Banana. I will do my best to inform you of the facts.

"On June 14th Mr. Comber was attacked by a very pernicious and remittent fever, commencing with very marked rigors and attended with bad hæmaturia. By the help of Dr. Small, of the A. B. M. U., who happened to be with us, we successfuly combated the fever and the pernicious symptoms, and, on June 18th, removed our brother to a larger and better ventilated room, in which we thought his complete recovery would be accelerated. The next day, however (Sunday), the fever returned with increased power. From two o'clock in the afternoon until past twelve at midnight, his temperature ranged from 106·5° to 105°. Everything we could think of was tried without much result. At four o'clock we commenced to sponge him with cold water. His temperature was then 106·2°, pulse 142. Continuing the sponging for half an hour, we brought his temperature to 105·4°, pulse 132. The cold sponging was continued again and again, until on Monday morning, at 6 o'clock, his temperature was 103°, at noon it was 101°. All the time our brother had had plenty of nourishment, but the hæmaturia continued, completely exhausting all his strength and leaving him quite prostrated. We saw the only chance of his life was to take him away to the sea. Dr. Small consented to accompany us as far as Banana. I made arrangements with Lieut. Valcke, President of the Executive Council of the Free State, and he at once placed the little steamer, the *Prince Bodouin*, at our disposal. We left Underhill on Wednesday afternoon, every precaution being used in our brother's removal. Boma was reached the same afternoon, and the next day we arrived at Banana, staying at the hotel there, where we had every comfort. The traders were very kind, and helped us with ice, &c. The next morning (Friday, 24th) the *Lulu Bohlen* was sighted, and we embarked in the cool of the evening, being received on board by the doctor of the ship and the captain, who placed a nice cabin at our disposal, and was very kind in many ways. Mr. Comber seemed at once to benefit by the sea breezes; and when

Dr. Small left us the next morning, and we steamed away to sea, my hopes for his speedy restoration to health and strength were very strong. But our blessed Lord and Master in His unerring wisdom and wonderful love had need of our brother for higher service. Instead of improving he gradually sank, passing peacefully away whilst the vessel was anchored off Loango. He was conscious till the last; and though from extreme weakness he was unable to speak in answer to my inquiries, he indicated his perfect trust in his Saviour and complete submission to His will.

"Our brother seemed to have a strong presentiment that he would not recover. During the night we passed at Boma he called me to his side, and said he had been reasoning the matter over in his mind. He did not think he should recover; but whether he recovered or not the Father's will was best, and he would bow to that. He considered his ties—that of sonship—his dear father, and then his only brother Percy would be the only son left if he died. His father had given up three boys for the Congo Mission. He (Mr. Comber) had the sweetest prospects for the future; there was much that made him feel that he would like to stay, but the Father's will was best. Both Dr. Small and myself assured him of our belief that the sea breezes would strengthen him, and that he would live to do many more years' work in Congo. We said we could not spare him yet, and that he must hope for continued life and usefulness. He replied that he did not want to die; he would like to live a long, long time. His long experience was, perhaps, useful to the Mission; but, he said, we must not look at it in that way. What was the Father's will? That must be our first consideration. He then dropped off to sleep, and the next morning was much better. During his sleep he repeated three lines of a hymn as follows:—

"'Oh Christ, Thou art the Fountain,
The deep spring-well of love,
The springs of earth I've tasted—'

I did not catch the last line; I took notes of our brother's words at once. They have been very helpful to me in this sad, sad season, and I trust that his many, many friends at home will be able, with similar trust to his, to say, 'Thy will, O Lord, be done.'

"The next morning, after his death, the ship cast anchor in Mayumba Bay, and there on shore, in the close vicinity of several other graves, we buried him. I conducted a short service. The captain, doctor, and many of the crew and passengers were also present, as was also Mr. C. Woerman, one of the owners of the *Lulu Bohlen*, who, on board, was exceedingly kind and sympathetic.

"We are rapidly nearing Gaboon, where I shall land and return to Congo. Before leaving Underhill Mr. Percy Comber was written for and instructed to follow us without delay. He is probably now on his way from Wathen to Banana.

"I would greatly prefer to wait until after seeing him before writing you, but fear lest the news should reach England, *via* Germany, in an indirect way, has prompted me not to delay.

"I must beg you to excuse this hurriedly written letter.

"I have not written to Mr. Comber's relatives. You will know best how to break the terrible news to them.

"I remain,

"Yours very sincerely,

"ALBERT E. SCRIVENER.

"A. H. Baynes, Esq."

CHEERING NEWS FROM OUR BRETHREN, THE REVS. THOMAS LEWIS AND GEORGE CAMERON.

"San Salvador, Congo,
"June 5th, 1887.

"MY DEAR MR. BAYNES,—It is now my pleasant duty to write you my first letter from San Salvador, and you will be glad to know that Mrs. Lewis and myself enjoy the best of health. The journey from Underhill here was most pleasant, and we found the natives all along the road very friendly. We arrived here on the 18th ult., and received a very hearty welcome from brethren Weeks, Phillips, and Graham. We were more than pleased with the delight of the people at seeing us, and especially the women, who congregated around my wife, and evidently very proud to see any white lady coming to teach them. The whole of the afternoon was taken up in receiving visitors and shaking hands.

"Next morning we paid a visit to the King, the time for which was arranged on the previous evening. So, when his Majesty sent a messenger to say he was ready, we went to his place, and there we found him in full uniform of the most brilliant colours, sitting on a chair, which was covered with richly embroidered silver cloth, and holding a sceptre in his hand. He seemed to be very pleased with our visit, and promised to help us in our work in every way he could.

"On our arrival here it was a source of gladness and joy to see the good work that has been commenced at this station, or perhaps it would be more correct to say to see the visible results of seven years' hard toil in the Master's service. Truly our Heavenly Father crowns the labour of His faithful servants with abundant blessing. I have been particularly struck with the attentive way in which the natives here listen to what we say. A more attentive audience than we have at San Salvador cannot be easily found in Christian England, and the people are very regular in their attendance. The week-night services are as well attended as our Sunday gatherings. A number of people have been gathered together, and it is now our great anxiety to lead them in the right way. We are trying to bring them still nearer by means of Bible-classes and personal conversation, which, we feel sure, will be followed by God's blessing. My wife has started a class for women, which meets once a week; also one for girls on Sunday mornings. We feel that the women want special attention here just now, and no one but a lady missionary can attend to them. We expect great results from these classes. These people, who are so ignorant and superstitious, require very much teaching, and it is very difficult to get them to understand the first principles of the Kingdom of Christ. Is it not our great aim to enlighten the ignorant, to open 'the eyes of their understanding,' that they may be able to see things invisible, and 'to know the love of Christ which passeth knowledge'? Surely this is the noblest aspect of mission work; and the nearer we can go to the people the better able we are to teach them. Oh, for more pure light in our own souls that our lives may be shining lights to direct others to the 'Light of the world'!

"You will know all about Mr. Weeks' severe illness, and that he is on his way home to England. His leaving just now affects the work very materially, as he was well up in the language. It will be some time before any of us will be able to speak to the people without an

interpreter. We trust that his health will be speedily restored.

"Five days ago I had a very slight attack of fever, which kept me indoors for two days. I am perfectly well now again. I hope this is a specimen of the fevers I am to have in the future, as it was very mild, and my temperature only went up to 101°.

"Mrs. Lewis, I am glad to say, has had no symptoms of fever yet, and is in excellent health. She joins with me in very kind regards and Christian love.

"I am, my dear Mr. Baynes,

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq.,
21, Furnival Street, London."

"Wathen, Congo Free State,
"April 29th, 1887.

"DEAR MR. BAYNES,—In common with all the brethren, we at this station have been deeply grieved by the news of our late sad losses at Underhill and Arthington. These losses, we hope, will have the same effect at home that, we trust, they have here, reminding us that the time is short, and stirring us up to greater earnestness in the cause of our Lord and Saviour Jesus Christ.

"At this time we at Wathen have special cause for thankfulness, as, during the whole of the unhealthy season, now almost ended, we have had almost uninterrupted good health. This, though we are living in temporary buildings, is very encouraging. When the new station, now in course of erection, is completed, the conditions of life will be still more favourable.

"Now, with regard to the work. The Gospel is constantly preached in the neighbouring towns, and, less frequently, in others further off. Though there are many who have heard the Word of God often and understand it fairly well, there are also many who are altogether ignorant of it. A few weeks ago, after preaching to a small company, I invited any who wished to ask any question to do so, when a man, apparently surprised at what he had heard of the nature of God, startled me by asking whether God lived by eating men! How else, thought he, can God live for ever? This man has since attended the preaching in his town.

"Last week I went a journey of about thirty miles to a town where it was said men were willing to hire themselves as carriers. I did not succeed in getting any. They said they had promised to work only because they feared that a refusal would cause the white men to fight against them. They do not know us. That men should come from far, with the one object of doing them good, is so different from anything in their experience that they cannot take it in all at once.

"In the towns where I halted I tried to preach the Gospel as I had opportunity, mostly to little groups of people. The doctrine of the Resurrection excited much interest, being new and strange to them. I was much cheered by what happened at one place, where I had pitched my tent for the night. After addressing a few of the townspeople who had gathered together with my carriers to evening prayers, a young man came and said he would like to learn to pray. He said he had heard Mr. Comber pray when he had halted in the town. He remained over an hour after the others had gone away, listening intently while I tried to show him how sinners can come to God through the death of His Son Jesus Christ. My request to God for him is that the Holy Ghost may teach him what to pray for and how to pray.

"I spent a few hours yesterday in a

large town about five miles from here—I think, the largest town in the district. As I entered I met a man who told me that someone had just died. I was glad to be able to tell him of Jesus, the Resurrection, and the Life.

"In going through the towns it is pitiful to hear the wailing of the women making lamentation for the dead. Their sorrow, often real and deep, is so utterly hopeless.

"I was asked several times why God allowed people to die; and so had opportunities for telling how, by disobedience, we had brought death upon ourselves, and how, through Jesus Christ, we might attain to that better life where sin, sorrow, and death are unknown.

"While you are praising God for the great outpouring of His Spirit on the people of San Salvador, you will also help us to pray that He may grant the same blessing on the work at all the other stations.

"Mr. Davies and I are in excellent health. Mr. Percy Comber, who is scarcely ever ill, is at Lukunga trying to get carriers. Until I came to this station I had no idea of the time and trouble needed in connection with transport. Mr. Comber, who is burdened with other business, is looking after transport at Underhill. As I have mentioned above, I was away last week trying to get carriers; and now Mr. Percy Comber is away in another direction on the same errand. The increasing number of Europeans now on the Congo is the cause of an increasing demand for carriers. The supply, apparently, is not increasing with the demand; at any rate, we find it hard to get men, though, for the sake of the up-river work, we are now offering better pay.

"Please convey my hearty thanks to Mr. Rickett for his kind gift.

"I cannot close without saying that the sympathy of the Committee, as shown in the resolution to encourage friendly correspondence with missionaries, is very grateful to me personally, as, I am sure, it is to us all. The carrying out of that resolution should be a means of blessing to the correspondents at both ends.

"With many thanks,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq.,

"19, Furnival Street, London."

Intally Orphan School.

(*See Frontispiece.*)

80, SOUTH ROAD, INTALLY, CALCUTTA,
May 10th, 1887.

MY DEAR MR. BAYNES.—It is a long time since I wrote anything for the MISSIONARY HERALD. Now, as, by your request, another photograph of my school has been taken and a copy has been sent to you, I will try to send a short paper to accompany it.

I have no account of the commencement of the school; but, on looking back on the history of our Mission in Calcutta, I find that the Intally Christian Girls' Boarding School was among the very first attempts for

the education of Bengali girls in India. Our brethren, I find from reference to the "Memoir of the Rev. Eustace Carey," built and opened the first school for girls in 1820, as he was taken to see it. It was supported by local effort. Then the friends of female education began to think it would be well to gather together the daughters of the Christians who, living in the swamps south of Calcutta, could not be reached otherwise than by a boarding school.

I believe Mrs. George Pearce first opened the school at Chitpore. But as Mr. Pearce removed from place to place to supply the stations left vacant by the sickness and removal of other missionaries, Mrs. Pearce removed her school with her and carried it on at Howrah and Doorgapoor, leaving it, on her going to England, in the charge of the former Mrs. Ellis, and, on her return, taking the school again. When Mr. Pearce removed to this house, the school was carried on here. For many years Mrs. Pearce conducted her work unassisted, except by a Bengali woman or two. After a while Miss E. Packer was sent out to her by the Society for Promoting Female Education in the East. Miss Packer became Mrs. W. Bailey, and joined the General Baptist Mission at Cuttack, and her devoted sister Agnes took her place and taught the school until 1862, when Mr. and Mrs. Pearce were compelled, by the failure of health, to retire to England, and, fearing the total failure of the school, Miss Packer was induced to transfer her services to Orissa and labour in connection with the General Baptist Missionary Society.

The school was dismissed; the scholars who had homes to go to went to them. When we came to Intally there were but two fatherless girls and an old woman, with whom they lived, remaining. The girls were supported by a Sunday-school in England. Mrs. Pearce said to me, "What am I to do with these girls? You cannot teach them." I answered, "I mean to have a school, as I am here where there are the premises for one. My husband succeeds yours in his work. I will succeed you." Mrs. Pearce answered, "In that case I will leave Bindoo and Rymonee with you, and make over the money in hand for their support." This was just Rs. 45, and with them I reopened the Intally Boarding School, not knowing whence funds would come, nor where I should find assistants in carrying it on. I only felt sure it was my duty to undertake the charge.

God sent me other girls to care for, and induced kind friends to send the needful support. He also gave me to see that my work was not in vain. Year after year it has been my joy to see my girls converted to God and baptized on a profession of faith. And their subsequent conduct as wives and mothers bears testimony to the genuine character of their faith.

It has been my privilege to educate the daughters and granddaughters of

Mrs. Pearce's former pupils, and I know that a blessing follows the training given here.

It is with regret I have to say that the support now given to my work falls far short of its requirements. And I am inclined to think that unless a missionary goes often to England, friends forget him and his need. Ever since I took the girls from Mrs. Pearce, until the year 1885, I have carried on the work assisted only by native teachers. But my strength is now unequal to such a strain; and the Ladies' Committee of the Zenana Missionary Society kindly placed the services of Miss Harriss at my disposal, by which the school was much benefited, and I was able to accompany Mr. Kerry to the Australian Colonies. She left for a much-needed rest, and has since become Mrs. G. H. Rouse.

The Ladies' Committee have kindly continued the grant of £100 a year to enable me to supply her place, and my daughter, Mrs. W. P. Williamson, has ably filled the office of superintendent this year so far. Thus we appear in the picture:—I am seated in the centre of the group, Mrs. Williamson to my right-hand corner. The teacher stands behind, a little nearer me. Mr. Kerry will be known at once. Behind him, a little to the left, is the pundit. My grandchildren are accustomed to mix with the scholars, both at work and play. I take this opportunity of thanking the kind friends who have helped me in the past, and beg that I may still be remembered and assisted. The school is as much needed as ever it was. With the exception of that at Barisal, there is no other orphanage connected with our Mission in Bengal. And during the past year we have received pupils from nearly every station and orphans from many. Very many of those educated here are teaching in Zenanas and Hindu schools; and it is our aim so to train our girls that they may be qualified for teachers when they leave us, though, in accordance with the national custom, they remain until married.

My paper is unavoidably long, I beg pardon for it,

And remain, yours faithfully,

ANN KERRY.

An Account of a Visit to the Juggernath Festival.

BY MISS COMPSTON.

THE following is kindly communicated by the Rev. H. Winsor, of South Stockton:—

"A few months ago I visited the ittle town of Serampore, in order to make a quiet pilgrimage to the College, Martyn's Pagoda, and the peaceful

graveyard where sleeps the honoured dust of our great missionaries. To-day we mingled with the thousands who thronged from all sides to attend the great yearly festival called the 'rawth-jatra,' or the procession of Juggernath's car.

"Seven ladies belonging to our Mission, and two from the Church Zenana Mission, went to the mela ground about two o'clock. In many respects it is just like an English fair. The road was lined with booths, where all sorts of goods were exposed for sale. There were merry-go-rounds, swings, low theatres, snake-charmers, a woman with four hands and four feet, &c., &c., much as you would see at home in a fair.

"There was one sad sight, though, you would not see in England—a woman with her face painted a bright yellow, wearing a crown on her head, to represent the cruel goddess Durga. On each side of her were two images, one of Ganesh, the elephant-god. She held a plate for offerings in her hand; and as most of the time she sat motionless, with her eyes shut, she looked just like an image. She saw us look at her, and opened her eyes, and, with such an evil smile, said: 'Good morning, mem Sahib.' It made us very sad to see her.

"In the busiest part of the mela there was a large booth for our Christian preachers. Here our native brethren mustered in great force—the students of the college, and our preachers from the neighbouring district. The services were kept up with much vigour for hours here, alternately speaking and singing, accompanied by native music.

"As this was not our department, however, we did not linger here, but went some distance further to the women's booth. Here three experienced elderly Bible-women were singing, speaking, and giving tracts to the passers-by. We English ladies divided ourselves into couples, and went off, armed with tracts, to get hold of all the women we could. So many of them, alas! could not read, and others seemed afraid to have anything to do with us, but we found many groups sitting on the grass near the roadside who were glad to hear. Mrs. Ellis and Miss Taylor gathered quite a company around them, and, sitting down with them, they sang and spoke the 'wonderful words of life.' How I long for the time when I can do the same! Another year, if God spares me, I hope to be able to bear testimony for Christ among the thousands who congregate here. After walking some distance we returned to our booth, passing, on the way, Mr. James in one place and Mr. Teichmann in another, each with a little crowd of listeners, to whom they were preaching the Gospel. We found three young students in front of the women's hut speaking very earnestly by turns, though often interrupted by the mocking shouts of the young men who stood to listen, more for fun than anything else. Yet who can tell whether or not the arrow of conviction entered even the scoffer's heart?

"Between four and five o'clock the great car became the centre of attraction, and we took up our place where we could have a good view of the ceremony.

"The car is a large wooden structure, four stories in height, constructed rather after the pagoda style, and adorned with little images at all the corners. It has huge wooden wheels, and stands in a large open space. Once a year it is drawn a hundred yards or so across the field, and, on the ninth day after, returns to its place. Yesterday was the first day. The mela is kept on during the intermediate days, and ends with the return of the car on the ninth day. The first and last days are the most im-

portant days of the mela. The god lives in a small temple adjoining, and only mounts his car at this yearly festival. He was brought out yesterday, and hoisted up by his neck, in a most ignominious way for a god, to the top story of the car, where he sits alone in his glory. I saw him hoisted up, and then curtains were drawn while he had his best robes put on.

"The name Juggernath means 'The World's Ruler,' and he is worshipped as the supreme god. He has a very ugly face. Many images of him were being sold—or, rather, for sale. I did not see many bought. Just now Juggernath is in no great favour, on account of the total loss of a ship containing 700 pilgrims, who were going to worship at his chief shrine in Orissa. The people here think he might have saved his devotees if he had been a true god. After a little waiting the god was displayed, dressed in scarlet robes and seated on his pedestal. Then immense ropes were brought for dragging the car, and barricades placed to keep back the crowd.

"Suddenly there was a wild shout, and rushing frantically through the mass of people came the men who had the honour of being selected to draw the car. Formerly hundreds used to offer, but it is said, by those who are likely to know, that there is now so much difficulty in procuring volunteers that every year men have to be hired; and it is also said that they are often stimulated by drink and drugs to give the appearance of religious fervour. There was a strong detachment of native police on the ground, and it was rather strange to see two Englishmen (police sergeants) superintending the proceedings.

"A number of Brahmins took up their places on the car to share in the triumphal march. One, especially, was so old and decrepit that he had to be assisted to his place, but Mr. James says he has been there many years.

"When all was ready, the men who were to draw the car took up the three great cables; the native police all fell in with them; the Brahmins on the car shouted and waved like madmen to encourage them, especially the old Brahmin I spoke of; and, after two or three moments of breathless suspense, the gigantic car moved on amid the plaudits of the crowd.

"The most pathetic sight was, after the car had moved a little way, to see women, especially widows, and children, come and take up the earth on which the car had rested, and put it on their heads or even in their mouths. A very few men did this, but all were very poor people who did so. They believe there is special virtue in this earth.

"All the people turned their faces homewards when the 'rawth-jatra' was over, and we did the same. On our way we saw with pleasure that many were taking their tracts and books carefully home; while others only seemed to have taken them for the purpose of destroying them. The men received tracts with great eagerness, and many hymn-books were sold which, we hope, will be the means of carrying the Gospel message to the homes of the people.

"Day after day, for the whole nine days, the missionaries and Bible-women will proclaim the good tidings to all comers, and we firmly believe in the promise of God that His 'word shall not return unto Him void.'

"My own impression of the mela was that it was much more a fair than a religious festival. There was no sign of devotion visible, and no stranger would have guessed that anything but business or pleasure had brought the people together. The Hindus are cer-

tainly losing faith in their idols, but, instead of accepting Christ, have taken refuge in scepticism. Oh, how earnestly we pray that they may be brought to the knowledge of the living, loving, personal Saviour, who alone can give true joy and peace to the soul, and can give eternal life to as many as believe on Him out of all kindreds and nations and tribes and tongues!

"May India's millions soon accept Him, the true 'Juggernath,' as their supreme Lord.

"M. COMPSTON.

"Calcutta, June 23rd, 1887."

Tidings from Italy.

THE Rev. Jas. Wall, of Rome, sends the following report relative to work in the Tivoli district:—

"The work in this district during the past year has been, in every sense, very encouraging and instructive. Tivoli was so steeped in ignorance and Popery that it seemed impregnable. We laboured on in all directions in this district, and at last we have been guided to methods of labour which have resulted in great blessing.

"The large texts which we have posted through Rome were occasionally stuck up in the streets of Tivoli. As these were the Gospel in its most axiomatic form, the common sense of the people allowed them to remain. Thus we gained a footing in the centres of the population. The evangelist on one occasion added to the text a notice of his meeting. The latter was soon removed, but the text (1 John i. 7) was allowed to remain.

"These monthly texts are posted up, not only in Tivoli, but also between that city and Rome, and are read by the thousands who throng the *Via Tiburtina*. During the year, four preaching tours have been made into the towns among the hills. On these occasions two brethren went together. Thousands of tracts were distributed, hundreds of Gospels, and in special cases New Testaments were either given or sold, and the names and addresses of persons taken, to whom we send tracts or Dr. Maclaren's translated sermons. Several places thus visited received the brethren roughly. From one they were led out by the police, from another they had to fly, and they had to leave a third before dawn. In other places they were cordially received and listened to.

"The Sunday-school is very feeble, variable, and almost intermittent. At times it has been very encouraging, at others just the reverse. The annual feast, which was held in February, proved quite a success, 124 persons being present. The success of the meetings at this period brought about some opposition. The meetings were disturbed, and boys occasionally threw stones; but the greatest inconvenience was the hostility of the women, who became very violent, and threatened to cut off the head of the evangelist and throw it down the great waterfall. During one of the services a small 'petard' was exploded in the entrance to the hall.

"In the hot months of July and August I went with Mrs. Wall to stay at the house of a friend two miles beyond Tivoli. We carried on extensive tract and Bible work. We walked back after the meetings in the

city, oftentimes alone, and in the dark and lonely places, along the slope of the Anio without ever being in the slightest degree molested. Even during the summer, when the people are on their farms, the meetings were good, and the hall occasionally crowded.

"The Sunday School Union kindly lent me a set of slides on the 'Life of Luther.' The magic lantern is always an attraction, but on this occasion it drew together more people than our hall could accommodate, and the interest manifested was intense.

"When autumn returned the night-school was recommenced with about twenty-five scholars, of whom only half are regular attendants.

"A small 'Mutual Aid Society,' formed among the friends and members of the church, has done much good service.

"The full spiritual results of these varied and continued efforts to give the Gospel to the people of this district will never be known on earth. Still we do see enough to encourage us. Catholic bigotry in nine-tenths of the population has been destroyed, many persons have the Scriptures, and in some families the Bible is read regularly. Eight persons have joined the church during the year. One came to hear the Word; he sought and found salvation. Nothing could move him, and as he cultivates his own vineyard, he insisted on our going to see him at the time of the vintage. We found him under his own fig-tree reading the Word of God. He told us, 'how great things the Lord had done for him,' and how he retired to an old Roman watch-tower to pray for his family, especially for his wife, who was completely under the influence of the priests. Since that time a great change has been wrought in her. As one day Bernardino, our friend, who is tall and is a splendid type of the Sabine farmer, was reading the Bible to himself, and his wife was sitting close by, she asked him why he did not read it to her. Greatly surprised, he began at once to read aloud. The next time he was preparing to go to the meeting she expressed a desire to accompany him. He brought her. She listened and wept most of the time, and we now hope she is trusting in the Saviour.

"The railway which is extending beyond Tivoli to the Adriatic will be completed during the present year. In several places on this line where our tracts and Scriptures have from time to time been widely distributed, and where our monthly paper is sent, the people are asking for the evangelist. In one place, which we have visited for years, the people have been without a priest for some time, and still refuse to allow one to take possession of the parish church. Solitary individuals from out-of-the-way mountain villages have occasionally found their way to our meetings in Rome, or in Tivoli, in search of spiritual help. They encourage us to believe that light is slowly descending into the darkest places. There are very many calls for help which we cannot refuse to a district so terribly degraded by Popery during past ages, but which is now, after many years of toil, so full of promise. If the people are well supplied with Scriptures, and with occasional special services, we may, I think, confidently commend them to God and to the Word of His grace, which is able to build them up.

"J. WALL.

"Rome, 1887."

Opium Smoking in a Private House.

THE history of the Opium trade with China is one of the most painful and unsatisfactory that has ever been recorded; and it is all the more so, that, while an amount of evil altogether incalculable has accrued to China from its introduction, it is quite hopeless to expect that any course of legislation, or of action on the part of the Government of China, where it is consumed, or of England, in whose Indian possessions the best and the larger portion of it is grown, can be of any avail. It is so thoroughly incorporated among the habits and customs of the people, that no operation, however skilful, can reach its roots and purge the nation of its cancer.

There is such an extensive cultivation of the poppy throughout some of the most productive provinces of China, that were all foreign supplies to cease, there would soon be an ample supply of native grown.

The use of the opium-pipe is now universal in China. The people do not fly to the bottle, nor is their wine of that character and quality that it would be offered to a visitor; but it has become quite the ordinary custom to offer the guest a smoke of opium, for which a bench or couch is prepared. One of these is represented in our picture.

It is a hopeful feature, that besides the efforts of Christian missionaries to suppress the habit, there are native philanthropists who are, and have long been, using every endeavour to show to the victims their folly, and to induce them to turn from and avoid it. They are successful in many instances, and it is earnestly to be desired that they may ultimately be at least as much so with those among whom they have to labour as have the apostles of temperance been among us.

Mission School Work in China.

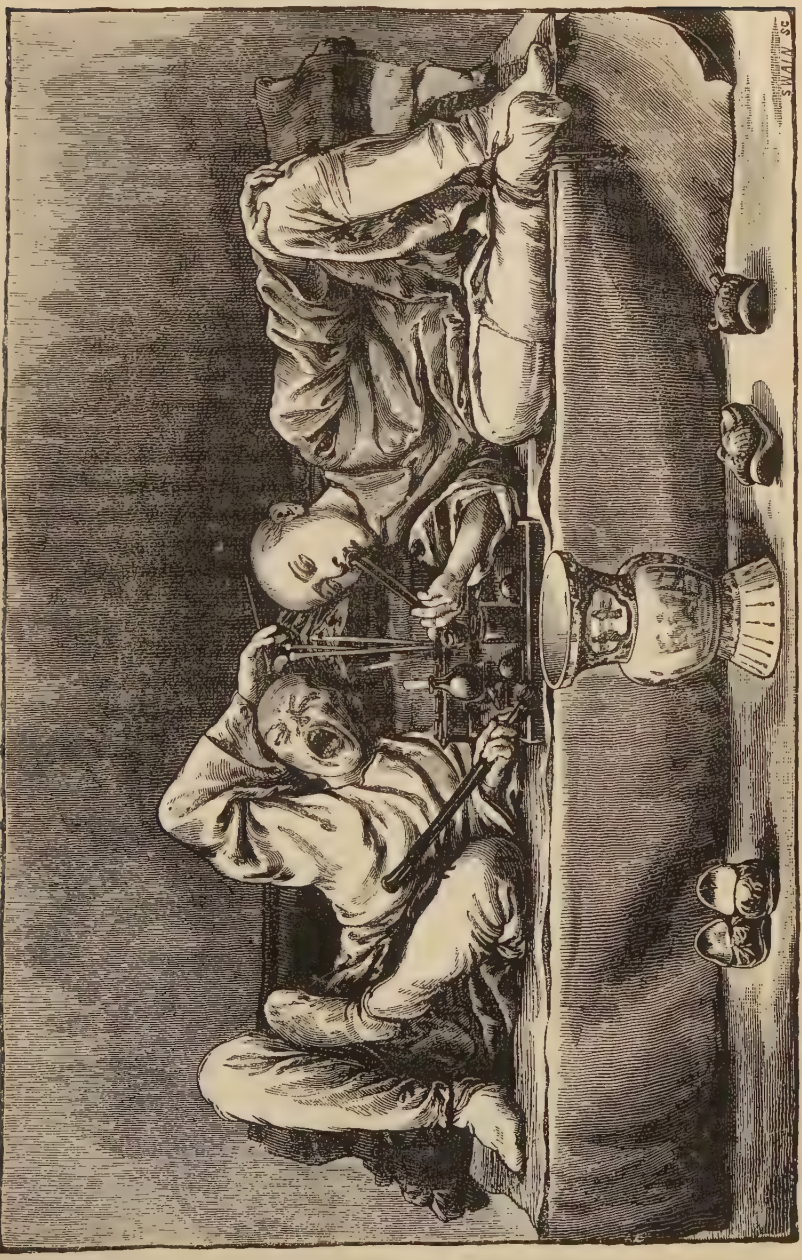
LETTER FROM MR. COULING.

"Tsing-cheu-fu, Shantung,
"May 9, 1887.

"MY DEAR MR. BAYNES,—I think that you, and, perhaps, the readers of the HERALD, would like to have a letter about the school work here, and especially about the Mission school we have just opened in this city.

"The Chinese themselves place a very high value on education. As everyone knows, China is governed, in capital and provinces, in city and village alike, not by men of birth and breeding, nor by the mixed outcome of noisy elections, but solely by men of education, men who have won their degrees and positions by success in competitive examinations.

"Education being thus valued and esteemed by the Chinese, why do we, Christian missionaries, find it necessary to spend time and strength in school work? I believe there are many friends



OPIUM SMOKING IN A PRIVATE HOUSE.

in England who would be glad of an answer to this question; and, with your permission, I should like to answer it fully.

"Let us take the son of well-to-do people in China, and see what his education will amount to.

"At seven or eight years old he will go to school. After reading one or two preliminary small books, he begins to learn the 'Four Books' (Confucian Analects, Great Learning, Doctrine of the Mean, and Mencius). He learns these by heart, so that, if you give him two or three words in the middle of a chapter, he will take them up, and go straight on to the end as rapidly as it is possible to speak. He also learns the meaning of these books—that is, the exegesis of commentators who lived hundreds of years ago, whose works are considered as sacred as the text. At nine years old he begins learning to write. At thirteen he begins composition—essays; and, later on, verses. He will, in the same manner, learn some, perhaps all, of the five 'Ching.'

"All this he may get through by the time he is fifteen or sixteen; and from this time onward he will devote his time to writing essays on the model of the ancient classics, about as useful and improving as if an Englishman should devote his time to attaining excellence in writing Greek verse after Theocritus, or Latin after Horace.

"Nevertheless, it is by this excellence that he will win degree after degree and office after office, until, without having touched any other subject, he rises to be, say, the Governor of Shantung, a province as large and populous as England.

"Now catechise this great Governor. Contact with missionaries may have opened his eyes somewhat; or he may have chosen to read some of the many scientific books which have lately been translated into Chinese; or he may not. If not, ask him about Socrates, Alexander, Cæsar; he has never heard of them, nor of Greece, Rome, or Egypt. Ask him about England, America, Germany; he has, perhaps, some notion of them as troublesome tribes to the West, whom China has some difficulty in keeping in order. Tell him the earth is round, not flat; it is news which he may believe, though it does not concern him so long as it is flat enough for him to stand on. But go further, and tell him that we flash messages under the sea as quick as lightning; or that we travel without horses fifty miles an hour; and he will only admire the inventive mind which could produce such strange lies. He may be a clever man, and a good governor; but his actual learning consists in an intimate knowledge of the Chinese classics, and the ability to write in high classical style.

"Of course, all the mandarins are not like this. Missionaries, war, and the telegraph wire have done a great deal already towards opening the eyes of the nation; but still it remains true that an official need know nothing more than I have indicated above.

"If such is the education of the highly educated, it is easy to imagine the state of the middle and lower classes. All who get any education at all study and learn by heart the Confucian books; but it is educated ignorance which breeds both superstition and conceit.

"I should like to give an instance or two, not quoted from books, but known by myself, to illustrate the condition of the people we live amongst. There is our deacon, Mr. Wang, whose portrait once appeared in the HERALD. Some Chinese here had somehow got hold of a large horse-shoe, evidently made for the biggest kind of drayhorse there is.

Now, the horse in North China is a very small animal, and the Chinese mind, therefore, could not comprehend this giant horse-shoe. Mr. Wang, having accepted the current belief on the matter, came to enlighten Mr. Whitewright on the subject. 'The horse,' says Mr. Wang, 'that wears such marvellous shoes as this is a wooden horse; without the shoes it is useless, but when it is shod it will run or draw, as required.' Mr. Whitewright expressed some surprise, and stated that such horses did not exist in any country he knew anything of, as in England, America, France, or Germany. The deacon was rather annoyed by Mr. Whitewright's evident scepticism, and replied, 'You have not said anything of Russia, and I believe the kind of horse I speak of is only used in Russia.' This story is worth telling, I think, because it shows the happy combination of ignorance and conceit which may exist even in such a good and useful Christian as Mr. Wang certainly is. In the present state of the people's knowledge, a magic horse is no more unbelievable than the railway. The credulity in this instance was harmless; but it may be readily believed that amongst the millions of China such ignorance and credulity have disastrous results in superstition.

"To give one or two more illustrations. One of our landlords is kindly rebuilding and enlarging a class-room for us. We would give a good deal to have it a yard longer in a certain direction. The landlord, too, would very much like to oblige; but superstition forbids: it is impossible to make the room bigger in that particular direction. The same superstition forbids the opening of new windows, &c., in certain directions, for fear of spoiling the luck. Before a grave is dug, a geomancer must select a lucky spot of ground; this being supposed to influence the literary fame of the family in after years. At the time of an eclipse the officials put out proclamations, announcing that the sun is in difficulties, and calling on the people to help him. They help him by sounding gongs, &c., to frighten the enemy. As to ignorance, apart from superstition, I have quite recently been asked by intelligent people such questions as whether we have hills in England; whether England or Thibet is nearer to China; &c., &c.

"Indeed, it may be said that what we have to fight against in China is, not a false religion, but dense ignorance. The people worship idols, but have no love for them or fear of them; hardly treat them respectfully. The priests themselves are as friendly with us as anyone, not comprehending or caring that we have come to abolish their craft. What we meet with day by day, blocking our way and resisting our efforts, is apathy, superstition, and self-satisfied ignorance.

"This would probably satisfy anyone who wondered why we consider school work important. I will now say something about the school itself, which we have just begun in the city.

"Its first object, I need hardly say, is, not the scholarship, but the character, of the boys. In their native villages, though living in Christian homes, they are surrounded by heathen influences, superstitious usages, and vice. In the school they are removed from all this; they are constantly under foreign and Christian influence, and receive regular and systematic teaching in Christian subjects.

"At the same time, it remains a Chinese school. The boys receive such a Chinese education as will enable them to hold up their heads among their fellow-countrymen hereafter. Not to give them this would, of course, be

cruelty to them, and would defeat our own ends.

"But, beyond learning what every Chinaman learns, they will receive some instruction in geography and history; they will learn that China is, after all, not the 'Middle Kingdom;' that the 'outlying barbarian tribes' occupy quite large tracts of country, in some cases even larger and better placed than China itself. They will learn that, while China has lived her torpid life, greater nations than she have been born, and done their work, and perished; they will learn something of

'The glory that was Greece,
And the grandeur that was Rome.'

They will also be taught the foreign system of arithmetic, which must in time supersede their own cumbersome method; and enough Euclid to counteract the deadening effect of their native studies. Finally, they will learn enough natural science to free them for ever from the bondage of *fêng shui*, geomancy, &c.

"To schools of this sort in China there are three great dangers which I should like to mention, that friends at home may realise our position more fully. The first danger is that the boys may lose all sense of independence. They eat the foreigner's bread, and afterwards expect the foreigner to find work for them; and lose—or, rather, never acquire—that manly independence which they ought to have. We are guarding against this danger by impressing on boys and parents alike, from the beginning, that we only agree to educate, not to employ; and further, by stipulating, before we opened the school, that food, bedding, and clothing should be entirely provided by the parents. This may seem a small thing, but it is, I believe, the first school established on such a basis in North China.

"Next, there is the great danger of denationalising the boys. As they imbibe foreign notions, there is danger of despising and neglecting those Chinese manners, &c., without which they cannot get on with their fellow-countrymen; they come to be neither Chinese nor English. We regard this as a serious danger, and are always on our guard against it; the fact that we ourselves are as Chinese in dress, manners, &c., as health will allow, goes far to obviate it.

"Finally, there is the danger of knowledge puffing up. The people generally till the soil; but if a man gets enough learning to become a teacher, &c., he is very likely to let his nails grow an inch long, as an advertisement that he does no manual labour. This is a very common fault. We do our best to guard against it by sending the boys home to the two harvests each year, to work hard in the fields, and by making them do everything for themselves while in school.

"It may be asked what result we look for. The least we expect is, that these boys will return to their native villages to till the ground more intelligently than before; to exhibit before all men's eyes the advantages of true knowledge; and to be centres of light and intelligence amid darkness and superstition. But we hope for more: that from among them may come evangelists, schoolmasters, and church officers. The next generation must be ministered to by pastors, deacons, and elders, who, if not better men than Mr. Wang, must be more intelligent workers and more capable teachers.

"I have written a long letter, but, I hope, not too long, considering that it is about quite a new work, and a very

important one. With a few words about the boys themselves, I will conclude. There are sixteen of them. All but one are children of church members; the two eldest boys are themselves church members. They range in age from twelve to eighteen years. On the whole, during the three months they have been with me, they have been as good as boys can be; affectionate, lovable, and diligent, spending nine or ten hours a day in their schoolroom.

"We have about 150 boys receiving Christian instruction in a system of village schools. About these I may write more fully some future time.

"Believe me, dear Mr. Baynes,
"Yours very sincerely,
"SAMUEL COULING.

"A. H. Baynes, Esq.,
"19, Furnival Street,
"London, E.C."

Progress of the Work in Japan.

LETTER FROM THE REV. GEO. EAVES.

"DEAR MR. BAYNES,—Your kind letter respecting friendly correspondence and publication work has arrived to-day. For myself, I wish to express how deeply I feel this attention on the part of the Committee to our happiness and encouragement. Any fresh link with the old country is sure to be highly prized by missionaries, but more especially when it is forged out of the sympathy of those to whom we are immediately responsible. There is a great danger that the missionary should be left high and dry, to be fossilised, while the life of the West throbs on and develops in new directions; but this arrangement of which you have spoken will do more than anything else to keep us in living contact with not only the West, but our own denomination and its interests and aims.

"With respect to the second matter, of publications, I shall be glad to be honoured with a place beside other missionaries in the Library, and will certainly bear in mind what you say, though I hardly expect to get into print for some short while. If you think what follows of any use for publication in the HERALD, I shall have been happy to have written it.

"Some time ago we received news of increased interest awakening at a place called Shimodate, about fourteen miles from Tochigi. The colporteur work there had been moderately successful, and towards the close of last year a man belonging to the town came to Tochigi to receive baptism. The brethren entertained a high opinion of this man's faith and integrity; and, after due inquiry, baptism was given him. Since that time he has quietly laboured in his native town, and it was through his instrumentality that the awakening I have spoken of was accomplished.

"At various times we have had reports of the interest taken by the people of Shimodate in the Gospel, and requests that at an early date we would visit the place and expound the Word of God. Last week Mr. White was at Tochigi, and we determined to use the opportunity for a united attack on Shimodate; for we find it is always better to mass our forces when assaulting a new position. By means of the railway I was able to meet Mr. White

at a point between Tochigi and Shimodate, and there, also, I found one of our converts who has just been made a conscript for the army. He was not in good spirits at the prospect of barrack life, but felt persuaded that he could use the opportunity for service of the Prince of Peace. He evidently doubted whether it is right for Christians to be soldiers. That is an old difficulty; but it cannot be a serious one so long as we enjoin obedience to those in authority for the Lord's sake. We were delayed but a short while, and soon were on the road to Shimodate, a road lying between rice fields and wheat fields, the former being divided into square plots like ponds, full of soft slush, into which the young rice is carefully planted. Like all the cultivated parts of Japan, the landscape is diversified with clumps of trees, bamboo groves, and here and there a knoll with a shrine on it, sacred to some Buddhist saint now become a species of deity. At about five o'clock we arrived at Shimodate, a town set on the ridge of a hill, and facing a well-known hill called 'Tsukuba San,' our material bodies having been transported thither by 'Jinrikey,' drawn each by two stalwart men—stalwart, that is, from the Japanese point of view. Outside the town we were met first by one then by another of those who were eager to know the truth, but we deferred consultation till we were disembarked. The teahouse, or hotel, where we were destined to stay, was the repetition of what has often been described by universal travellers, with, perhaps, a trifle more odour than usual. Oh, for a sanitation committee to sit on Japanese hotel arrangements!

"Everybody knows now about Japanese introduction ceremonies—scraping one's forehead on the floor and muttering politeness in a 'frog' attitude of hands and knees, so that I need not attempt to describe all that, which had to be repeated several times as new inquirers sought access to the foreigners. Our first meeting was called for eight o'clock, and placards all over the town invited people to the theatre. In obedience to municipal law, we handed in the subjects of our discourses beforehand to the chief of police. Then, entering the theatre, we found it a long building with no ceiling, a shingle roof, and wooden walls. The sides were garnished with galleries, the centre occupied with rush matting strewn on the floor, and a few dingy lamps depended from the beams over a throng of faces, whose owners were squatting — Japanese fashion — on the mats. A man at the door received everybody's clogs, and we bestowed our boots upon him in accordance with precedent. Filing along beside the people we gained a higher flooring, and were soon among rivers, seas, mountains, and trees 'behind the scenes.' A kind of vestry had been constructed of impossible waves and beeting cliffs; all, of course, on paper screens. A Japanese helper was proceeding with his discourse when we arrived, and we had leisure to observe the sky through the chinks in the theatre wall, and I compared this playhouse with the picture of the old Globe Theatre which adorned my father's copy of 'Shakespeare.' I should think Queen Bess would have despised this dingy, ill-lighted, and well ventilated place, as compared with her old, thatched 'Globe Theatre.' The people listened attentively, especially to those whom they thought fit to enlighten their worthiness, and, as usual, a brighter spark than the majority here and there scintillated with 'Hya, hya,' or 'No, no,' in truest parliamentary style. Next day, after making a tour

and survey of the town, we held a consultation with four applicants for baptism, and found that they had been pretty well instructed, and that they were in real earnest. After exhorting them to diligent study of the Scriptures, we adjourned to the river, and there a crowd assembled, to whom Mr. White and the evangelist explained the meaning of what was about to be done. A more orderly or quiet crowd could not be found anywhere than that throng of poor people who waited till the baptism was completed, and walked away evidently impressed with the conviction that Christianity certainly is not an evil thing. We were very greatly encouraged to find that the believers were supported by a considerable number of earnest inquirers in renting a place of meeting, and that they had borne all expenses of the meetings we had held, and even part of our travelling expenses. Altogether, the meetings and the prospects were full of promise; and though a heavy thunderstorm marred our afternoon preaching service, the time was not mis-spent. In the evening the believers assembled for Communion and to receive instruction; we appointing the most experienced man among them to conduct all their relations with us—a kind of elder with diaconal duties. As is customary among the brethren in China, we send round a weekly sermon to each station for instruction of the converts; but we are looking forward to the time when we can give them more constant and living teaching. This awaits our hoped-for reinforcements, so that someone can be always in the country districts, travelling from church to church, from station to station. I am sure you, dear Mr. Baynes, will rejoice in the acquisition of this new station, so full of opportunity and promise as it is; and I think that Christian England will not wait long before she understands the meaning and responsibility of openings such as this. Let us meditate on this fact, that when Japan was opened to Christianity there were about thirty-five million people among her subjects. After nearly thirty years' work there are about fifteen thousand Christian converts; but, in the meanwhile, the population has increased nearly four millions—so, at least, the official returns show; and we may as well give up talking about Japan as though the battle were over here, as it is over at Hawaii.

"With affectionate regards, I am still dear Mr. Baynes, yours faithfully,

"GEO. EAVES.

"Tsukiji, Tokio, Japan,
"March 31st, 1887."

Tidings from Benares.

THE following letter, from the Rev. J. Ewen, gives cheering news from Benares:—

"MY DEAR MR. BAYNES,—Not far from our school, at the Rajghát, there lives a well-to-do, if not rich, Mahajan, whose son, Dwarka, joined our school about two years ago. He was then a little over sixteen years of age, a thoroughly unruly if bright lad. He gave the teachers a great deal of trouble, especially when the Bible-lesson was being given. His great delight was to put Hindu arguments against Christianity, and try and

ridicule the lesson as much as possible. Finding his success very limited, he left the school, but continued to attend our services regularly. Unknown to us, the good seed of the Kingdom had fallen on good ground. Despite his apparent antagonism, he sought the company of the teachers, and latterly he has read the Bible a good deal with Kudrat 'Alli. Indeed, his father had begun to taunt him with having become a Christian, so deeply and seriously had he begun to read it at home.

"About a month since he requested me to baptize him. Remembering his previous behaviour, I at first hesitated, but at last promised to bring his request before our Panchâyat for consideration. In the meantime, as he is dependent on his father, I advised him to make his desire known to his parents, and, if possible, secure their consent. To make everything correct, I sent Kudrat 'Alli with a message from myself. His father was greatly annoyed, but only remarked: 'I shall do all I can to stop him; but if, in twelve days' time, he still desires to profess himself a Christian, I shall not hinder him.'

"When the Panchâyat met everyone spoke well of him, and it was determined that, 'in accordance with his request, Dwarka be baptized and received into communion.'

"Subsequently I learned that he was a close prisoner in his father's house, and that, when allowed out, a servant was sent in charge of him. To-day, on my return, I found him at my bungalow. He had escaped the surveillance and fled to me for protection. His story shows that, even in our day, men have to suffer bodily punishment for Christ's sake. For three days, he says, his father treated him coldly, but told him that if he desired to become a Christian he might. On the fourth day he changed his tactics. He had him locked up and severely punished. While he told me his story he undid his garments and showed the marks of the stick upon his legs. He must have suffered greatly, but still he was firm in his determination, and to-day fled to me for protection. He is over eighteen years of age, I believe, and at liberty to act independently. I cannot refuse him my assistance, so that he is now on my hands, and I am anxiously awaiting the development of events. When I say I cannot refuse him my assistance, I mean that I cannot refuse to help him for the present, not that I can or desire to aid him in resisting paternal authority.

"*Tuesday, 7th.*—Yesterday I called the Panchâyat together to consult as to the action we ought to take. It was decided that we support him till we know what action his father would take. This morning, however, his uncle called upon me, and asked me to give him up. I told him we did not call him, but since he had come we could not refuse him our aid. At the

same time I explained that we did not contest paternal authority, so that it was not a question between the father and ourselves, but between father and son. I called Dwarka, and those present pled with him to go home and be reconciled to his parents. At first he refused, but when his uncle fell into a paroxysm of crying, he gave way and went with them, 'to be reconciled to his parents.' Now he is a close prisoner, and how it will end I cannot tell.

"We are having great encouragement in our work at present. Let me give you one case. On Friday morning, while Joshua was preaching in the bazaar, a Sádhú, belonging to the loathsome sect which disinters and eats putrid corpses, came and stood by him. After the service was over he asked to speak with him, and in course of conversation said: 'I am seeking salvation, and this story has touched my heart. Tell me more.' In the evening he came to the Mission House to see me, and then said, 'Neither I nor my forefathers have heard this name before. But the story has touched my heart. I know little yet. I want to know more.' It was said in a voice and tone I shall never forget. I asked him to come on the following day, but he had an engagement at Jaunpur with one of his disciples, of whom he has forty, and was unable to come for a time. However, he took a complete New Testament with him to read *with his disciples*. Oh, may God give him and them light and lead them to Himself!

"D.V. I propose baptizing a Mohammedan pensioner and his wife on Sunday. They, or at least he, heard the Gospel from the lips of our old and honoured brother Heinig, and the seed then sown is springing up to the glory of our Saviour. We seem to be entering upon a new era of mission work in India.

"*Friday morning.*—Last night I had the joy of baptizing a pioneer of the Norfolk regiment. The Norfolk regiment is 'warned for service,' and the men who have anything to dispose of are making their wills. The pioneer I have just mentioned has about Rs. 1,500. In the event of anything happening to him on service, the money is left to me absolutely for the benefit of the poor of Benares.

"*Thursday*, 16*th*.—I have been obliged to delay this letter, but I cannot regret that I have missed a mail. I wish to let you know about a service of singular interest which we held last evening, to set apart Joshua for work among the villages.

"I have regretted ever since coming to Benares that we have had no village work, and have been most anxious to commence it.

"A short time since Joshua came to me and expressed an earnest wish to give himself up to this work unreservedly. I believe his wish was prompted

by earnest religious feeling; the more so as he has given up his salary and goes forth believing that God will supply his every need. His only request is that we provide for his wife and child. I felt I ought to encourage him in his wish, for it appears to me a move in the right direction. We all hold that if India is to be evangelised, it must be by her own sons. The movement has begun, and it is our duty to encourage it in every way. Yesterday the church held a meeting to set him apart, that he might go forth, not as a free lance, but as a representative of our Benares Church. It was the London Mission service evening, and they very kindly gave up their own

JOSHUA, NATIVE EVANGELIST, WITH LAD YAD RAM—(*From a Photograph.*)

service to join with us in setting our brother apart. Their native missionary, the Rev. K. N. Dutt, and Baboo Chottkan Làll led in prayer; after which, in a short address, I set him apart, in the name of the Church, for this work. An earnest spirit pervaded the meeting, and I am looking forward hopefully to the day when we shall have, not one, but many ready to go.

"I have heard from Dwarka again. He is still anxious to confess Christ, but is closely watched. On Tuesday, when Mrs. Symes went to school, he approached her rapidly and slipped a note, bearing my address,

into her hand, and passed on without a word. Immediately an old woman approached her, and said: 'Give me that note. That boy is a madman, and is always writing notes to someone.' Mrs. Symes, however, refused to part with it to her. She went away; but shortly afterwards Dwarka, crying bitterly, came to her, and asked for the note. What had passed in the meantime I cannot say. He was too excited to speak, and went away at once. He is the only child of four marriages, and his determination is causing his father great anxiety.

"I enclose you a photograph of Joshua in fakir's dress. To facilitate his intercourse with the people, he has adopted the dress of the Hindu religious orders. The adoption of this style of dress by Christian preachers has been advocated, for some time back, by native Christians. Very possibly their instinct is the true one; at least, there is no reason why *we* should object to it if they think that by its adoption their intercourse with their countrymen will be facilitated. We must become all things to all men. The colour of the dress is a deep orange yellow, and it certainly becomes Joshua. He has a sitár in one hand and the Bible in the other.

"At his feet is seated Yád Rám, a young lad who has been with us for the past twelve months. I had determined to send him to Shadera, but he was most anxious to stay and be trained as a Christian. I felt justice was not being done him, as everyone made him servant in turn, and refused to comply with his request. Joshua came forward and helped me out of the difficulty, by offering to take him as his "chela," or disciple. The lad was evidently anxious to accompany him, and, since the desire was mutual, I consented. He is a bright, intelligent lad. His garments are dyed the same colour as Joshua's. May he become as earnest and devoted as his teacher!"

New Illustrated Missionary Lectures.

WE have much pleasure in calling attention to the excellent Lectures for the coming season, written and delivered by Mr. C. Holliday.

Our Young Men's Association spare no expense in obtaining the finest views for them that can be produced, and in adding new ones from time to time as received direct from our missionaries.

These Lectures have already become deservedly popular in our churches and schools, and we can strongly recommend them to those who may not yet have had them, because, while giving plenty of general information in an attractive style, Mr. Holliday makes the past and present work of our own Society specially prominent, and thus freshens and kindles interest in the Mission cause and does us good service.

For a very moderate cost a pleasurable evening can be given to either adults or young people; and, in order to bring them within the reach of all, it will be seen that specially low terms can be arranged for our poorer churches.

THE CONGO.—Moffat, Livingstone, General Gordon, and H. M. Stanley. Scenery, Modes of Travel, Trade, Health, Village Life, Fetishes and Superstitions, The *Plymouth* and the *Peace*, The Arthington Fire, Our Mission Losses and Repulses, Progress and Prospects, &c., &c. Illustrated with over Fifty Views, chiefly from Photos and Sketches by Messrs. Bentley, Comber, and Grenfell, and by Mr. H. M. Stanley (by special permission).

INDIA.—Its Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions, Hinduism and Muslimism, Caste and the Condition of Women, Dr. CAREY and the First Mission Band, The Baptist Missionary Society's Medical School, and Zenana Work of TO-DAY from Serampore to Simla. With Sixty Views, from the best Photographs extant.

CHINA.—Its Early Civilisation and Literature, The Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, The Classics, Opium and the "Opium War," The Tai-ping Rebellion, The Great Famine, Queer Notions concerning the "Heathen Chinee," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions—Nestorian, Jesuit, Protestant. Our own Mission—Its Work, Worth, and Want.

The Illustrations for this Lecture are superior to any now produced, and include a large number of the finest hand-paintings, and fresh photos specially sent by our missionaries.

Mr. Holliday can usually deliver his lectures personally in the London district, and he will lend his MS. to country churches engaging the views. London terms to subscribers to the Y.M.M.A., £1 11s. 6d. inclusive. To others, £2 2s. In certain cases, where good reasons are sent, the Lectures will be given at a still lower fee; but as the cost of specially-painted slides and of exhibition is very heavy, the Committee earnestly appeal for new subscriptions.

The views with the MS. lecture can be lent to country churches and schools on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or more consecutive evenings can have them at much lower rates. Early application, giving at least three or four alternative dates, must be made, addressed "The Secretary," Y.M.M.A., 19, Furnival Street, Holborn.

Liquidation of the Debt.

WE are very thankful to be able to announce that our confident anticipations respecting the Debt, as expressed in our last HERALD, have been more than realised. To generous contributors we tender most hearty acknowledgments:—

	£	s.	d.
Mr. J. Herbert Tritton (In Memory of the late Mr. Joseph Tritton)	200	0	0
LEICESTER—			
Belvoir-street, Collection	40	0	0
BRISTOL—			
A Friend at Counterslip, per Rev. H. Knee	10	0	0
Mr. H. Ashman	5	0	0
Bertha Redland	5	0	0
Mr. G. M. Carlile	20	0	0
Mr. E. G. Field	5	0	0
Rev. R. Glover	5	0	0
Mr. S. Iles	20	0	0
Mr. A. Robinson	100	0	0
Mr. E. Robinson	20	0	0
Mr. and Mrs. E. G. Sargent	25	0	0
Mr. S. Shirley	10	10	0
Mr. G. Wakefield	5	0	0
Smaller sums	21	4	0
	251	14	0
Less previously sent ...	171	6	6
	80	7	6

	£	s.	d.
Mr. T. D. Paul (Leicester)	20	0	0
Miss E. Constance Kemp	20	0	0
By Mr. H. M. Bompas, Q.C.—			
Mr. H. M. Bompas, Q.C.	5	5	0
Mr. W. Poulter	2	0	0
Mr. W. Willis, Q.C.	10	10	0
NOTTINGHAM—			
Derby-road, per Rev. E. Medley, B.A.	15	0	0
A Friend	10	0	0
Anderson, Miss, Bridge of Allan	10	0	0
Rev. G. Kerry (Calcutta)	10	0	0
Mr. B. A. Lyon	10	0	0
Mr. H. Marnham	10	0	0
"203"	10	0	0
In Memory of a Beloved Father	5	0	0
Thankoffering	5	0	0
Mrs. Middlemore	5	0	0
Mr. E. S. Price	5	0	0
W. W.	5	0	0
Smaller sums	24	1	6

It will be remembered we reported in our last issue that the Committee felt compelled, at their Quarterly Meeting in July last, *to defer the consideration of offers for service from specially suitable candidates for Mission work until the Balance of the Debt should be extinguished and the permanent income increased.*

The above announcement of the liquidation of the Debt will, to that extent, set the Society free, but the much more serious restraint arises from the necessity of an increased permanent income. It is obvious that with no decrease in the expenditure the debt must recur unless that increase be secured. And when we state that the *full* charges of the China extension did not fall upon the fund last year, it will be seen how imperatively goes forth the cry for larger help.

With a view to place the finances upon a more satisfactory basis, efforts during the ensuing autumn and winter will be made on the lines of the following resolution passed at the Quarterly Meeting:—

"That the members of this Committee of the Baptist Missionary Society, in Quarterly Meeting assembled, having heard the statement made by the Association Secretary relative to the plan presented and approved at the recent annual meetings for increasing the income of the Mission and being deeply convinced of the desirability of its introduction, or that of some such method, into those churches where at present no system for raising missionary contributions is in operation, individually undertake to do their best to visit the several churches in the Association with which they may be respectively connected, as well as other churches in their districts, for the purpose of explaining and recommending the proposed plan; it being understood that all out-of-pocket expenses be defrayed by the Society.

"That the District Corresponding Secretaries and other officers of Auxiliaries be earnestly invited to co-operate with the members of the Committee in carrying out this suggested visitation.

"That copies of the paper in which the plan is explained and advocated, together with specimen books and cards necessary for its working, be freely and widely circulated amongst the various churches of the denomination."

We are confident we shall not appeal in vain for the sympathetic co-operation of the pastors and officers in our churches; and that for the Divine Master's sake, and the sake of the interests of His Kingdom in the earth, they will readily give their cordial consideration to the plan which, in pursuance of the request of the Committee, we shall endeavour to bring before their attention.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, which have been received up to the 12th August:—A case of clothing from Wilmot Street Sunday-school, Manchester (per Miss Chidlaw), for Rev. S. Silvey, Congo; parcels of clothing from Mrs. Thomas, Llanelly, for Congo and India.

Recent Intelligence.

THE Rev. J. H. Weeks arrived from the Congo on the 9th ultimo in improved health. We expect that before these lines are read, our brother Mr. Grenfell will be on his return voyage to Africa in the steamship *Landana*, accompanied by Messrs. Brown and Harrison.

As many of the friends of Mr. Comber may desire to possess his photograph, we have melancholy pleasure in stating that a most admirable portrait may be obtained from Messrs. Debenham & Gould, Glen View Studio, Bournemouth.

We beg to correct an error in the very interesting letter from Mr. Stubbs, which appeared in our last number. We are pleased to report that the Rev. W. Start, the first missionary at Patna, is now living at Wellington, in Somerset, having until recently resided in Minehead, where he was much engaged in visitation and occasional preaching.

Contributions

From 1st July to 12th August, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs Cheadle ...	10	0	0
Anonymous, for *China*	1	1	0
Ashbridge, Mr S. P., for *Congo*	1	1	0
Bigwood, Miss.....	3	3	0
Blinkhorn, Mr R. R....	1	0	0
Brown, Rev J. A.	4	4	0
"Ebenezer"	1	1	0
"E. G., Hertfordshire"	5	0	0
Marnham, Mr J., quarterly, for *Congo missionary*	75	0	0
Perkins, Mr W.	10	0	0
Rendle, Mr J. S.....	0	10	6
Rosenbaum, Mr W. J.	0	10	0
Rough, Mr G., for *Congo*	5	0	0
Smith, Mr G. R., Torquay.....	1	1	0
Solwyns, Baroness, for *Congo*	10	0	0
Tanswell, Rev G. R. ...	0	10	6
Wales, Mr G. R.	1	1	0
Wright, Mrs J. W.	3	0	0
Under 10s.	0	6	0

For *Palestine*.

Bowser, Mr A. T.	1	1	0
Chandler, Mr B. W. ...	1	1	0
Chick, Mr S.....	1	1	0
Graham, Miss	0	10	0
Peto, Lady.....	3	3	0
Pickford, Mr J.	1	1	0
Rawlings, Mr E.....	2	2	0
Walker, Dr Dunbar ...	1	1	0
Whitehead, Miss.....	0	10	0
Under 10s.....	0	5	0

DONATIONS.

A Friend	10	0	0
A Friend	10	0	0
A Friend to the Cause, for *China*	2	0	0
Do., for *Congo*	2	0	0
"A Lover of the Cause"	12	0	0
Do., for *China*.....	12	0	0
Do., for *Congo*.....	12	0	0
Anon. (box)	2	1	2
Anonymous 500	0	0	
Do., for *Congo*.....	5	0	0
Anonymous, per Bankers	50	0	0
A Thankoffering, for *Congo*	1	0	0
A Treherbert Friend...	5	5	0
A. W. H., Gloucestershire.....	2	10	0
Bible Translation Society, for *T*	50	0	0
Do., for *Calcutta Deficit*.....	300	0	0
C. A. M., per Rev. C. H. Spurgeon.....	10	0	0
Children's Medical Missionary Society, per Miss A. R. Butler, for *Mrs Wall's Medical Mission*	5	0	0
Culley, I. E., in Loving Memory of A. B. Angus	5	0	0
E. G. B.	0	10	0
E. M. H., for *Congo* ...	1	0	0
Evans, Mrs M., Cardiff, for *Congo*	1	10	0
Forth, Mrs, for *Congo*	2	2	0
G. W. R.....	20	10	9
Gould, Mrs (coll. by), for *Palestine Mission*	9	13	0
Hope	1	0	0
In Memory of a Beloved Father, for *Congo*	5	0	0
Little, Mr, Bristol	0	10	0
Mead, Mr J. B.	75	0	0
Miller, Miss E. D. and Friends, for *Congo*...	0	10	0
N. S., Nailsworth, Thankoffering, for *Congo*	1	0	0
O. C., for *Congo*	2	6	0
Payne, Mr J..... ...	21	0	0
Perrin, Mr H. S., In Memoriam, E. Turner, Tewkesbury.....	200	0	0
"R."	0	10	6
Regent's Park College Students.....	9	0	9
R. L.	1	0	0
S. E. P.	1	0	0
Seymour, Mrs, for *Congo*	5	0	0
Short, Miss E.	0	10	0
Southport, Friend, per Rev J. J. Fitch, for *Congo*	5	0	0
Spice, Miss	0	10	0
Stuart, Mr D., Halifax, for *China*	1	3	6
Sturge, Mr. Geo. (half-yearly instalment of donation)	100	0	0
Thankoffering, for *Congo*	2	10	0
Three Friends, for *Congo*	0	10	0
"Tipperah"	0	12	0
T. T. B.	20	0	0
T. W., for *Congo*.....	10	0	0
W. W.	100	0	0
Wates, Mr Jos.....	10	0	0
Webb, Mr C. E., for *Congo*	50	0	0
Under 10s.....	1	1	6
Do., for *Congo*	0	15	0

SPECIAL DONATIONS IN LIQUIDATION OF DEBT.

Adams, Miss Sarah ...	1	0	0
A Friend.....	5	0	0
A Friend, per Rev J. B. Myers	2	0	0
Anonymous	1	0	0
A Thankoffering.....	5	0	0
Barrow, Mr R. V., J.P.	50	0	0
Baynes, Mr W. W., J.P.	5	0	0
Bompas, Mr H. M., Q.C.	5	5	0
Bowser, Mr A. T.	5	0	0
"Bristo Place"	7	0	0
Buck, Mr	1	0	0
Colman, Mr Jer., Kenley	25	0	0
Cox, Mr Jno., Hughenden	1	1	0
Eckerman, Mr, Streatham	2	0	0
E. H.	1	10	0
E. M. H.....	1	0	0
E. T.	10	0	0
Evans, Mrs Mary, Cardiff	1	0	0
E. W., Chepstow.....	5	0	0
Fairey, Mrs E.....	1	0	0
Greenwood, Mr T.	10	0	0
Gregory, Miss M.	0	10	0
In Memory of a Beloved Father.....	5	0	0
Kerry, Rev G., Calcutta	10	0	0
Kemp, Miss E. Constance	20	0	0
L. T. W.....	50	0	0
Lewis, Rev C. B., and Mrs Lewis.....	2	0	0
"Magister".....	0	10	6
Makdougall, Miss Scott	100	0	0
Marnham, Mr Herbert	10	0	0
Mason, Mr J., Penarth	1	0	0
Masters, Mr Jno.	10	0	0

Mead, Mr Jno.	3	3	0
Mercer, Miss	1	0	0
Middlemore, Mrs, Birmingham	5	0	0
Morgan, Mrs	2	0	0
Parkinson, Mr J., Skipton	1	5	0
Paul, Mr T. D.	20	0	0
Peto, Sir S. M., and Lady Peto	25	0	0
Poulter, Mr W., Hampstead	2	0	0
Powell, Mr J.	2	2	0
Rooke, Rev T. G., M.A., LL.B.	10	0	0
Rushton, Mrs E.	10	0	0
Simmons, Mr. W. R.	1	1	0
Smith, Mr Jos. G., Watford	10	0	0
Spurgeon, Rev C. H., and Tabernacle Friends	25	0	0
Thankoffering	2	10	0
Trafford, Rev J., M.A.	5	0	0
Tritton, Mr J. Herbert, in memory of the late Mr. Jos. Tritton, of Bloomfield, Upper Norwood	200	0	0
T. P.	1	0	0
"203"	10	0	0
Whiteman, Mr, Croydon	1	1	0
Williams, Mr T., Watford	1	0	0
Willis, Mr W., Q.C.	10	10	0
Young, Mrs	0	10	0
Young, Rev S. R.	1	0	0
"Z."	0	10	0
Under 10s.	0	17	6

LEGACY.

Llewellyn, late Mrs, on account, per Mr T. Llewellyn	9	13	4

LONDON AND MIDDLESEX.

Acton Juv.	1	10	1
Do., for *support of Congo boy under Mr Whitley*	5	0	0
Battersea, York Road Sun. Sch., for *Mr Pigott's work, Ceylon*	12	0	0
Bloomsbury	87	0	8
Brixton, Kenyon Ch. Sun. Sch.	7	18	4
Camberwell, Denmark Place	10	12	6
Do., Juvenile	11	8	5
Do., Mansion House Ch.	0	11	6
Charles Street, Camberwell New Road, Sun. Sch., for *Y.M.M.A.*	2	0	0
Chiswick Sun. Sch.	0	15	0
Cholmeley Mission, for *Mr Hay's work*	2	16	8
Clapton Downs Ch.	2	10	0
Crouch End, Grove Mission Sch.	0	19	0
Enfield	12	11	10
Do., for *support of Congo boy*	1	0	0
Grove Road, Victoria Park	5	0	0
Gunnersbury	1	1	0
Hackney, Mare Street, for *W & O*	3	6	10
Hammersmith, West End Ch.	5	0	4
Hampstead, Heath St., for *Debt*	133	5	0
Harrow Sun. Sch., for *N P*	1	17	6
Highgate Road Ch.	15	8	9
Do., for *China*	0	6	3
Do., for *Congo*	10	5	1
Do., for *Messrs Shorrock and Bruce, outfit*	23	10	11
Do., Y.M.B.C., for *Congo*	1	14	0
Do., Sun. Sch., for *support of "Jas. Showers"*	16	0	0
Hendon	3	9	2
Hounslow	2	4	6
Islington, Cross Street	5	10	0
Do., Sun. Sch.	3	5	0
John Street Chapel	0	4	0
John Street, Edgware Road	5	7	11
Kilburn, Canterbury Road, for *Debt*	0	10	0
Little Wild Street	3	0	4
Metropolitan Tabernacle	5	0	0
Do., Sun. Sch., for *Mr Week's Congo work*	6	5	0
Notting Hill, Talbot Tabernacle	7	9	0
Peckham, Barry Road Sun. Sch.	1	5	1
Poplar, Cotton Street Sun. Sch.	3	0	0
South London Tabernacle	2	2	6
Stockwell Sun. Sch.	6	12	6
Stoke Newington, Bouverie Road Chapel Sun. Sch.	0	16	8
Do., Devonshire Square Ch., per Y.M.M.A., for *Mr Bentley*	10	0	0
Stratford, Carpenter Road	3	0	0
Teddington, Sun. Sch.	7	10	0
Do., Y.M.B.C., for *Congo*	0	10	0
Upper Holloway, Y.M.C.U., for *Congo*	5	0	0
Westbourne Grove Sun. Sch.	11	18	7
West Green Sun. Sch.	3	8	6
Willesden Green Sun. Sch.	0	19	9

BERKSHIRE.

Reading, King's Road	18	0	0

BUCKINGHAMSHIRE.

Amersham, Lower Chapel	8	14	4
Do., Sun. Sch.	5	12	8
Ford, &c., for *Debt*	0	15	0
Long Crendon	0	5	0
Quainton, for *Congo*	3	0	0

CAMBRIDGESHIRE.

Cambridgeshire, on account, per Mr G. E. Foster, Treasurer	91	12	4

CHESHIRE.

Chester, Grosvenor Park Sun. Sch.	4	10	0
Egremont	5	0	0

DEVONSHIRE.

Kilmington, for *Congo*	0	10	0
Plymouth, George St., for *Debt*	15	0	0
Do., Mutley, for *Debt*	65	0	0

DURHAM.

Stockton-on-Tees, Wellington Street	10	0	0

ESSEX.

Great Leighs	35	15	3
Do., for *India*	5	1	4
Do., for *Congo*	4	10	4
Hornchurch Sun. Sch.	0	10	0
Leytonstone Sun. Sch.	8	14	2
Theydon Bois	1	8	0
Woodford, George Lane Sun. Sch.	2	18	0

GLOUCESTERSHIRE.

Cheltenham, Salem Chapel, for Debt	22	6	0
Lechlade	1	0	0

HAMPSHIRE.

Southampton, East Street Sun. Sch., for *N P, Dinapore*	1	0	0

HEREFORDSHIRE.

Peterchurch	1	0	5

HERTFORDSHIRE.

Boxmoor	16	12	3
Hemel Hempstead	4	16	6
St. Albans, Dagnal Street, for *support of Congo boy*	2	10	0

KENT.

Canterbury	2	11	8
Do., Sun. Sch.	2	16	6
Gravesend Sun. Sch.	0	11	7
Loose	0	5	0

LANCASHIRE.

Accrington	25	0	0
Do., for *Congo*	5	0	0
Bootle, Carisbrook Ch., for *Congo*	0	13	3
Briercliffe	5	0	0
Doals	2	12	3
Liverpool, per Mr Cripps (balance)	23	10	0
Do., Myrtle Street	50	0	0
Oswaldtwistle	3	14	0

LEICESTERSHIRE.

Leicester, Belvoir St., for *Debt*	40	0	0
Do., Victoria Road Sun. Sch.	6	16	9

NORFOLK.

Norfolk, on account, per Mr. J. J. Colman, M.P., Treasurer	42	11	4

NORTHAMPTONSHIRE.

Brington	2	5	9
Clipstone	26	15	10
Guilsborough	2	10	6
Hackleton	12	10	1
Kingsthorpe	6	12	0
Moulton and Pitsford	12	2	3
Northampton, College Street	26	10	8

NOTTINGHAMSHIRE.

Walton-on-Trent	0	6	0

OXFORDSHIRE.

Caversham	1	7	6
Oxford New Road, for *Debt*	1	10	2

SOMERSETSHIRE.

Bristol, on account	30	0	0
Do., for *Debt*	80	7	6
Do., Cotham Grove	4	7	6
Crewkerne Sun. Sch.	1	8	9
Taunton, Silver Street, for *Debt*	10	0	0

STAFFORDSHIRE.

Bilston	0	16	9
Little London Sun. Sch.	0	19	6

SUFFOLK.

Ipswich, United Juv. Coll.	5	6	0
Sudborne	3	15	6

SURREY.

Balham, for *Congo*, per Y.M.M.A.	2	1	0
Dorking Sun. Sch.	0	14	4
Dulwich, Lordship Lane Sun. Sch.	10	0	0
Norwood, Chatsworth Road	1	6	6
Do., Sun. Sch.	6	3	10
Do., Gipsy Road Sun. Sch., per Y.M.M.A.	2	10	0

WARWICKSHIRE.

Birmingham, Y.M.B.M.S., for *Mr Guyton's work, young men, Delhi*	36	0	0

WILTSHIRE.

Bratton	12	5	6
Downton, for *Debt*	3	0	0
Westbury, West End	0	13	3
Yatton Keynell	0	18	0

YORKSHIRE.

Harrogate, Juv., for *Congo*	0	9	0
Leeds, South Parade	14	12	1

NORTH WALES.

Anglesea (balance)	15	14	6

MERIONETHSHIRE.

Blaenau Festiniog, for *N P*	0	5	0

MONTGOMERYSHIRE.

Sarn	0	7	6

SOUTH WALES.

GLAMORGANSHIRE.

Canton, Hope Chapel Sun. Sch.	6	11	8
Pontrhydycyff, Ainon	0	7	1

MONMOUTHSHIRE.

Newport, Commercial Street	3	2	0
Do., St. Mary Street	6	0	0
Do., Duckpool Road	1	0	0

SCOTLAND.

Alloa, for *Congo*	12	0	0
Cambuslang Sun. Sch.	1	3	0
Edinburgh, Heriot Buildings, for *Mr Richard, China*	2	8	3
Glasgow, Adelaide Place	20	0	0
Do., John Street	5	10	0
Kirkcaldy	44	0	5
Do., for *support of Congo boy*	1	5	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts are designed or a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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W. H. BENTLEY (Congo).
F. D. WALDOCK (Ceylon).
T. RICHARD (China).
G. H. ROUSE (India).

(*See page* 366.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Congo Mission.

REPORT OF MISSIONARY ITINERARY SOUTH AND EAST OF STANLEY POOL.

By the Rev. W. Holman Bentley.

THE following interesting report has been received from the Rev. W. Holman Bentley, dated Stanley Pool, June 30th :—

"After finishing my dictionary and grammar work, I felt out of sorts, and wanted a change, so I started on a missionary tour south and east of Stanley Pool.

"Before I went home such a trip would not have been possible, while of late there has been so much change and hard work here, and when the *Peace* was away only one at the station, so the itineration was not practicable. These difficulties are now removed, and the people have become used to hearing of white men, so a fitting time had arrived.

"Lemba.

"The first town visited was Lemba, where resides Makoko, one of the most important chiefs of the neighbourhood. The road was perfectly flat for nearly six miles, the greater part being the whitest of silver sand, sparsely covered with grass and a few bushes. Makoko was very cordial, and wanted to know why it had been so long before we paid him a visit. I soon explained that, however.

"I had been very curious as to what sort of man this great chief might be, and the town of which I had so often heard.

"Makoko.

"Rounding the side of a house, I came in sight of a man sitting on a mat on the ground, a log of wood before him. The guide told me that he was Makoko. We smiled and shook hands. I sat down in the shade near to him, and managed the first compliments. The hair of his head had been clean

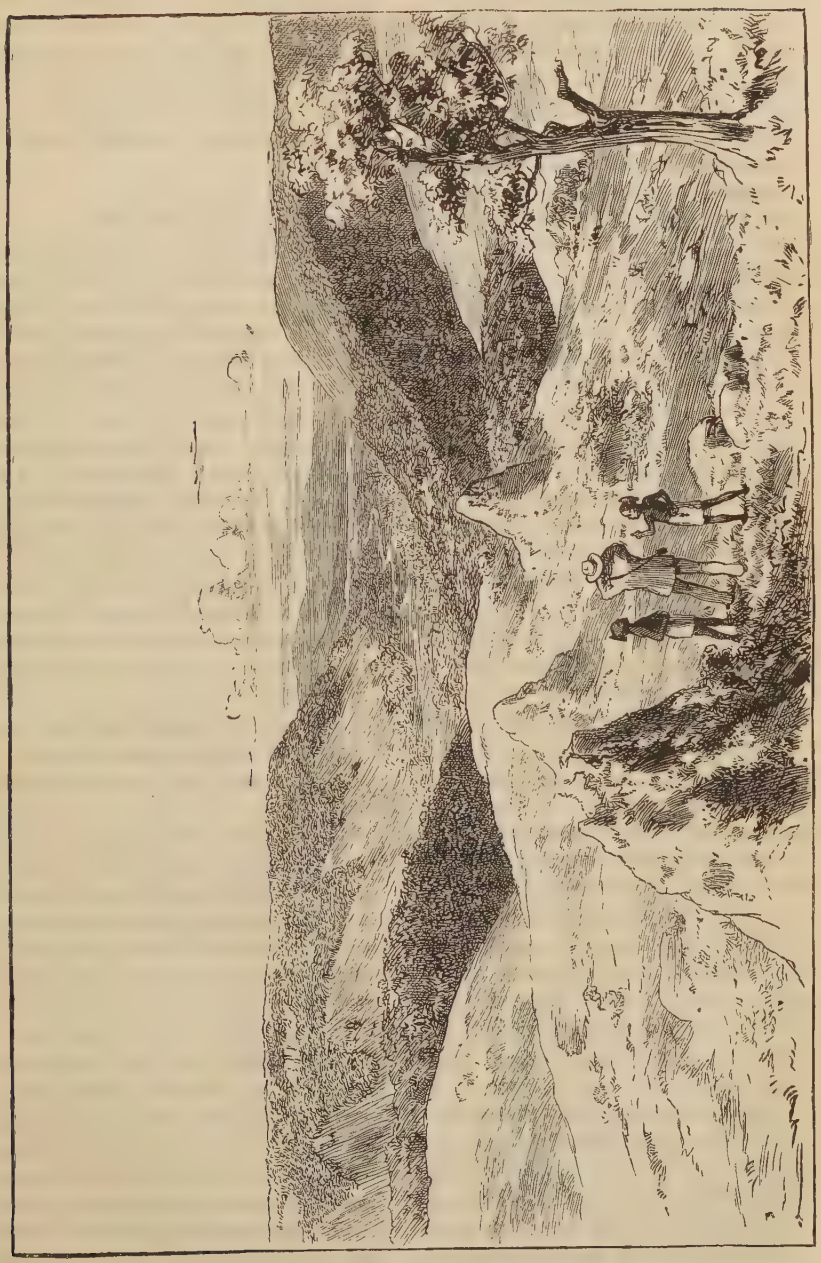
shaved four or five days previously, and had slightly grown since. On his head a small, dirty skull-cap of pine-apple fibre, edged with a strip of red list. His face had been anointed a day or two before with palm oil, then sprinkled with powdered camwood, and after this, splashed with water. He appeared as if his face had been greased and then exposed to charcoal dust from the funnel of an engine. His dark-blue loin-cloth was very dusty. Altogether, royalty was not very impressive. He did not know that I was coming. All natives are obliged to clean shave their hair every now and then. The unction on his face is the highest fashion of the country; the dirty cap the sign of his rank, and worn daily. The dirty sand in the towns soon makes everything dusty. No chief always reclines on his leopard skins, so that, after all, the first hasty conclusions may be scarcely fair; but there is the picture of many a great chief as you catch him in undress. Very often the undress is more worthy than the grotesque splendours which appear on State occasions.

"For the last half hour I had been feeling very unwell; my eyes burning and slight head-ache warned me of fever. I almost hesitate to mention this, though, for you hear too much of fevers. Still I need scarcely make a secret of it, for seldom have I been ill on a journey. Only three or four times can I recall a fever when travelling; all cannot speak of such freedom. All necessary medicines were with me. I lay down for an hour in the house lent to me, but the people wanted to see me, and grumbled at my seclusion. Although I felt unwell, I got up and walked round the town with the chief's son and some other lads. It is large for an African town, and is composed of a number of clusters of houses, separated by a few yards of jungle. The chief's enclosure, for instance, consists of twelve or thirteen houses radiating from the centre of a clear circular court about twenty yards across; one house being larger than the rest. He used to have fifteen wives, but three are dead; he, however, seriously thinks of bringing up the establishment to the original number. His children have been sixteen sons and two daughters. The town is composed of such clusters, ranging from four to eight houses each. I passed through a great number of these groups of houses. In one of the first, the people felt awkward and did not know what to do or say. A little boy was very frightened, so I sat down near to his father to soothe these fears, and we were soon chatting together as best we could. The people are Bambunu, and their language differs a good deal from Congo; but many Congo traders go to the town, so that simple matters are fairly understood. After a little we resumed our tour of the town. As we neared one compound the head of the household called out that he knew nothing of my business, so the boys who were piloting me about said: 'Let us go away, he does not want you.'

"Some conservative souls think that the advent of white men is an unmixed evil. Without a word, I followed the boys elsewhere. No one else was in any way discourteous; most were very pleased at the visit.

"OLD FRIENDS.

"While wandering in the town a boy came smiling up, 'Do not know me Ngèlese (English).' I could see some familiar features in the face, but it was fully three years since I had seen him. 'I remember you, but what is your name?' 'Manjele. Do you not remember, I used to teach you Kiteke



VIEW FROM NTSELE.

at Kintambu?' Then I recollected the boy who used to hobble up the hill with his bejiggered toes, and give me words. Manjele joined my pilots, and soon an old mate was coming towards us. 'Mpeo!' shouted Manjele, 'here's Bendele.' Mpeo asked if I knew him. I remembered the face, and of course knew his name, for it had just been mentioned. He was delighted at the recognition. The old friendships with these boys will not be forgotten by them, and will always give us a special influence over them.

"On returning we found that three fowls had been bought. We had tried in the town, but prices were too high; they were not satisfactory either in the case of those bought. The chief's son interfered and got back three brass rods, and gave one to the seller of one fowl which was too cheaply sold.

"Such interference indicated a very kindly and just feeling.

"I was now in a fairly high fever, so was glad to get into the house and lie down again. My fevers run such a simple course, that I did not fear any evil result from walking into the town.

"Very soon after I lay down, the chief came in to see me, bringing a calabash of palm wine, and a lot of friends and retainers who filled the house. I declined to drink, but it was all with such good intent that I would not ask them to go. They honoured me in what is considered a most proper style. Had I cleared them out, they would have considered me proud and ungracious, and much harm would have been done.

"Makoko makes quite a State ceremony of drinking palm wine. First, he rubbed his finger on the ground and made a dusty line round his waist, then from his throat to the line, took off his girdle to which his knife was attached (a wise precaution before incurring any risk of drunkenness). As he raised the cup to his lips, a man sang an ode fitting to the occasion, Makoko occasionally suggesting themes to be brought into the song.

"Each time he partook of the wine, which was rather frequently, some one sang a song.

"MRS. MAKOKO.

"Mrs. Makoko was by his side, and when her turn came to drink no one paid much attention, so Makoko asked whether they did not sing whilst mamma was drinking. At once a song was started. The calabash contained a good quantity, and we chatted between times, Makoko resting his back against my travelling bed. Sometimes he felt my hot hand to see if the fire in my body was lessening. He suggested that when he was gone I should have a wash in cold water to cool me. When they did go, I found that my temperature was not much above normal, so I took a good dose of quinine and arranged things for the night.

"The next morning there was no fever, but I felt just a little bit shaky.

"Makoko was glad to find my hand cool.

"There was no arranging any service. The people had never heard of such a thing as massing themselves to listen to the Lord's palaver; I did not even try. Anything like that takes time, and much greater intimacy than one journey could bring about. Instead I tried to find opportunities for talk, and five or six times during the day I talked to Makoko and those who were about. Most of the talk in broken Congo, interspersed with Kiteke; and when that failed, I appealed to the interpreter. I was thus able to give Makoko a good idea of our errand and the blessed message we brought. He hoped that we should soon come again, and I told

Makoko to expect my brethren before long, and many visits. I was going up the river, but should not like to have gone without visiting him.

"Makoko had visited San Salvador, and stayed with the King a long time ago.

"The interpreter and guide was Masanda, a Muteke from Kinshasa, who has been for some time in the employment of our friend and neighbour, Mr. A. Greschoff, of the Dutch Trading Company. He willingly lent me his man, who knows the country well and speaks good Congo. Masanda persuaded me to extend my journey, and to visit Nga Nkari, a great chief of the Bamfunu, who live east of Nkari, Stanley Pool. Their tattoo is like that of the Bateke, the face being scored with fine cicatrices about one-eighth of an inch apart. He assured me that the town would not be more than two good days from Lemba.

"Jidi Town.

"Accordingly, on Monday morning I sent a message to Arthington, and started again on the extended journey. Down a long steady slope and across the plain eastward for one hundred minutes brought us to the Jidi River. Beside it was the town of Jidi, Ngwa Lulala's. A number of Bayansi traders from the Upper River ascend the river so far to trade with Lemba people, and the Bakongo come there to buy from them and carry to the coast. We did not enter the town, but passed on to two Bayansi colonies, a little lower down. The first lot were agreeable, but the second asked us not to go on to them, but to ferry where we were. Bakuti, the chief, is a huge fellow, over six feet high, and thick-set even out of proportion to his height, his face marked with small-pox. I had often seen him at Kinshasa. The river was fifty yards wide and four feet deep, and a swift current and sandy bottom. We must have been four or five miles from its mouth. Some of the men waded, but I crossed by canoe. Two miles further on we crossed a very small stream, and entered Kimbangu. This little stream, a yard or two wide, affords a navigable waterway from Stanley Pool to Kimbangu, a distance of about three miles. The Bayansi push their canoes along through the grass, which almost meets over it, and they muster in good numbers at Kimbangu. The chief, Mongadi, is a Mumbunu; he was pleased to be thus visited, and was very agreeable. I took lunch in the town, and walked about to see the people. There were swarms of children, many of whom were slaves.

"Dr. Maclaren.

"It was a large town, but I did not feel sure as to the distance to be traversed, so pushed on five and a half miles further to Mikunga. The chief was away selling ivory, and no one knew what to do, or cared to talk, so I took up the last *Baptist Magazine* and read. Two or three wanted to see the book, so I showed them the portrait of Dr. Maclaren. They were greatly astonished; it looked like a real face, but yet it was a book. Others came, and we very soon were on a pleasanter footing. There were a good number of the Bayansi there. The houses of their colony crowded together at the head of a little creek, which affords a waterway through the grass from Stanley Pool.

"These Bayansi come down in such numbers from the Upper River that they become a very important factor in the population of all the Pool-side towns. 'Cute traders, brave, hardy, and enterprising, they are likely, before long, to become masters of the situation about here

"As it is, they have it much their own way now. If they cannot get their debts paid, they seize any one in the town, whether interested in the matter or not, and hold him as a hostage. They will even do this in the great town of Kinshasa itself. No town cares to quarrel with them, for they want them to bring their ivory there; and everyone fears them, they are so courageous in a fight. These are the kind of folk at Lukolela, where our brethren Richards and Darby are working. They found colonies at any point where there is a chance of doing any trade.

"Mikunga is a large township. We stayed at the Mmbanza, or chief town, and secured the chief of one of the small towns as guide for the next stage.

"BAMFUNU.

"Our road led us inland eastward. After two hours we came to a place to which, our guide told us, Nga Nkari comes every three years to receive tribute from all the towns on that side of the Jidi, including Kimbangu and Mikunga and some distance inland. A little further on we came to the first town of the Bamfunu. Here the people, language, houses, and style of life had all changed—quiet folk living in small villages scattered widely apart among the hills. The guides told us that there is not much water ahead. At 4.30 we emerge from a forest, and I got on to Masanda's back to pass a stream called Mpieme (pipeclay). After a step or two he went up to his knees in soft pipeclay; he floundered about and went deeper. I managed to get off on to a stick and thence to some grass, and, treading down the grass, passed safely. This stream came from a gorge in the hills to our right. 'Hill' is, however, a misnomer, for the main level of the country is more than 1,000 feet above the Pool, and what appear as hills are escarpments of the ancient plateau. The rock is very soft white sandstone, composed of silver sand cemented with pipeclay. In some places the sandstone is hard and even quartzitic. The streams issuing from the base of the escarpment have cut gorges in several places, showing 100 or 200 feet of white precipice gleaming from the dense forest which otherwise clothes the steep slopes. Where no such springs exist the surface is covered with grass.

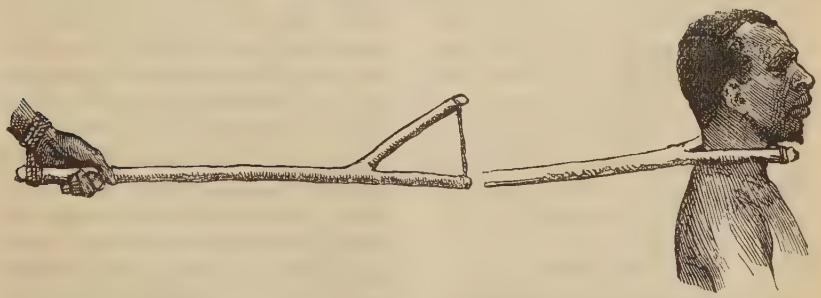
"I did not believe the guide's story of no water; so often—indeed, invariably—have we proved such an excuse false. After half-an-hour we came to the ascent to the plateau level, a final climb of 500 feet. Again the guide insisted that there was no water ahead. 'But there are towns you speak of—Bwende, &c.?' 'Yes, but the people have to go miles for water.' I remembered the stories of waterless tracts of country on the opposite side of the Pool, and began to fear that it might be true; so after further cross-examination, I determined to sleep in the little copse beside us.

"Two men fetched water from Mpieme, half-an-hour distant (the water clear and bright). Presently some Bamfunu came down the hill. They were coming from Nga Nkari's, and were conducting a man, whose neck was fast in a forked stick, the end of which was attached to the wrist of his leader.

"It was the first time I had seen the 'fork' used. I first felt sick at the sight, then angry, then asked—'Why, what were they going to do with the man?' They said that some people in one of the quiet little towns recently passed had captured one of Nga Nkari's people. They retaliated by catching another man of that town, and now

they were going to exchange captives, and so settle the palaver. It was not so bad, then, after all. When the leader of the party learned that we were going to Nga Nkari, he was pleased, for Nga Nkari wanted much to see a white man. He said that

The captive was in a hurry to get home. Climbing the hill next morning, we crossed the plateau for two and a half hours without a sight of water, or a likely place for it even, the level of underground springs being five hundred feet below us at least.



without a guide we should miss the road, and certainly be unable to cross the Ntsele River. If we would give five brass rods to the other folk, he would stay and return with us. This cheap bargain was agreed to, and he slept with us, while the others went on.

"Bwende.

"From the point reached we could see Bwende, and our guide indicated the road to the spring whence the townsfolk obtained water—nearly an hour's walk each way! After crossing a deep valley we reached Bwende, a

small village in a dense forest. I had an aneroid barometer, and was taking register of altitudes, as well as careful bearings of important points. From Bwende the road wound about on the edge of the forest for a while, then we entered it and descended a strange ridge, on either side almost too steep to climb, densely wooded; the ridge down which our path lay often not more than 10 feet wide, sometimes less. Forest everywhere; what we could be coming to it was impossible to tell. The ridge led us up a little to the summit of another descent. Trees had fallen across the path, and sometimes the men had to put their loads on the ground, crawl under a tree and drag their load after them, the undergrowth being too thick to allow us to pass round the obstacle. Presently we came to daylight, and emerged on a narrow ridge. On one side a steep forest slope, on the other a grand sight —a gorge 900 feet deep, and half a mile wide, extending far into the plateau; the blackest forest everywhere in it and on its sides, except a cliff of gleaming white sand of about 200 feet in height, commencing from about 500 feet up. In front lay the beautiful valley of the Ntsele, flanked on either side by the plateau, 1,100 feet above the river. On the opposite plateau was Nga Nkari's; much forest everywhere. Behind we saw Bwende village perched on the edge of a precipice almost perpendicularly over the cañon.

"THE RIVER.

"The Ntsele valley is about five miles wide, 1,100 feet deep. The river, a swift stream, about 30 yards wide, no sounding at 6 feet.

"The bridge consisted of a rope of liana from one side to an overhanging tree; two others suspended one above the other and connected with the undermost by a web of lianas. To cross it the passenger faced the web and clung to it, progressing sideways. The loads had to be unpacked, and our worthy guide tied the most awkward things on his back—as a mother does her child —and so things were passed over. When I crossed I was knee-deep in the swift water, feeling my way carefully along the rope.

"The ascent to the opposite plateau occupied an hour and a quarter, a very steep climb. The slopes on both sides were cleared in many places, plantations of Indian corn and manioc of hundreds of acres. On the Kwangu River we often wondered at the enormous plantations made by these people. The plateau near Nga Nkari's is not broken by gorges, and stretches eastward far away beyond the horizon. After flanking the valley for an hour, we drew near to the town. Our Mumfunu guide had hastened on ahead. Presently the Kimbangu man said that we must wait for a favourable word from the town before proceeding further.

"This augured trouble ahead, and made me a bit apprehensive, for a like proceeding was the beginning of our serious danger at Kinshasa in 1881. I insisted on not stopping. The third time the fellow refused to go on, and went aside into the grass. Our interpreter advised me not to wait. Presently the fellow came running after us, one eye being smeared with indigo blue. He had a ball of washing blue among his charms, and did not like to enter the town without making himself a bit hideous. Another piece of nonsense he tried—to make both the interpreter and me open our umbrellas. I refused to carry mine even; he opened his. In the town I made him close it. He had only been trying to get up what he considered would be a display. It was a fine old town; great

trees, broad, clean paths. Soon we came to an avenue, midway in which sat a man on leopard skins with a number of people before him engaged in some palaver. We passed him and went on to his compound without speaking.

"Nga Nkari.

"Nga Nkari soon rose from the palaver and came near us. His two beautiful leopard skins were spread, everyone sat on the ground, and, when all was still, Nga Nkari sat down. Then a long awkward pause. Someone came and shook hands. Others followed suit. Then the heir-apparent, having a broad stripe of yellow ochre down his forehead. Then Nga Nkari rose and came forward, and I stood up to shake hands with him. He was a little nervous, his hands trembled. After this we took our seats and examined each other. He is a tall, well-made man; a long face, grey hair, wearing a good cloth edged with red list, of a dignified bearing; a more chieflike man is not often met with.

"After arranging about a house, he came to chat, and again after dinner. For the last two days we were in country where no white man had ever been, so that everything about me was wonderful—matches, a candle, the fire that burnt and burnt without consuming its fuel. 'What oil; what is it?' 'Palm oil.' They looked at each other as much as to say, 'He does not like to tell us, and so says that it is palm oil; we know it cannot be that. Perhaps it is human fat. Who knows what these dreadful white men do!' We are believed to be cannibals by many folk. They would watch a candle burning by the hour together; to them it was a miracle of nature. My compass, watch, boots, clothes, blankets; in fact, everything. The next day I walked about the town, but could not talk to the people, or they understand me. I learned that they have communications with the Kwangu River and with the Bakundi people. The road was that by which I entered the town. The people have no markets, and there is not much trade and intercommunication in consequence, due also, I fear, to mutual distrust and greed. I should think, though, that these Bamfunu are the material for a fine people in the future.

"I could not do much talking, for the interpreter only spoke Kiteke. I tried several times to get them to understand something more fully about us and our message; but the uninterested look and inattention showed that little was fully understood.

"However, we made friends, liked each other. They showed their town, explained the weaving of mats and their own wonders to me. Nga Nkari wanted me to stop, for there was no beer ready. I did not want beer, nor could I stay. They evidently intended to have their beer notwithstanding, for they fetched a great basket of malted maize from the house; and in the afternoon ten women ranged themselves beside a long trough, and pounded it with pestles six feet long, laughing and chatting, singing and dancing, some with the baby tied behind them, shaken and shocked by every blow of the pestle; none the worse for it though.

"Two women sifted the malt meal by pouring it in a heap, and taking away the large pieces which rolled farthest away from the centre. Next day the brew, and then a carousal.

"Most people had something to do: basket making, mat weaving, cane splitting, house repairs, hoe handles, hair trimming, gun cleaning, baby to nurse; the boys rat hunting, making and setting traps, making string; girls

helping their mothers. A very quiet, simple life; but still, like other men, underneath the peaceful exterior the hard, cruel, selfish heart; the unrenewed nature; the same need of a Saviour.

"A ROYAL VISIT.

"In the evening, when all was quiet, Nga Nkari and two of his wives paid me a visit. He was very anxious that all the great presents which I should surely make should not be given in public: every one would want a share in the spoil. He had given a goat, and would actually be out of pocket.

"I explained that we had other aims and duties beside the distribution of untold quantities of cloth, and did not like the secret business he asked for. Would I let him see the present, and he would know what to suggest. I strongly objected to this; but he was most urgent, and spoke of his difficulties and dangers. The interpreter pleaded, and I sent him out. Alone with Masanda I discussed the imprudence of so doing, but he urged me strongly, and I yielded. Nga Nkari was pleased, but he wanted more, wished one piece reserved, and there was much talk.

"In the morning the goat had been changed, and a small, wretched little beast stood in its place.

"I called Masanda and told him that I should return his goat, and the fine capons too, and should not give a present. The chief explained that the man from whom he obtained the goat was demanding an exorbitant price, since it was going to a white man. He had given, therefore, a goat of his own. I pitied him in his difficulty, but persisted in refusing the small goat. He then exchanged it for a fine goat.

"Then the presentation. He wished all the cloth to be given together; after all, wanted more, and begged. The dignity and propriety were gone when greed was aroused. I had to remember those who should come after me, our brethren of Bishop Taylor's Mission; so seeing that I had done what was fair and generous, I suggested that he would not like me to tell the white men at the Pool all about Nga Nkari's meanness, and what he wanted in return for his goat. This appeal to his *amour propre* succeeded at once, and he was content, and wished me to speak well of him; so we parted good friends, and he hoping to receive another visit soon.

"Poor man, he had a difficult game to play. Great chief though he was, he had his parasites—strong friends with whom it was necessary to keep on good terms, greedy, slanderous, with evil tongues, good as friends, bad as enemies. Very likely a pretty squabble as soon as I was out of the way.

"Certainly he is a great and powerful chief, very well disposed. With all his weaknesses, I like Nga Nkari. He would greatly like to have a mission in his town.

"The road descended at once from the plateau into the Ntsele Valley, and a march of about nineteen miles N.W. by N. (cor.) brought us to Kimpoko. We saw no towns in the Ntsele Valley; all are on the plateau, where plenty of water is found. Below game tracks were plentiful. There must be many elephants and buffaloes in the valley.

"At Kimpoko the brethren of the American Episcopal Mission received me very kindly. There are there at present Mr. and Mrs. Elkins, Messrs. Teters and Shoreland, Dr. Harrison and Mr. Burr. Two of these brethren are destined for the Kasai.

"THE RETURN.

"From Kimpoko I took canoe home, having been absent eight days, and travelled overland about seventy miles.

"The journey has been very interesting. Valuable information has been obtained as to populations, languages, tribes; above all, friendships have been made, and the Gospel has in some small measure been published—very small perhaps; but it is not possible to do much the first time among strange people and languages. A good knowledge of the country is gained, and we can make our plans.

"The population in the country of the Bambunu is fairly dense for these parts of Africa. Plenty of towns are within easy distance of Lemba. Indeed, our station at Arthington has about it as large a population as any of our stations, and within as easy reach.

"The Bamfunu are beyond the valley of the Ntsele, and we had better direct our attention at first to the Bateke and Bambunu, who are so very much more numerous and near at hand. Two languages, besides Congo, are quite enough for the brethren here to manage at once, and there is ample scope for their energies, Kimbunu being an important language.

"The Bamfunu afford a good field for our Kimpoko brethren, since they are living among them.

"Lemba and Kimbangu will be points from which to start for the Bambunu while there, and at the other waterside towns are great numbers of Bateke and Bayansi.

"We trust that Mr. Biggs is permanently fixed at Arthington, and Mr. Philip Davies will be his colleague for a time. It is a fine field for work; but here, as at all our stations, there must be more itineration, and wide and constant sowing of the seed. For this there must be a sufficient staff and permanent settlement at a place.

"I have thus endeavoured to give some description of the people about here and of their home life.

"Yours very sincerely,

"W. Holman Bentley.

"A. H. Baynes, Esq."

Faithful unto Death.

THE Rev. J. Ewen, of Benares, sends the following letter:—

"My dear Mr. Baynes,—In the Ninety-fifth Annual Report I find you have given an extract from my last year's report, which records the conversion of a Mohammedan pilgrim on his way to Mecca. You will doubtless be interested to know the end of the story. I finished the narrative by saying: 'He is now, I rejoice to say, joyously trusting in Jesus; a pilgrim to the better land.' When I wrote these words I had no idea his pilgrimage was so near its end. He, himself, however, had a strange presentiment that his days on earth were being rapidly told, and that he would soon have to pass through the valley of the shadow of death. I was in favour of delay in regard to his baptism. He was all urgency, on the ground of this presentiment. 'I wish,' he said, 'to confess my Redeemer before I am called hence. I feel I have not long to live.' So urgent was he that I consented, although, of course, I did not in any way share his feeling. A quiet, unassuming man, he soon won a place for himself in the estimation of the neighbours and in the hearts of the boys he was appointed to teach. All went well till the outbreak of cholera in March

of which I have already told you. It raged with merciless severity for more than a month, carrying away in the earlier days of the outbreak over a hundred victims per diem. There was no time to burn them; the features were merely charred, the skull broken, and the loathsome, plague-spreading remains consigned to the purifying waters of the holy Ganges. At the new bridge works they were pushing off, I believe, about from fifty to seventy putrefying corpses daily. In going from house to house our brother contracted the fell disease. Joshua, who was the means, under God, of his conversion, did everything in his power to alleviate his sufferings, and at great personal risk, for no one would share his labours for hire. For myself, I was prohibited by medical orders from venturing into danger, as I have not yet thrown off the effects of the attack from which I suffered over two years ago.

"I did go to see him, however. When I reached his house he was in a semi-conscious state. Joshua tried to rouse him, and asked: 'Do you recognise who this is?' He did not recognise me. He raised his head slightly, looked vacantly round for a moment, then a gleam of intelligence crossed his features. It was the outward expression of a holy, comforting thought, ministered to him by the Holy Ghost in his hour of trial and suffering, and a rebuke to those who are ever sneering at our Indian Christians, and never see in them anything but the most consummate hypocrites. Slowly his parched, bloodless lips opened, and a faint voice whispered, loud enough for us all to hear: 'Jesus. It is all right with Jesus. He is my Saviour.' The head sunk back, the light faded from the eyes, while the exhausted body quivered under the momentary excitement. They would have roused him again had I not said: 'Let him rest.' The sleep of death had begun. Eternal rest had commenced to steal upon him at last. The pilgrimage was ended, his brief but faithful labours a thing of the past. I left them ministering to him to see him no more. My next melancholy task was to commit his dust to the earth in the sure and certain hope of the resurrection. Such is the end of the story, itself so full of brevity. I give it, as I feel sure those who read the beginning in the May HERALD will find a melancholy interest in the end.

"I am,

"Sincerely yours,

"J. EWEN.

"Baptist Mission, Benares."

A Missionary Group.

(*See Frontispiece.*)

WE are glad to present our readers with excellent likenesses of four of our missionaries, all well known and much esteemed:—The Rev. F. D. Waldock, of Ceylon; the Rev. Timothy Richard, of China; the Rev. G. H. Rouse, M.A., of Calcutta; and the Rev. W. Holman Bentley, of Stanley Pool, Congo River.

Cheering Tidings from Backergunge.

THE Rev. John G. Kerry, of Barisal, reports the following incidents:—

"My dear Mr. Baynes,—While thinking over the work of the past cold season, I have been struck with the many cheering incidents that have occurred—incidents which help to show the influence that Christ and His Gospel are having upon the people of this land. I have been much encouraged by them, and believe that a glorious day is soon coming.

"A Police Inspector.

"Many of the educated Baboos, though they do not openly profess themselves Christians, yet in many ways show their sympathy by helping us in our work. One day when I was speaking in the Bauphal Bazaar, a police inspector stood and listened very attentively When I had finished, he began to help me in the sale of the books I had with me, and proved a very efficient salesman. Knowing the people well, he called those who could read by name, and with a little explanation and encouragement, persuaded them each to purchase a copy of the Gospel. In this way we sold seventeen or eighteen books. This Baboo had been educated at one of the Calcutta Missionary Colleges.

"An Illiterate Mohammedan.

"Eight or nine years ago, all books and tracts used to be given away, and it was difficult to get the people to take them; now we sell the books, and the demand very often exceeds the supply. At a market called Kaloia, Mr. Anderson and I in one day sold from three hundred and fifty to four hundred books. Among the purchasers was a Mohammedan, who could neither read nor write. Seeing another man hesitate about buying, he stepped forward, and, paying down the price for five books, handed them over to his co-religionist, saying, 'What the Sahib has told us is good; and though I cannot read myself, still I would like all who can to know more about what the Sahib has spoken. At this same market there were some people called Bebajiyas, or gipsies, who bought about fifty books, with the intention, they said, of selling again. Not a very noble motive certainly, but in this way the Gospel will be carried to places which we cannot reach.

"The Brahmin Landlord.

"When I was at Morakati, a short time ago, I was visited by a Brahmin, from whom we rent some land in that place. We conversed on many matters in a friendly way. In course of conversation, I asked him what he thought of "widow re-marriage." He answered that, though the Hindu Shastras forbade it, yet he felt it to be the right thing. He further said that petitions had been forwarded to the Queen-Empress to beg her to pass a law commanding widow re-marriage, and that if such a law were passed the people would willingly obey it. Not only so, but they would also be glad of laws forbidding polygamy amongst Kulin Brahmins and the sale of brides. 'Among Christians you have none of these evils,' was his closing remark about the matter. 'People are losing faith in Hinduism.' 'They do not support their spiritual leaders as they once did.' 'I can hardly make both ends meet now,' was the complaint of my visitor. Does not all this show how the leaven of Christianity is gradually leavening the whole lump?

"Another noticeable fact is that many of the most influential Brahmins, the Pundits of the religion, are going about the country lecturing, in the hope of propping up the crumbling ruins of their faith. The teaching of their books, which they used to take literally, they now take spiritually. Formerly they used to teach that the idols worshipped were parts of God; therefore, to worship them would be the same as if they worshipped God. Now they teach that these idols are no gods at all, but being forms on which one can fix one's attention, they are aids to the worship of God.

"GOVERNMENT SCHOOLBOYS.

"The last fact I would mention is the readiness with which the schoolboys in the district come to us for a talk about Christ and Christianity. A class of ten of them meets Mr. Herbert Anderson four times every week. Two of these lads come to see me regularly. They profess themselves believers in Jesus, but, being under age, they are unable to confess Him openly. They have often walked down to the bazaar with me and induced their school-fellows to buy books. On one or two occasions they have helped me to distribute tracts. A few days ago I went to the home of one of them at Basenda, and was introduced by him to the village school, when I obtained the opportunity of speaking to the boys and their masters.

"These are but a few of the many incidents which have cheered me in my work during the past four months. 'Are not the fields white already to harvest?' I pray that we may not be short-handed when the Master gives the command to gather it in.

"JOHN G. KERRY.

"A. H. Baynes, Esq."

Aggressive Work in Dacca.

THE Rev. T. H. Barnett, of Dacca, sends the following account of a Christian Sankirtton in Dacca:—

"Dacca, August 11th, 1887.

"MY DEAR MR. BAYNES,—For the first time, I believe, in the history of Christian work in this city, a Christian Sankirtton was held here on the 16th and 17th of July—that is to say, the native Christians have paraded the public streets, singing Christian hymns to the accompaniment of their musical instruments, pretty much as the Primitive Methodist or Salvation Army friends parade the streets in England. The idea originated with the native evangelists, and it was taken up most enthusiastically by our Christian community. Special hymns were selected, practised, and printed for the occasion. Flags were made of scarlet cloth, bearing Christian texts in white letters.

"THE START.

"On the morning of July 16th we met in the chapel at 7 a.m., and held a short service of song, and sought God's blessing on the new movement. Then, leaving the chapel, we formed a procession, and slowly walked round the chapel compound, singing as we went round. There was not a little misgiving as we faced the chapel gate, and met the large crowd that had been attracted by the unusual commotion in the Baptist Mission Compound. 'How should we be received?' Would the people suffer us quietly to do our work,

or would they treat us with contempt and even molestation? These were the questions that went round among us. Other questions there were, of which I knew nothing till the proceedings had come to an end. Some of the native Christians feared that they would be treated with ridicule and scorn for singing religious hymns with their shoes on; some thought that to keep their shoes on would be only to bring Jesus Christ into contempt; some wished to put off their shoes and go barefoot, and some did not. Hence there was a momentary disagreement, which I felt but did not understand. Had I known anything of this difficulty at the time, I think I should have solved it, under the impulse of the moment, by loosing my own shoes. But not knowing anything about it, and seeing that hesitancy in the face of the crowd would prove fatal to our enterprise, I gave the word for a forward move, and then, with the beating of gongs and drums, the clashing of cymbals, the waving of flags, we passed through the chapel-gate into the public street, the native Christians singing a hymn, in the highest possible notes, the drift of which was this, 'O brothers! No one but the Lord Jesus Christ can save you from sin, and give you eternal life.' The crowd that gathered about us was very great, and, as the streets in the native part of the town are very narrow, it was with the greatest difficulty that we made our way along. The printed hymns, which had been gummed to tracts, were freely distributed—not to the boys and college youths, but to the men, many of whom wore nothing over their shoulders but the sacred thread, and who were quite as eager to get the hymns as the boys.

"The Shell Bazar.

"Our way on the first day of the procession lay through the Shell Bazar. You may remember this street—a long, narrow, winding, dirty lane, lined on either side by very high houses built of brick and crowded with inhabitants. It was here, Mr. Baynes, that you were interested in watching the men making bracelets and anklets and napkin-rings out of shells. It was here, too, that you were amused to see the women run away from their 'bedroom windows' the moment they saw you. I have heard Mr. Bion say that in this street he used to be threatened with a beating. Well, we passed through this street. Doors, windows, and house-tops were crowded. Everyone seemed to be delighted with the singing. It was here that a scene occurred, half sad and half amusing. Well, no. I see nothing amusing about it now. When we were in the dirtiest part of the street a woman, apparently about fifty years of age, came from her house and prostrated herself full length in the mud at our feet. When she got up and saw me in the procession she turned, and, with an expression of amazement and horror on her face, fled into her house. Coming out of the Shell Bazar, we entered Babu Bazar, one of the principal streets of the city. Near the central police-station we found the crowd so great, and the requests that we should stop there awhile so many and urgent, that we decided to stop; and here we sang and talked and distributed hymns and tracts till 10 a.m., when we had to stop and return home, according to the order of the superintendent of police.

"The Next Day.

"On the following morning, Sunday July 17, we met in the chapel for the usual service. At eight o'clock we began to repeat the programme of the previous day, taking a different direc-

tion. We were even more successful on this occasion than on the previous one. The people would not let us proceed. Again and again they got round us, and constrained us to sing our hymns. Scores of elderly, orthodox Brahmans stood in the crowd, beating time to the music with their heads, and some of them were heard to cry repeatedly: 'Good, good, very good!' As we proceeded on our way, I got quite accustomed to see men prostrate themselves before us. (I fancy they must have believed us to be Hindus or Brahmans.) In one instance sweetmeats were showered upon us from the portico of a Hindu's house—"a sign," said a Brahman of whom I asked the meaning of the act—"a sign that the occupant of the house blessed us." We distributed all our tracts, and then, the church clock striking ten, returned to the chapel. After the evening service, the native Christian females, desiring to hear the hymns, and no permission being required to sing on our own premises, the native brethren sang their hymns in the chapel compound. The chapel gate was thrown open, and very soon the compound was filled by Bengalis and Mohammedans. The singing continued till 6.30, when I had to conduct the English service. Thus ended an effort to reach the people, 'the like,' said one of our oldest native Christians, 'has never before been seen in Dacca.' Let all credit be given to the native brethren who conceived and carried out the plan; who, singing continuously for two hours on Saturday morning, and again for two hours on Sunday morning, regardless of the burning July sun, and yet again for an hour on the Sunday evening, sang till they were quite hoarse. Nay, let all the honour and thanksgiving be given to Him who inspired them with the idea, whose praise we sung, and whose glory we humbly endeavoured to promote.

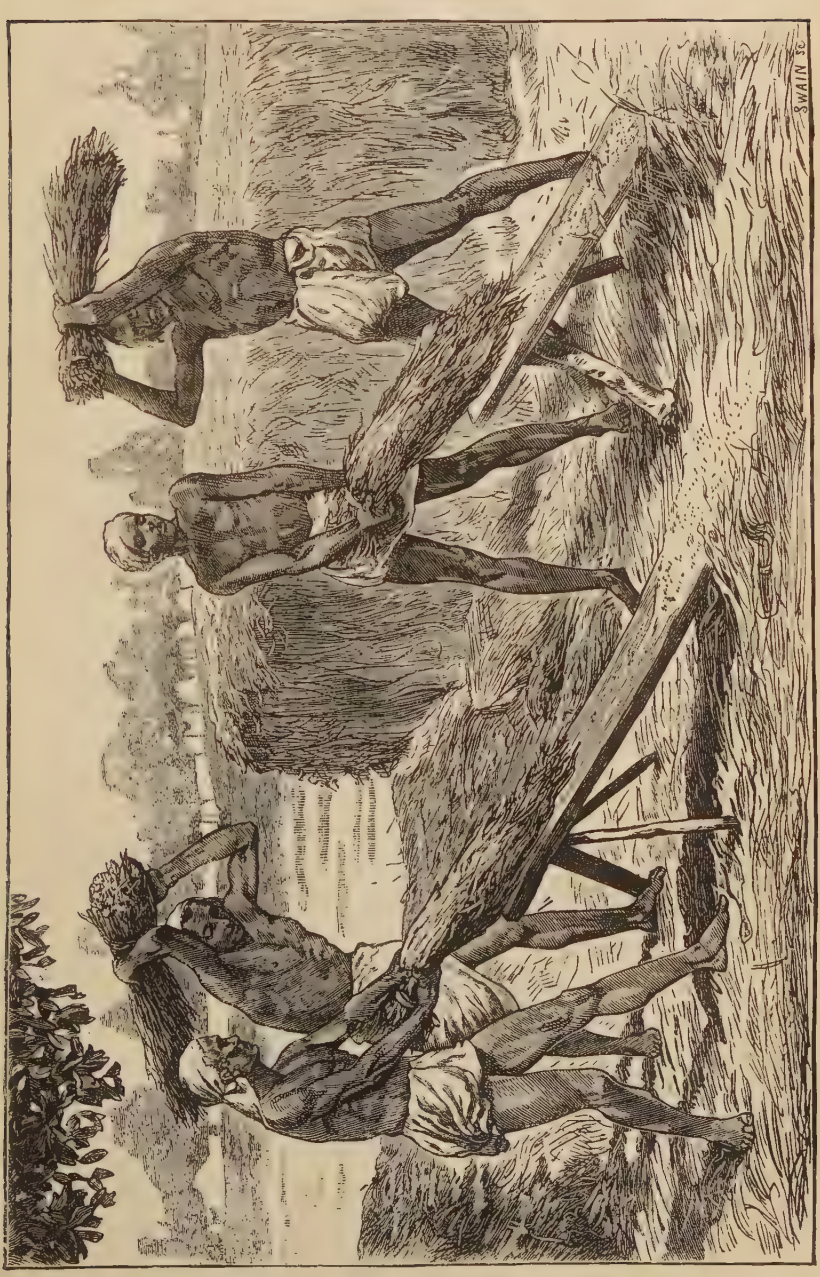
"Affectionately yours,

"T. HARRY BARNETT.

"A. H. Baynes, Esq."

Threshing and Storing Rice in Bengal.

IN Bengal they adopt various means for threshing the paddy. Paddy is the name for rice before it is threshed and husked. Some of the threshing processes are very primitive. I have seen men treading it out with their feet; in other places bullocks, and even buffalos, are used for this purpose. When these animals are used, six of them are placed side by side and harnessed together, and the whole of them are driven round a pole trampling upon the paddy, which is freshly turned up after each circuit they make. But by far the most common process is shown in the accompanying illustration. Here four men are seen at work. They have before them planks which are raised the ends next to them. They take up the paddy handful by handful, and bring down the ears with all their might upon the planks. Two men work upon each plank, and time their blows so as not to interfere one with the other. About two or three blows are required to separate all the paddy from the straw. This done, they chuck



THRESHING RICE IN BENGAL.—(*From a Photograph*).

the straw away and take up another handful very rapidly. In view of this sort of threshing the paddy, when cut, is not tied into sheaves, but into handfuls. It is a slow and tedious process to thresh in this way. When describing to them the threshing machines we have in England, they listen with open-mouthed wonder. The growth and preparation of rice, as it is known to the English people, is an unpleasant and laborious task. The ground can only be properly cultivated when it is in a state of soft mud. It is nothing to see the ploughman with his yoke of oxen wading knee-deep in the muddy soil. The plough does not turn the soil over at all, but simply "moots" it up. When this is done sufficiently, the oxen are attached to a short ladder, which serves the purpose of harrows. This is dragged over the mud with the driver standing on the top. The effect of this harrowing is to give a flat, smooth surface to the slush. This completes the tilling process. The next thing to do is to plant the paddy. Paddy plants are brought from a seed-plot where they have been previously sown, and half a dozen to a dozen plants are pushed into the soft mud with the hand. This is repeated every foot or less until the field is finished. Water is now let into the field and kept upon it, so as not to cover the plants, in which case they would rot. Some seasons, when the rainfall is unusually heavy, the paddy gets flooded and rots under the water. Provided the paddy can keep its head above water it does not matter how high the water rises.

In about five or six months from the time of planting the paddy crop is ripe. Where the water is deep the men go out in boats and cut off the heads only, and bring them home in bundles. But where the land is dry they cut out the straw with the paddy, and tie it up in small bundles, as above described. The threshing floor is a great place of interest in rural places. It is there that the year's debts and dues are discharged. The zemindar takes a good large proportion as his rent for the land; the mahajan, or money-lender, gets a large quantity as the interest only for capital lent—he is never eager to realise his capital, as the interest is so great. The barber, doctor, schoolmaster, and washerman all come in for a share due to them for services rendered during the year, and happy is the cultivator who, after meeting all the demands made upon him, has a surplus for himself and his family during the coming year. This practice of paying in kind, though, is beginning to die out, and payments in money have to be made instead.

The other illustration with this is of a paddy storehouse, or granary. The paddy, after it is separated from the straw, having yet to undergo a tedious process before it is fit for the market, has to be stored for months, and sometimes in plentiful seasons for years. In the courtyard of nearly every

cultivator's house you may see one or more of these round beehive-like structures. They are made with straw and straw ropes. The straw is put to stand upright all round for walls, and the ropes are wound round to keep it firm, the centre being filled with paddy. When full it is thatched, and looks very much like an immense beehive. This is the kind of granary used for storing paddy. It is called golaghor, or the round house.

Before the paddy becomes rice it has yet to undergo boiling, drying, and pounding. The whole of this labour is expended upon it in order to get the husks off. The paddy, in shape and colour, is very much like English barley, and has a thick rind upon it which must be taken off. To accomplish this it is first boiled, then it is spread out in the sun to dry.

A PADDY STORE HOUSE.

When it is well dried it is taken and put under the pestle in the mortar. With this it is well pounded, but not crushed, and the husk or rind, brittle with boiling and drying, falls off and leaves the grain white and clean. After it is winnowed it is fit for cooking or for exportation. All this work of boiling, &c., is accomplished by the women. It means a lot of work for them. Rice is a great article of consumption all over India, especially in Bengal. There the natives have no kind of bread whatsoever. Rice, fish, vegetables, milk, and fruit form their chief articles of diet. Beef, mutton, bread, butter, cheese, are never eaten by them. Bread, however, is beginning to be liked by the people, and there are no caste prohibitions against it as in the case of the other articles just named.

T. R. EDWARDS.

Letters from Natives in Eastern Bengal.

THE Rev. T. H. Barnett, of Dacca, writes:—

My dear Mr. Baynes,—I feel sure you will be interested in the perusal of the following letters, which have come to hand within the last few days.

"Panchabati,
"May 6th, 1887.

"The missionaries of Dacca are hereby informed that three or four men have a strong desire to be baptized, and request that a missionary come to the village Panchabati, Bhoyrub sub-division, on the Megna, as soon as possible.

"Kalimohun Papul."

Having a colporteur in the neighbourhood of Bhoyrub, I communicated with him at once, and requested him to go to Panchabati, and make inquiries touching this matter. I give the colporteur's report:—

"May 21, 1887.

"Respected Sir,—Having received your letter, I went to Panchabati, and inquired for Kalimohun. I found that there are at least four men who profess to love the Lord Jesus Christ, and who wish to be baptized. Kalimohun is a jogi, and is supported by his followers, two of whom are of the number that wish to be baptized. One of the inquirers is a carpenter. They wish to be baptized by a European. If an evangelist could stay at this place for a while, I think great work might be done for the Lord.

"Ram Chunder Das."

The mail that brought me Ram Chunder's report brought me a second letter from Kalimohun. It runs as follows:—

"Panchabati,
"May 21st, 1887.

"Venerable Sir,—Ram Chunder, of Roipur, has been to my house, and asked me a number of questions. He promised to write you all particulars regarding us as soon as he got back to Royapur. I do not know whether he has done so. My followers number about 1,000 families, and they have supported me for the last ten years. I believe in the Holy Spirit. I have heard that true salvation springs from faith in Christ, as the branches of a tree grow out of seed.

"Kalimohun Papul."

The following letter has been received from Cachar:—

"Borsangan,
"P. O. Silchar, Cachar,
"May 20, 1887.

"Respected Sir,—With due respect I beg to inform you that I married about four and a half years ago. God has very graciously given me one son and two daughters. Two of my children—first the boy and then the third child—have been taken from me by their Heavenly Father. Although I am in a sea of trouble, I have consolation in the remembrance that 'the Lord gave and the Lord hath taken away: blessed be the name of the Lord.' Two weeks after the death of my third child, my second child was taken seriously ill, and I had no hope of her life. In my great trouble, I cried and prayed to the Lord: 'O

Lord! Wilt Thou make my arm childless?' I am quite sure God heard my prayer, for my child gradually grew better. In my joy I promised God that I would send the Baptist missionaries at Dacca Rs. 10 for His work, as a thank-offering. Accordingly I send you herewith P.O.O. for Rs. 10. Kindly accept this small sum, and use it for the work of the Lord.

"(MRS.) B. C. GHOSE."

I am, my dear Mr. Baynes,
Affectionately yours,
T. H. BARNETT.

Mission House, Dacca,
May 30th, 1887.

Work in the Dinagepore District.

THE Rev. Denham Robinson, who has taken up Mr. Bowen James's work at Dinagepore, writes:—

"MY DEAR MR. BAYNES,—I send you an account of our last tour, which may furnish you with incidents for the HERALD, if you think them interesting enough for insertion.

"THE NECMURD MELA.

"This mela, or fair, derives its name from that of a Mohammedan saint, whose tomb is built close to the principal road leading through the fair. Who was St. Necmurd? when did he live? and what work did he do in the world?—these are questions which are of small consequence to us. Every day the ignorant and superstitious people bring offerings of milk, rice, &c., and lay them down at the tomb; but since there is no St. Necmurd to consume the proffered gifts, the holy (?) men who guard the tomb sell the milk and pocket the profits. But, apart from this, there is nothing of the religious element in the mela, neither has the trade in horses, camels, and elephants anything to do with Necmurd, or any other saint. In fact, it is a peculiarly unsaintly mela, a centre of concourse for all the lying and thieving vagabonds of the district. But, to begin with the beginning, let me give some account of our journey to the fair.

"OUR START.

"We started from Dinagepore on the night of April 6th. It was bright moonlight, and the sandy road glistened white as it wound through the dark tangled jungle on either side. As almost all travelling in these parts is done by bullock-cart, we wended, or rather jolted, our way along the uneven road, up hill and down dale, the bullocks toiling along with true bovine patience, and sustaining showers of abuse from the drivers, who seemed to reserve their kinder and more endearing epithets for special occasions, such as the traversing of unusually rough places, or the crossing of rivers. At such times their abuse would change to honeyed words of encouragement addressed to the oxen, such as, 'Make an effort, brother; just a little more remains. Come, do lift up your foot, brother!' These expressions would be interspersed with unearthly yells and ejaculations, unintelligible to all but those who understand the language of cows, and accompanied by whacks, scarcely calculated to augment brotherly feeling between drivers and oxen.

"BOCHAGUNGE.

"Early next morning we arrived at a

small fair at Bochagunge, where we put up for the day, since it would have been impossible to continue the journey in the heat of an April sun. So we obtained a large, empty hut and two sheds, which enabled us to rest comfortably. We were informed that the Bochagunge mela would break up in a day or two, when the shopkeepers would remove their goods to the Necmurd mela. Hundreds of pilgrims from distant parts kept passing through the village, intending, not so much to visit the shrine of Necmurd, as to make purchases and drive bargains. So the stream of human beings wound on, while, now and then, horses, camels, or elephants would arrive, and rest under the shady mango groves. It was very interesting to watch the various specimens of humanity as they arrived, hot and tired with their journey, to rest awhile in the shade. There was the Bengali, with his lithe, dark, oily body, his glossy hair and sharp intellect. There was the up-country Hindustani, with his air of conscious superiority and his musical tongue. There were the broad-faced, almond-eyed Polias, with short, thick-set limbs, derived from the hill tribes from which they have sprung. While Surjya Koomar Babu was addressing one of these mixed groups, the Hindustanis smiled, and pointing to the Polias, who were listening intently, said: 'What is the use of speaking to them? they do not understand the meaning of what you say.' The fact is that the Polias are somewhat thick-headed, but their hearts are in the right place; and, although they do not understand so much of the Gospel, intellectually, as Bengalis and Hindustanis, yet they manifest more spiritual feeling, and invariably hear with more attention those simple Gospel truths which may be understood by all races and conditions of men. We have more hope for the Polias than for the other inhabitants of these parts; and there is no doubt that when they do receive the Gospel they will form a distinct type of Christians.

"Mahoots and Elephants.

"There were several elephants at the village, and one of them attempted to blow dust at us through its trunk, because we had not offered it any food. When we asked the Mahoots (elephant drivers) what method they adopted for taming wild elephants, they replied that a number of men stand round the animal and beat it with their bamboos. This is a sort of accompaniment to a set of songs which they sing with a view to subdue the elephant, and, by the charms of music, soothe its savage breast. The elephant appreciates this fine combination of kindness and firmness—the soothing melody of native music together with a just application of the rod. And when to these means are added the potent charm of 'mantras' (magical incantations), the elephant can stand it no longer, but gives in, and becomes tame.

"Voishtobs.

"At intervals during the day we were treated to some fairy-like strains which came stealing from the huts of a party of Voishtobs, or followers of Vishnu. These people have the true gipsy nature, and go wandering about the country, building their rude huts in any convenient place, or else dispensing with all shelter and living beneath trees. They do absolutely no work, but depend for subsistence upon what they can glean from the people by singing songs in honour of the gods. It need hardly be said that they are in a horribly degraded and wretched condition. At ten o'clock in the night we left the village and resumed our

journey towards the Necmurd mela. We had not gone far when we perceived in the moonlight the trail of a huge snake which must have recently crossed the road. Some pilgrims came up at that moment, and, on seeing the trail, stopped short with the exclamation, 'Poka' (worm)! It seems to be the custom among the natives of these parts to call a snake 'worm' at night, owing to a superstitious belief that if in the night-time the word snake is uttered, one of those reptiles is sure to come upon the scene. For the same reason they never speak the word 'Bagh' (tiger) at night, but always call it 'Jahnwar' (animal).

"AT THE MELA.

"Early on the morning of the 8th we were still toiling on in the bullock-carts amid clouds of dust, for the road was covered with loose sand. The large parties of pilgrims which passed now and then convinced us of our near approach to the mela. At about six o'clock we reached the place, and pitched our tent under a magnificent mango tope (grove). In front of the tent were numbers of camels, ready to be bought up and sacrificed by Mohammedans, who, after killing the animal, feast upon it. Behind were the elephants, flourishing their trunks and waving their fan-like ears as they calmly consumed their modest dinner of plantain trees. All formed a most picturesque and truly Oriental scene.

"In the afternoon we preached, but without much satisfaction, for the people were all Mohammedans of the lowest and most ignorant type, ready to argue and object at every opportunity. It was not until a day or two had passed that we obtained mixed and really appreciative audiences. On the 9th we again preached morning and evening, and were cheered by the arrival of three Kalkipore Christians. These men were neither Bengalis nor Polias, but 'Coles,' the descendants of the hill tribes of Chota Nagpore. They, of course, took up their dwelling near our tent, and joined us in worship in the evenings. They had come to the fair to buy buffaloes, and, after securing three fine animals, wandered back again to their own village.

"AT WORK.

"On the 10th the mela began in earnest. Thousands of people came crowding in from distant parts, among whom were our friends the Polias, who listened attentively to our preaching. One of them, an old man, said to me: 'I am working for Christ, but have not found Him yet. I do not know how to believe.' How can these poor people know the way unless there is someone to tell them of it! What they want is light; that is, oral teaching, and such elementary education as will enable them to read the Gospels for themselves. But the villages where the people seem most ripe for the Gospel are far from Dinagepore, and we shall not be able to pay them a visit until next cold season.

"On the afternoon of the 11th we preached as usual. A native of Dacca, named Chondranath Dutta, who is now teacher of a patshala (village school) near Raygunge, held a conversation with Surjya Babu and showed a decided desire to embrace Christianity. He is a Voishtob, of the Karta Bhaja sect, yet he keeps telling people his impression that Christianity is true. There are many such among the Polias who come to hear our preaching, but the greater number hid themselves in the crowd, and avoided direct conversation with us, most of them being Karta Bhajas—that is, belonging to a sect which holds to a rude kind of hero-worship, or Guru worship. A man noted for his piety is regarded as a Guru, or spiritual teacher

and the ignorant people pay him their offerings and their worship. Connected with this main element are superstitious rites, some of which are too horrible to be mentioned. Among their Gurus, and as some think the chief of Gurus, is Jesus Christ, whom many venerate, but whom few obey. On the 13th, Surjya Babu held a conversation with a Mohammedan who for the past five years has been a Christian at heart without having had the courage to confess Christ openly. This time he seemed particularly anxious to be baptized, but was still influenced by the thought of the worldly losses he might sustain. He even wept, and promised to speak his whole mind upon the subject; but when we went afterwards to try and bring him to a decision, we found that from pure fear he had taken all his goods and made his escape from the mela. This was, of course, disappointing; but we have cause to think that although his courage failed him this time, it will not be long before he confesses Christ openly.

"The Return.

"I now close my account of the mela with two incidents of our return journey. On the night of our departure a daring robbery was committed on the road by which we travelled, our carts arriving upon the scene just after the dacoits (robbers) had made good their escape. Not far from the mela is a small river which has to be forded, and at about midnight a party of thirty men, traders, who were returning from the fair with a number of cows they had purchased, laid themselves down to rest by the banks of the stream. No sooner had they fallen asleep than a party of dacoits sprang forth from the jungle and attacked them. Each dacoit was armed with an earthenware pitcher, which he aimed at the head of some victim. For a moment there was a terrible crashing—earthenware pitcher against human cranium; but the skull of a native is no fancy article, and the pilgrims thus rudely aroused from pleasant dreams rose up to defend themselves. But the dacoits were too strong for them, and, in the midst of the confusion, made away with fourteen cows, leaving the unfortunate owners sorely bruised, and thankful to have escaped alive. Just then Surjya Babu came up with two of our carts; the pilgrims ran to him for protection, and, as he had a gun with the baggage, they would not be persuaded to leave him until Bochagunge was reached.

"A Night's Experience.

"Our next adventure was on the night following. We left Sadahmahal in the evening, and, for six miles or so, were obliged to pass through a tract of thick jungle. At about half-past eight o'clock the sky grew black with clouds, and, seeing that a storm threatened, we rested under some large trees, close to which were two huts and a shed, under which a number of pilgrims had taken shelter. Before us was a river. Very soon the storm broke. The rain, which fell in torrents, made a deafening noise, broken by the roar of thunder and the howling of the wind, which threatened almost to blow off the mat roofing of our carts. Egyptian darkness fell over the scene, relieved now and then by vivid flashes of lightning. All we could do was to cower in our carts, growing wetter and wetter every moment. To increase our discomfiture, my horse, which had been tied to the native preacher's cart, took fright at the arrival of two elephants, the huge bodies of which it saw looming in the darkness, reared, broke its halter, and in so doing destroyed the equilibrium of the cart, which went

over backwards with a crash, throwing the occupants well-nigh upon their heads. As soon as everybody had restored his own equilibrium as well as that of the cart, some took to shouting, others to mutual abuse, so that for awhile confusion reigned supreme. At last a hurricane lantern was lit, in spite of wind and rain, by a sudden and adroit movement on the part of the cook, and a party set out in search of the horse, which they found after a while, but did not secure until it had led them a dance through the tangled thickets as far as the river banks. In order to avoid a second catastrophe with the cart, we now tied the animal to a tree, but just as we were employed in doing so, the very thing we feared came to pass, though in an unexpected manner. The driver of my cart had incautiously unyoked his bullocks, and left them as they were; thereupon the more wicked of the two managed to give the yoke a sudden push upwards by a toss of its head, and so accomplished for my cart what the horse had done for the native preacher's. Fortunately, I was not inside, for the cart went over with a crash. Another scene of confusion followed. All turned their wrath upon the careless driver, who in turn vented his indignation and remorse upon the offending bullock by a vigorous application of toes and heels. It was a comical scene, but we did not laugh at the time. In about half an hour we were once more ready for our journey, although most were wet to the skin, and usefully employed the remainder of the night in drying themselves.

"With regard to the Necmurd mela, I may say in conclusion that it does not furnish the best opportunities for Christian work. Although there is a vast concourse of people, yet the heat, dust, and noise, together with the fact that everybody is busy buying and selling, must, to some extent, render our preaching ineffective.

"Still, hundreds have heard the Gospel message, and the results are in God's hands.

"INQUIRING COLES.

"May 5th.—Yesterday, three men from Peregachi, a village near Raygunge, came to buy books, and ask for Christian teaching. They are rough, honest-looking fellows, and are 'Coles' by race. They first heard the Gospel at Raygunge mela, where Mr. Bowen James and Surjya Koomar Babu preached some seven years ago, and the seed that was sown then has been germinating ever since. Now they come to tell us that they are Christians, and have been of this mind for the last two years, reading in their own ignorant fashion what books of Christian instruction they could obtain, and meditating on the words they heard at the mela. For the last two years they have been believing and resting in Christ, and now have come to declare their desire to confess Him openly. They say that there are seven families at Peregachi ready to become Christians. Surjya Babu is about to accompany them to their homes in order to arrange about a place of worship, to baptize, and give such instruction as is needful at this stage. We have every cause to think their faith is sincere, and that they are true Christians, although much in need of instruction. So that we may now hope to have a new mission station. 'This is the Lord's doing, and it is marvellous in our eyes.'

"Yours affectionately,

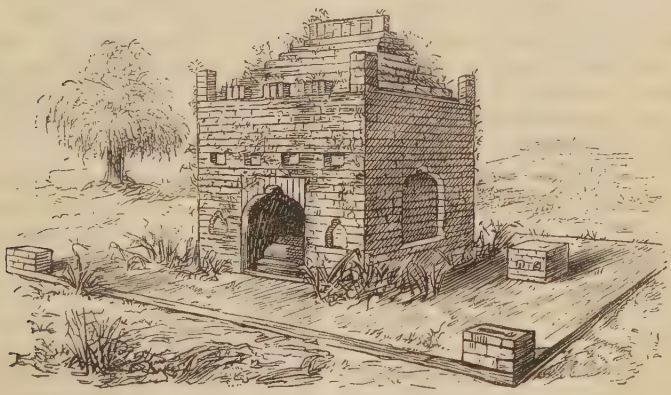
"DENHAM ROBINSON.

"A. H. Baynes, Esq."

Story of Prem Dass, a Converted Priest.

Baptist Mission House, Agra,
March 7th, 1887.

MY DEAR MR. BAYNES,—I enclose herewith a sketch of the small shrine referred to in my account of Prem Dass, of Gandouli. The temple, as seen in the picture, is built of brick. It is surrounded by a raised platform, within which the ground was considered sacred. Within the doorway is seen a portion of the mound shaped like a Mohammedan tomb. This tomb represents that of the Mohammedan saint Lultan, whose real tomb is in Multan, 600 miles away. To the left of the building is seen the sacred banyan tree. The whole is situated in a grove of mango trees which do not appear in the picture. In former times the platform around the building was kept so clean that food could be placed



PREM DASS'S SACRED SHRINE.

upon it without being soiled. Now the place is overgrown with weeds, which have sprung up since its owner became a Christian six years ago. It now stands as a trophy of the triumph of truth over error.

James G. Potter.

During a recent visit to the converts of the Simla Mission, it was my privilege to become acquainted with Prem Dass, a converted priest. His story deeply touched me; hence, as an instance of what the grace of God can do for a heathen man, I take this opportunity of recording it. Prem Dass, whose name translated into English means "Servant of Love," was in youth a follower of a Hindu saint who lived in the jungle, near the foot of the Himalaya Mountains. This saint, before his death, about forty years ago, gave to his disciple, Prem Dass, the position of teacher or priest. Having received this gift, he established himself at a village called Gandouli, about seventy miles from Simla, at the foot of the hills. There he built a shrine or

temple, near to a sacred banyan tree, and planted around it a grove of mango trees. This shrine contained no image, except a model of a tomb erected in Multan in honour of a famous Mohammedan saint named Lultan. This saint is much reverenced, and, in fact, worshipped, by both Mohammedans and Hindus in the Punjab. His position was soon established amongst the people of the neighbourhood, who came in large numbers to the shrine. As none came empty-handed, Prem Dass soon found his position a source of wealth as well as honour. Goats, young buffaloes, and presents of money were freely made, especially during the time of the annual mela, which he established. Amongst other presents, he received a large iron bell from a neighbouring prince who visited the shrine, which, when sounded, could be heard by the village people for many miles round. Perhaps the most valuable present, however, in his estimation was that of a little boy, who, with 100 rupees, was made over by his parents to be Prem Dass's disciple, to learn from him the sacred mysteries he was supposed to be able to impart, and possibly to succeed him in the priesthood. When the boy grew up, Prem Dass took him, with twelve other disciples, on a long pilgrimage to the sacred shrines of India. They visited Allahabad, Benares, and other places of pilgrimage, and went even as far as Jaganath Temple, in Orissa. They travelled by road the whole distance, and were away on pilgrimage for three years. Things went on thus for nearly thirty years, when one day, during the annual mela, a Christian preacher visited the shrine. This preacher had already been used of God to the conversion of Prem Dass's chief disciple, and now came to speak to the priest himself of Christ and salvation. On approaching the temple he was told to take off his shoes, as the place was holy. He did so, not in reverence for the place, but in order to be able to sit and converse with the priest in charge. God blessed the message. After a long and earnest conversation, the priest took the preacher to his home. The following day he went with him on a long tour lasting nearly two months. Day by day they talked of Christ Jesus the Saviour; and, at last, the priest confessed his faith in Jesus. He then went to Simla, where he remained under instruction with the Rev. Dr. Carey, then in charge of the work there. After two months' instruction he was baptized and returned home. Old things had passed away, all things had become new. The heathen mela was stopped and the temple deserted, as the priest, having sat at the feet of Jesus, no longer sat at the temple to receive the idolatrous offerings of the people. His conversion created a stir amongst the people, who declared that he had gone mad. Honour was exchanged for scorn, which he meekly bore for Christ's sake. As a Hindu priest, his presence had sanctified in their eyes the precincts of the temple. Now, as a Christian, his touch would defile the village well. So they thought, and forbade him to draw water therefrom. Six years, however, of quiet Christian living have enabled him to show that to become a Christian is not to go mad, as they supposed, but to learn to love God with all the heart and one's neighbour as oneself. Whilst showing kindness to his heathen neighbours, the converted priest has shown especial kindness to his poorer brethren in Christ. Three years ago he held a Christian mela on the spot of the old heathen mela. About 150 gathered, whom for several days he fed at his own expense. Mr. Goolzar Shah was

present, and from all accounts the days were days of refreshing from the presence of the Lord. Prem Dass possesses some land part of which he desires to give to the Mission for the erection of Mission premises. Already he has done something in this direction by the erection of a room in connection with his house, where some of the Christians in the neighbourhood meet for worship. During our stay Dr. Carey and I were accommodated in this schoolroom. It was to us a source of great joy to hear from our host's lips the story of his conversion. He told us that he had given up a good deal for Christ, but gladly acknowledged that in Christ Himself he had found unsearchable riches. Two of his sons have been baptized, also his brother-in-law and daughter-in-law. The last named, who was baptized by me in July of last year, has died during the interval. At the services held in the schoolroom, none listened with more intelligent interest to the exposition of the Word of God than our host, the converted priest. We were shown the old temple bell, now rusting away; we entered the old temple, now overgrown with weeds, and, with Prem Dass as our guide, we also visited the Christians of the neighbourhood, many of whom had heard from him of Jesus. In the old temple we sang a native hymn in praise of the Lord Jesus, and prayed that the time would soon come when every other heathen temple might thus resound with the praises of Jesus. Those who read this letter will, I feel sure, join me in the wish that the old heathen grove and little temple should become a centre of mission work, and thus be consecrated to the service of our Lord Jesus Christ.

James G. Potter.

Appeal on Behalf of the Congo.

WE have received the following letter from Miss E. Pewtress, who, last year, as our readers will remember, worked so generously and successfully on behalf of the Congo Quilt:—

"*To the Readers of the* Missionary Herald.

"My dear Friends,—The loving, chastening hand of our God is upon us, and we are dumb because of the heaviness of the stroke, and because He, Himself, hath done it. And yet, 'Africa for Christ' is *still* our motto, and the voice of our dear friend would still urge us to go forward, aye, with hundredfold earnestness now that he sees with eyes undimmed by the sorrows and sins of earth the fields 'white unto the harvest.' Let us arise and give thanks for all that our dear and honoured brother has been to us and to our Mission by raising, as an 'In Memoriam' tribute of affection and love, a fund for defraying the passage and outfit of some of those who are waiting (as we are told in last month's Herald), for lack of funds, to be our messengers. Who will join me in this effort? Hopefully would I look to those who last year so cheerfully sent their shillings for the 'Quilt.' Dear friends, shall we not try again? I will gladly acknowledge anything you may like to send for the Missionaries' 'In Memoriam' Passage and Outfit Fund.—Your fellow-worker,

"41, Penn-road, Holloway, London. "E. Pewtress."

New Missionary Books.

WILLIAM CAREY, THE SHOEMAKER WHO BECAME THE FATHER AND FOUNDER OF MODERN MISSIONS. By the Rev. JOHN BROWN MYERS, Association Secretary of the Baptist Missionary Society.

ROBERT MOFFAT, THE MISSIONARY HERO OF KURUMAN. By Mr. DAVID J. DEANE.

LIFE ON THE CONGO. By the Rev. W. HOLMAN BENTLEY, of Stanley Pool, with an Introduction by the Rev. GEORGE GRENFELL, the Congo Missionary and Explorer.

One Shilling and Sixpence each.

We desire to call the attention of our young readers especially to the three new missionary volumes mentioned above—the first two published by Messrs. S. W. Partridge, of Paternoster Row, and the third by the Committee of the Religious Tract Society. They are all beautifully got up, with numerous woodcuts of a very superior kind.

The story of Dr. Carey's life and labours is most graphically told by Mr. Myers, who evidently has thrown his whole soul into the work, and given us a book that cannot fail to charm and inspire. We earnestly commend its perusal to all our readers.

For Sunday-school Libraries, Young Men's Associations, and Bible-classes, Mr. Myers' book is a most suitable gift, and we confidently anticipate it will have a large circulation.

The Life of Dr. Moffat, and the Story of the Congo, are also deeply interesting publications.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "One of the Lord's People" for three silver bracelets for the Congo Mission. "Thankoffering" of £5 for partial recovery from a lingering illness. "A Member of Baptist Church, Rothesay," for clothing for the Congo Mission. "Young Friends at Saxmundham," a birthday gift for the Congo. "One who fain would do Something for the Congo," £1, who writes :—

"Taking up a paper last night I read, with intense distress, of the heavy blow the Congo Mission has sustained in the death of Mr. Comber, whose name to many of us is synonymous with all that is noble and heroic ; and it came home to me in a flash how can any of us dare to hope to be able to meet and look such men in the face hereafter if we withhold our money from the cause from which they did not withhold their lives—a cause for which they thought little of laying down those lives ; and in very shame I decided there and then that I simply must send you a sovereign out of some money which I have long been trying to save for another purpose. I do wish it were more, but please accept it. I send it thinking of the Congo, where all my interest centres."

"Mr. W. Hawkes," of Moseley, Birmingham, for a gold watch and chain. "An Old Pastor," for a silver pencil case for the Congo Mission, who writes :—"Surely the last news from the Congo will quicken us all, and lead us to more thorough earnestness in the work. It seems to me we are now, more than ever before, bound to prosecute this noble Congo enterprise with completer consecration and more loving willinghood." "A Widow," for a silver bracelet for the Congo Mission, who writes :—"I trust recent losses will only call us to further effort. This noble Congo enterprise must be dearer far to us to-day than ever before. We *have a large investment in it now*, and those who have been thus early accepted by the Master are so many proofs of His favour. Workers may die I know, but His work goes on, and surely we dare not now draw back or feel faint-hearted. This must never be. He calls us on, and on we must go." "An Old Soldier," for an old silver watch, "all that he has to send, with many earnest prayers for the progress of the Congo Mission." The warm thanks of the Committee are also presented to the following friends for most timely and generous gifts :—Anonymous, £500 ; Mr. H. S. Perrin, in memory of the late Miss E. Turner, £200 ; Mr. Geo. Sturge (half-yearly instalment of £1,000), £100 ; Mr. John Cunliffe, £100 ; Matthews vi. 1—4, for *support of Congo missionary* (half year), £60 ; Anon, per Bankers, £50 ; Mr. Geo. Angus, £50 ; Mr. J. Payne, £21 ; G. W. R., £20 10s. 9d. ; A Lover of the Cause, £36 ; A Cheerful Giver, Kentish Town, £5 ; The Baroness Solvyns, for *Congo*, £10 ; T. W., for *Congo*, £10 ; C. A. M., per Rev. C. H. Spurgeon, £10 ; Mrs. Allen, £10 ; Mr. J. W. Clark, Leicester, £10 ; a Thankoffering "S. A.," for Congo, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th September :—A parcel of shirts from Mrs. Taunton, Redlynch, near Salisbury, for the Congo Mission ; a parcel from Mrs. Benham for Mrs. Wall, Rome ; a rug from Mrs. Hunt, Bournemouth, for Rev. G. Grenfell, Congo Mission ; a parcel of garments, &c., from Junior Dorcas Meeting of the Tabernacle, Gosport, per Mrs. Hoare, for Congo Mission ; a parcel from Salendine Nook Baptist Sunday-school ; a book from Mrs. H. J. Sturge, Birmingham, for Mr. and Mrs. Grenfell, Congo Mission ; a parcel from Mrs. Darling, Sheffield, for Mrs. Bentley, Congo Mission.

Recent Intelligence.

WE desire again to call the special attention of our readers to the following recent resolution of the Committee, brought forward by Sir S. Morton Peto, Bart., viz. :—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren,

who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our friends. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Already we have received numerous responses, and have arranged with friends in different parts of the country to place themselves in direct communication with brethren on the field. We earnestly plead for further offers of help in this direction. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London.

The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Baptist Missionary Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical missionaries*. Detailed particulars can be secured on application to the General Secretary, Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, London, E.C."

Mr. Moolenaar, writing from Underhill Station, Congo River, reports that 'the school is greatly prospering, and that many of the lads are anxious about salvation, their altered lives bearing witness to their sincerity and earnestness." He also adds that "large congregations gather to hear the preaching of the Gospel, the people listen most attentively, and frequently question the missionary if they fail to understand what he says. Evidently several of the people are not far from the Kingdom."

Mr. Lewis reports from San Salvador: "I am busily engaged in furnishing our new home. We hope to move into it by the end of September. We are all here enjoying splendid health. Our services and schools are most encouraging, and the good work goes on most cheeringly."

Mr. H. Ross Phillips reports: "Here—at San Salvador—Mrs. Lewis has already gathered a fine class of girls and a women's class also. Great interest is being shown by the women here in the new work; and evidently it is much appreciated."

Mr. E. C. Smyth, writing from Tsing Cheu Fu, under date of June 9th, says: "I am happy to inform you of my safe arrival at Tsing Cheu Fu. I had a very pleasant voyage as far as Hong Kong, then a bit of rough sea up to Shanghai. I stayed in Shanghai three weeks, and then proceeded to Chefoo, and was met by

Mr. Wills, who, the day after my arrival, escorted me into the interior. We were favoured with very fine weather whilst on the road, so completed the journey in eight days. Our conveyance was a sheudgle—a very comfortable mode of travelling, infinitely preferable to a Chinese cart. The road, inns, and experience generally were much better than I had anticipated.

We hope in the HERALD for next month to give full reports of the approaching Autumnal Missionary Services at Sheffield, on Tuesday, the 4th inst. In the meantime we ask for the prayers of our readers on behalf of these gatherings, that they may be marked by special blessing, and be memorable as a fresh starting-point for increased consecration and more earnest effort.

On Saturday, the 15th inst., we anticipate that the Rev. T. R. and Mrs. Edwards, Mrs. Benjamin Evans, Miss Wenger, and the Misses Prideaux will sail for Calcutta from Liverpool in the City Line steamer, *City of Khios;* and on the 20th inst., in the P. & O. steamer *Khedive* from London, Messrs. Bruce and Shorrock for Shanghai, on their voyage to North China.

The Committee of the Camden Road Sunday-school Missionary Association request us to mention that their annual "Congo Sale," will be held in November next, and is expected to present features of unusual interest. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, Eythorne Road, Hornsey Rise.

A bazaar in aid of the fund for building a laundry at the Girls' Mission School, Walthamstow Hall, will be held at the Crown Hotel, Sevenoaks, on Tuesday and Wednesday, the 11th and 12th of October. Open from 2 to 6 o'clock.

Contributions

From 13th August to 12th September, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations;* *S*, for *Schools;* *N P*, for *Native Preachers;* *W & O*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

Bannister, Miss Rose	1	1	0
Bell, Mrs, for *Congo* ...	4	0	0
Do., for *Agra*	1	0	0
Bennett, Mrs, Waterford, for *Congo*	1	0	0
Bligh, Mr S., In Memoriam, 1s. per week, 26 weeks.....	1	6	0
Brazier, Mr Enoch	1	1	0
Chappell, Mrs J., Hillsley.....	0	10	0
Druce, Miss	0	10	0
Fergus, Mr R.	5	0	0
Knight, Miss M. A., for *Congo*	1	0	0
Ladbrook, Rev. E. S., B.A.....	0	10	6
Macalpine, Rev C. S., B.D., for *W & O*.....	1	0	0
Matth. vi. 1—4, for *support of Congo missionary*	60	0	0
Parris, Mrs, Southampton	0	10	6
Pegler, Mr A., J.P. ...	1	0	0
Raine, Mr J. C.	1	1	0
Randall, Miss W.....	0	10	0
Smith, Gen. F. Napean	1	1	0
Smith, Rev J., Newmarket	1	1	0
York, Miss, for *Debt*...	1	10	0
Do., for *China*	0	10	0
Do., for *Congo*.....	0	10	0
Do., for *Japan*.....	0	10	0
Under 10s.....	0	4	6

DONATIONS.

"A Friend of Congo," for *Congo*	1	0	0
A Friend, Hampshire	2	0	0
Anonymous, Clapton, for *Congo*	0	10	0
Arnott, Mr W., Beverley.....	1	0	0
Beardon, Miss M. J. (box), for *Congo*	0	10	0
"Bristo," for *N P*	5	0	0
Butcher, Mrs, Blackheath	1	1	0
Cunliffe, Mr John	100	0	0
Day, Mrs S., for *Congo*	1	1	0
E. L. G., Freshwater...	0	10	0
Friend, Addlestone.....	0	15	0
G. A. G., for *Congo* ...	1	0	0
Higgs, Mrs G., "A Tribute of Respect to Memory of Mr T. J. Comber"	5	0	0
M. C.	1	0	0
Do., for *W & O*	1	0	0
"Hope"	0	10	0
M. W.	1	1	0
"One who would fain do Something," for *Congo*	1	0	0
Pawley, Mrs	2	0	0
P. G.....	0	10	0
"Shanklin"	0	12	6
Sills, Mrs, Nottingham, for *Congo*	0	16	0
Skinner, Mrs.....	5	0	0
Swift, Mr J. H.	0	13	0
Under 10s.....	1	7	6
Do., for *Congo*.....	0	11	6

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend.....	1	1	0
Anderson, Miss, Bridge of Allan	10	0	0
A. I., Edinburgh.....	1	0	0
E. T. M.	1	0	0
G. C.....	10	0	0
L. B.....	2	0	0
Price, Mr E. Steane ...	5	0	0
W. W.	5	0	0
Under 10s.....	0	2	6

LEGACY.

Surtees, Mrs M. A., late of Harrogate, per Mr J. Taylor Todd, of Sunderland	500	0	0

LONDON AND MIDDLESEX.

Camberwell, Denmark Place	7	3	0
Chalk Farm, Berkeley Road Sun. Sch.	3	8	0
Kingsgate Street Sun. Sch.	6	9	6
Walworth Road Ch.	3	8	9
Wood Green	6	13	11

BEDFORDSHIRE.

Luton, Park Street	10	0	0

DEVONSHIRE.

Barnstaple, for *Debt*	6	0	0
Devonport	0	7	6

CHESHIRE.

Birkenhead, Jackson Street	1	15	4

DORSETSHIRE.

Bridport Sun. Sch.	2	2	2
Weymouth	15	0	6

DURHAM.

Jarrow-on-Tyne	1	0	0

ESSEX.

Langham	4	0	0
Leyton	3	10	5

GLOUCESTERSHIRE.

Cheltenham, Salem	0	2	6

HAMPSHIRE.

Emsworth	3	7	9
Lyndhurst	0	10	0
Portsmouth, &c., Auxiliary, per Mr J. A. Byerley, Treasurer	195	15	8
Southampton, East Street Sun. Sch., for *NP, Dinapore*	1	0	0

KENT.

Catford Hill	10	0	0
Herne Bay	1	1	9
Woolwich, Parsons Hill	2	17	0

LANCASHIRE.

Bacup, Zion Chapel	7	10	10
Do., Acre Mill	0	9	2
Blackburn, Montague Street, for *W & O*	2	1	0
Bowden, Y.M.B.C.	0	12	0
Liverpool, Pembroke Ch.	10	17	8
Do., Soho Street	13	15	6
Do., do., Sun. Sch.	6	0	0
Do., Tue Brook	2	9	7
Waterfoot Sun. Sch.	1	12	6

NORFOLK.

Attleborough, for *Debt*	1	0	0
Norwich, for *Debt*	9	10	0
Swaffham, for *Congo*	3	0	0
Do., for *Debt*	2	0	0
Yarmouth, for *Debt*	4	0	0

NORTHAMPTONSHIRE.

Desborough	5	13	0
Kettering	113	15	2
Walgrave	2	3	0
	121	11	2
Less expenses	1	4	6
	120	6	8
Long Buckby	14	11	4
Do., for *Congo*	1	0	0

NORTHUMBERLAND.

Newcastle	0	14	0
Do., Rye Hill	1	18	6
Do., do., Sun. Sch.	2	4	4
Do., Scotswood Road Sun. Sch.	1	7	9

NOTTINGHAMSHIRE.

Nottingham, Derby Road, for *Debt*	15	0	0
Do., Juv. Association	7	1	10
Do., Sun. Sch., for *education of boy at Serampore*	6	0	0
Do., Bentinck Road Juvenile	1	15	5

SHROPSHIRE.

Lord's Hill Sun. Sch.	0	15	0

STAFFORDSHIRE.

Bilston, Salem Ch.	6	12	3

SURREY.

Carshalton	6	11	6
Dulwich, Lordship Lane	2	5	6

SUSSEX.

Worthing Sun. Sch.	1	4	7

WARWICKSHIRE.

Birmingham—Y.M.B.M.S., for *education of Congo youths*	20	0	0

WORCESTERSHIRE.

Evesham, Cowl Street	6	2	7

YORKSHIRE.

Bradford, Hallfield Ch.	4	11	0
Keighley, for *W & O*	2	0	0
York Sun. Sch.	3	0	0

SOUTH WALES.

GLAMORGANSHIRE.

Pendarren, Elim	2	7	2

SCOTLAND.

Cupar	1	3	0
Elgin, for *Congo*	0	13	0

CHANNEL ISLANDS.

Jersey, St. Heliers, Grove Street	8	2	6

FOREIGN.

Norway, Bergen	4	14	9

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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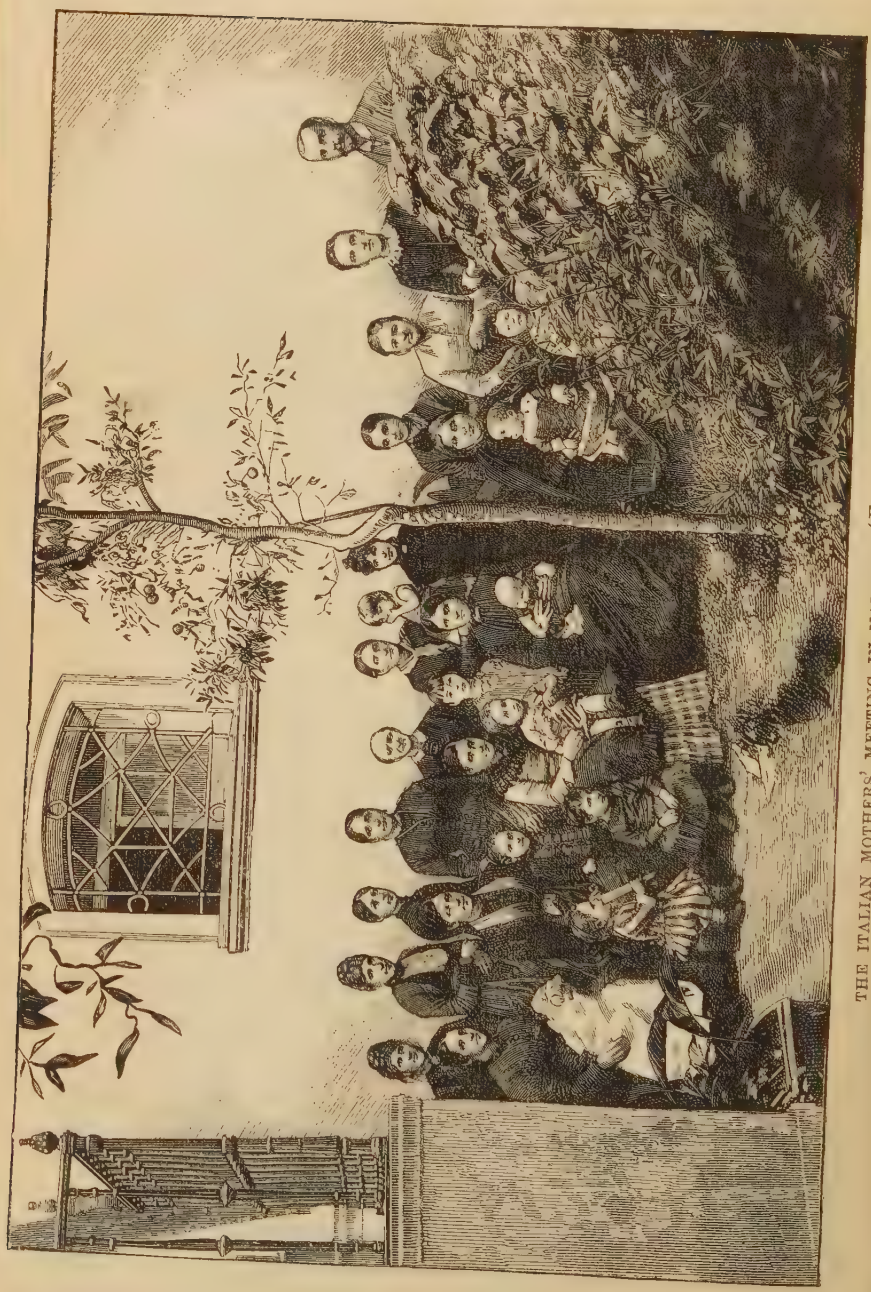


THE ITALIAN MOTHERS' MEETING IN NAPLES.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The 1887 Sheffield Autumnal Meetings.

OUR readers will not expect a full and detailed report of the recent autumnal meetings of the Society. We should, however, be very remiss were we not to find space to express our sincere gratitude for the suitable and stimulating utterances of the honoured brethren who addressed us, as well as for the kind consideration and unsparing diligence of the Local Committee.

The early morning service will long be remembered for the very able discourse by the Rev. D. P. McPherson, B.D., the successor of the lamented Rev. Hugh Stowell Brown, at Myrtle Street, Liverpool, who for an hour held the unbroken attention of his hearers. At eleven o'clock the large Wesleyan chapel in Carvers Street, kindly placed at our disposal, was thronged in every part. It is with much pleasure we are able to reproduce the sermon preached on the occasion by the Rev. Dr. Maclaren, of Manchester. The perusal of its lofty sentiments will readily assure our readers that it was no ordinary opportunity.

The valedictory meeting in the afternoon was under the presidency of Dr. Dallinger, of Wesley College, when formal leave was taken of the following brethren:—The Revs. G. H. Rouse, M.A., LL.B., T. R. Edwards, of India, and W. H. Gamble, of Trinidad. In addition to these senior missionaries returning to their fields of labour were the Rev. James Smith, formerly of Delhi, who, after more than forty years' service, feels impelled by a Divine necessity to go forth once again to the land of his adoption; and the Rev. R. Wright Hay, also proceeding to India, being transferred from the West Coast of Africa. Besides the above, the Assembly bade farewell to the

Revs. A. G. Shorrock, B.A., J. P. Bruce, B.A., designated to China; A. B. West, to India, and A. D. Slade, to the Congo, Africa. We regret that, owing to the unavoidably prolonged duration of this service, the Rev. W. Carey Upton, of Beverley, had not time to say more than a few words of wise and loving counsel. The departing missionaries were commended in prayer to the care and blessing of God by the Rev. John Aldis, of Bratton.

The great meeting in the evening at the Albert Hall was presided over by the Mayor of Sheffield, Sir Henry Stephenson, whose remarks were most pertinent and sympathetic. The speeches of the brethren—the Revs. R. F. Guyton, F. D. Waldock, F. H. James, and R. Wright Hay—were full of missionary information, and were every way calculated to maintain and deepen missionary zeal.

We cannot conclude these brief remarks without very definitely thanking our friends at Sheffield—the Revs. J. Bailey, B.A., E. Carrington, T. J. Stockley, and Messrs. Eaton, Dixon, and Briggs—whose invaluable co-operation so largely contributed to the pleasantness and, we trust, the true spiritual success of our autumnal gatherings of 1887.

The Sun-lit Church.

A MISSIONARY SERMON.

BY REV. ALEXANDER MACLAREN, D.D., OF MANCHESTER.

Preached in Carver-street Wesleyan Chapel, Sheffield, Tuesday Morning, October 4, in connection with the Autumnal Meetings of the Baptist Missionary Society.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—ISA. lx. 1—3.

THE personation of Israel as a woman runs through the whole of this second portion of Isaiah's prophecy. We see her thrown on the earth a mourning mother, a shackled captive. We hear her summoned once and again to awake, to arise, to shake herself from the dust, to loose the bands of her neck. These summonses are prophecies of the impending Messianic deliverance. The same circle of truths, in a somewhat different aspect, is presented in the verses before us. The prophet sees the earth wrapped in a funeral pall of darkness, and a beam of more than natural light falling on one prostrate form; the old story is repeated, Zion sits in the light, while Egypt cowers in gloom. The light which shines upon her is the glory of the Lord, the ancient brightness that dwelt between the cherubim within the veil in the secret place of the Most High, and is now come out into the open world to envelope the desolate captive. Thus touched by the light she becomes light, and in her turn is bidden to shine. There is a very remarkable correspondence reiterated in my text between the

illuminating God and the illuminated Zion. The word for shine is connected with the word for light, and might fairly be rendered "lighten," or "be light." Twice the phrase "thy light" is employed: once to mean the light which is thine because it shines on thee; once to mean the light which is thine because it shines from thee. The other word, three times repeated, for *rising*, is the technical word which expresses the sunrise, and it is applied both to the flashing glory that falls upon Zion and to the light that gleams from her. Touched by the sun, she becomes a sun, and blazes in her heaven in a splendour that draws men's hearts. So, then, if that be the fair analysis of the words before us, they present to us some thoughts that may not be altogether inappropriate to our meeting this morning, and I gather them all up in three—the fact, the ringing summons, and the confident promise.

I. Now, as to the fact. Beneath the poetry of my text there lie very definite conceptions of a very solemn and grave character, and these conceptions are the foundation of the ringing summons that follows, and which reposes upon a double basis—viz., "*for* thy light is come," and "*for* darkness covers the earth." There is a double element in the representation. We have a darkened earth, and a sunlit and a sun-like church; and unless we hold these two convictions—both of them—in firm grasp, and that not merely as convictions that influence our understanding, but as ever present forces acting on our emotions, our consciences, our wills, we shall not do the work God has set us to do in the world. I need not dwell long on the former of these, or speak of that funeral pall that wraps the whole earth. Only remember it is no darkness that came from His hand, who forms the light and creates darkness, but is like the smoke that lies over Sheffield—the work of many an earth-born fire, whose half-consumed foulness hides the sun from us. If we take the sulphureous and smoky pall that wraps the earth, and analyse its contents, they are these: the darkness of ignorance, the darkness of sorrow, the darkness of sin. Of ignorance; for over all the wide regions that lie beneath that covering spread over all nations, is there any certitude about God, about man, about morals, about responsibilities, about eternity? Peradventures, guesses, dreams, precious fragments of truth, twisted in with the worst of lies, noble aspirations side by side with bestial representations—these are the things on which our brethren repose, or try to repose. We do not forget that light which lighteneth every man that cometh into the world. We do not forget, of course, that everywhere there are feelings after Him, and everywhere there are gleams and glimpses of a vanishing light, else life were impossible; but, oh, dear brethren, let us not forget, either, that the people sit in darkness of ignorance, which is the saddest darkness that can afflict men.

And it is a darkness of sorrow, for all the ills that flesh is heir to press, unalleviated and unsustained by any known helper in the heavens, upon millions of our fellows. They stand, as the great German poet describes himself as standing, in one of the most pathetic of his lyrics, before the marble image of the fair goddess, with piety on her face, and beauty raying from her limbs, but she has no arms. So tears fall undried. The light-hearted savage is a fiction. What a heavy gloom lies upon his past and his present, which darkens into an impenetrable mist, which wraps and hides the future!

And the darkness is a darkness of sin as well as of sorrow and of ignorance. On that point I need not dwell. We all believe that all have sinned and come

short of the glory of God, and we all believe that idolatry, as we see it, and as it is wrought out, is an ally of impurity and of sin. The process is this: men make gods in their own image, and the gods make devils of the men. "They that make them are like unto them, so is every one that trusteth in them." We need no other principle than that to account for the degradation of heathenism and for the obscenities and foul transgression within the very courts of the temple.

Now, dear friends, that I may not dwell too long upon the A B C of our belief, let me urge you in one sentence to be on your guard against present-day tendencies which weaken the force of this solemn, tragical conviction about the realities of heathendom. The new science of comparative religion has done much for us. I am not saying one word against this pursuit, or the conclusions which are drawn from it. But I want you to remember that the underlying truths buried beneath the system that any men hold as their religion are one thing, and the practical working of the system as we see it in daily life is altogether another. The actual character of heathenism is not to be learned from the sacred books of all nations and the precious gleams of wisdom and feelings after the Divine which we recognise in man. As a simple matter of fact, all over the world the religion of heathen nations is a mass of obscenity, intertwined so closely with nobler thoughts that the two seem to be inseparable. Unalleviated sorrows, hideous foulnesses, a gross ignorance covering all the most important realities for men—these are the facts with which we have to grapple. Do not let us forget them.

And on the other side, remember the contrasted picture here of the sunlit and sunny Church. The incarnation of Jesus Christ is the fulfilment of my text. We behold His glory, the glory as of the only begotten of the Father, full of grace and truth. If you and I are Christians, we are bound to believe in Him as the exclusive source of certainty. We hear from Him no peradventure, but His word is, "Verily, verily, I say unto thee," and on that we rest all our knowledge of God, of duty, of man, and of the future. Instead of fears, doubts, perhapses, we have a living Christ and His rock Word. And in Him is all joy and in Him is the cleansing from all sin. And this three-fold radiance, into which the one pure light may be analysed, falls upon us. It falls all over the world as well; but they into whose hearts it has come, they whose faces are turned to it, they receive it in a sense which the unreceptive and unresponsive darkness of the world does not. The light shineth in the darkness, and the darkness will have none of it, and so it is darkness yet. The light shineth upon us, and if by His mercy we have opened our hearts to it, then, according to the profound teaching of this context, we are not only a sun-lighted, but a sunlike Church, and to us the commandment comes, "Arise, shine, for thy light is come, and has turned thy poor darkness into a sun too."

If we have the light we shall be light. That is but putting in a picturesque form the very central truth of Christianity. The last word of the Gospel is transformation. We become like Him if we live near to Him, and the end for which the Master became like unto us in His incarnation and passion was that we might become like to Him by the reception of His very own life unto our souls. Light makes many a surface on which it falls flash, but it is the rays which are not absorbed that are reflected in the optics of earth; but in this loftier

region the illumination is not superficial but inward, and it is the light which is swallowed up within us that then comes forth from us. Christ will dwell in our hearts, and we shall be like some poor little diamond-shaped pane of glass in a cottage window which, when the sun smites it, is visible over miles of the plain. If that sun falls upon us, its image will be mirrored in our hearts, and flashing in our lives. The clouds that lie over the sunset, though in themselves they be but poor, gray, and moist vapour, when smitten by its beneficent radiance, become not unworthy ministers and attendants upon its glory. So, my brethren, it may be with us, for Christ comes to be our light. Because He is in us and with us, we are changed into His likeness, and the names that are most appropriate to Him He shares with us. Is He the "Son"? we are sons. Is He "the Light of the world"? His own lips tell us: "Ye are the light of the world." Is He the Christ? The Psalm says: "Touch not my Christs, and do My prophets no harm." Critics have quarrelled over these last chapters of the Book of Isaiah, as to who the servant of the Lord is; whether he is the personal or collective Israel, whether he is Christ or His Church. Let us take the lesson that He and we are so united that His offices—all but the one office that made the union possible, wherein He was sacrificed on the cross for us all—belong by derivation to His servants, and that He, the Sun of Righteousness, moves in the heavens circled by many another sun. So, dear friends, these two convictions of these two facts, the dark earth, the sunlit, sun-like Church, lie at the basis of all our missionary work. If once we begin to doubt about them; if once we begin to think that men have got a good deal of light already, and can do very well without much more, or if we at all are hesitant about our possession of the light, and the certitudes and the joys that are in it, then good-bye to our missionary zeal. We shall soon begin to ask the question, To what purpose is this waste?—though the lips that first asked it, by-the-bye, did not much recommend it—and shall consider that money and resources and precious lives are too precious to be thrown away thus. But if we rightly appreciate the force of these twin principles, then we shall be ready to listen to the ringing summons.

II. We have here, in the second place, based upon these two facts, the summons to the Church: "Shine, for thy light is come." If we *have* light, we *are* light. If we are light, we shall shine; but the shining is not altogether spontaneous and effortless. Stars do not need to be bidden to shine nor candles either; but *we* need the exhortation because there are many things that dim the brilliance of our light and interfere with its streaming forth. True, the property of light is to shine, but we can rob the inward light of its beams. The silent witness of a Christian life transformed into the likeness of Jesus Christ is, perhaps, the best contribution that any of us can make to the spread of His kingdom. It is with us as it is with the great lights in the heavens. There is no speech nor language; their voice is not heard; yet their line has gone through all the earth, and their words to the end of the world. So we may quietly ray out the light in us and witness the transforming power of our Master by the transparent purity of our lives. But then the command suggests likewise effort, and that effort must be in the direction of the specific vocal proclamation of His name. I take both these methods of fulfilling the command into my view, in the further remarks that I make, and I put that which I have to say upon this into three sentences: if we are light, we

shall be able to shine ; if we are light, we are bound to shine ; if we are light, we shall want to shine. We shall be able to shine. Any man can manifest what he is unless he is a coward. Any man can talk about the things that are interesting to him if only they are interesting to him. Any man that has Jesus Christ can say so ; and perhaps the utterance of the simple personal conviction is the best method of proclaiming His name. All other things are surplusage. They are good when they come, they may be done without. Learning, eloquence, and the like of these are the adornments of the lamp, but it does not matter whether the lamp be a gorgeous affair of gilt and crystal, or whether it be a poor piece of block tin ; the main question is : are there wick and oil in it ? The pitcher may be gold and silver, or costly china, or it may be a poor potsherd. Never mind. If there is water in it, it will be precious to a thirsty lip. And so, dear brethren, though it has not directly to do with foreign missions, my purpose this morning is principally to rouse each of us to a consciousness of our personal responsibility wherever those influences extend, and I press this upon you : every Christian man has the power, if he be a Christian, to proclaim his Master, and if he has the Light will be able to show it. I pause for a moment to say that this suggests for us the condition of all faithful and effectual witness for Jesus Christ. Cultivate understanding and all other faculties as much as you like ; but, oh ! you Christian ministers, as well as others in less official and public positions, remember this : the fitness to impart is to possess, and that being taken for granted the main thing is secured. As long as the electric light is in contact with the battery so long does it burn. Electricians have been trying during the past few years to make accumulators, things in which they can store the influence and put it away in a corner and use it so that the light need not be in connection with the battery ; and they have not succeeded—at least, it is only a very partial success. You and I cannot start accumulators. Let us remember personal contact is power, and only the personal contact. Arise, shine, but oh ! if thou hast gone out of the light, thou wilt shine no more.

Well then, again, if we are light we are bound to shine. That is an obvious principle. The capacity to shine is the obligation to shine, for we are all knit together by such mystical cords in this strange brotherhood of humanity that every one of us holds his position as trust property for the use and behoof of others, and in the present case that which we have received, and the price at which we have received it, gives an edge to the keenness of the obligation, and adds a new band to the stringency of the command. It is because Christ has given Himself thus to us that the possession of Him binds us to the imitation of His example, and the impartation of Him to all our brethren. The obligation lies at our doors, and cannot be delegated or devolved.

If we have light, we shall wish to shine. What shall we say about the Christian people that never really had such a wish ? God forbid that I should say they have no light ; but this I will say, it burns very dimly. Dear brethren, there is no better test of the depth and the purity of our personal attachment to, and possession of, our Master than the impulse that will spring from them to communicate Him to others. "Necessity is laid upon me, yea, woe is me if I preach not." That should be the word of every one of us, and it will be in the measure in which we ourselves get thoroughly hold of Jesus Christ. "This is a day of good tidings, and we cannot hold our peace," said the handful of lepers in

the camp. "If we are silent some mischief will come to us." "Thy word, when I shut it up in my bones and said, I will speak no more in Thy name, was like a fire, and I was weary of forbearing and I could not stay." Brother, do you know anything of the Divine necessity to share your blessing with the men around you? Did you ever feel what it was to carry a burden of the Lord that drove you to speech, and left you no rest until you had done what it impelled you to do? If not, I beseech you ask yourselves whether you cannot get nearer to the sun than away out yonder on the very edge of its system, receiving so few of its beams, and these so impotent that they can scarcely do more than melt the surface of the thick-ribbed ice that wraps your spirit. If we are light we shall be enabled, we shall be bound, we shall wish to shine. Christian men and women, is this true of you?

III. Lastly, notice here the confident promise, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." If we have the light we shall be light; if we are light we shall shine, and if we shine we shall attract. Certainly men and women with the light of Christ in them will draw others to them, just as many an eye that cannot look undazzled upon the sun can look upon it mirrored upon some polished surface. A painter will fling upon his canvas a scene that you and I, with our purblind eyes, have looked at hundreds of times and seen no beauty in it; but when we gaze on the picture, then we know how fair it is. There is an attractive power in the light of Christ shining from the face of a man. Of course, we have to moderate our expectations. We have to remember that whilst it is true that some men will come to the light, it is also true that some men love the darkness, and will not come to the light because their deeds are evil; and we have to remember that we have no right to anticipate rapid results. "An inheritance may be begotten hastily at the beginning, but the latter end thereof shall not be blessed," said the wise man; and the history of the Christian Church in many of its missionary operations is a sad commentary upon the saying. We must remember that we cannot estimate how long the preparation for a change, which will be developed swiftly, may be. The sun on these autumn mornings shines upon the fog; and the people below, because there is a fog, do not know that it is shining; but it is doing its work on the upper layer all the while, and at length eats its way through the fleecy obstruction, which then swiftly disappears. That must be a very, very long day of which the morning twilight has been eighteen hundred years. Therefore, although the vision tarries, we may fall back with unswerving confidence on these words of my text—"The Gentiles shall come to the brightness of thy rising."

But after all this has been said, are you satisfied with the rate of progress? Are you satisfied with the swiftness of the fulfilment of such hopes? Whose fault is it that the rate of progress is what it is? Yours and mine and our predecessors. There is such a thing as hasting the day of the Lord, and there is such a thing as protracting the time of waiting. Dear brethren, the secret of our slow growth at home and abroad lies in my text. Fulfil the conditions and you will get the result; but if you are not shining by a light which is Christ's light, who promised that *it* would have attraction or draw men to it? A great deal of the work of the Christian Church—but do not let us hide ourselves in the generality of that word—a great deal of *our* work is artificial light, brewed out of retorts, and smelling sulphureous; and a great deal more of it is the phosphor-

escence that glimmers above decay. If the Christian Church has ceased in any measure, or in any of its members, to be able to attract by the exhibition of its light, let the Christian Church sit down and bethink itself of the sort of light it gives, and perhaps it will find a reason for its failure. It is Christ, the holy Christ, the loving Christ, the Christ in us making us wise and gentle, it is the Christ manifested by word and by work, that will draw the nations to Him.

So, men and brethren, do you keep near your Master and live close by His side till you are drenched and saturated with His glory, and all your cold vapours turned into visible divinity and manifested Jesus. Keep near to Him. As long as a bit of scrap-iron touches a magnet, it *is* a magnet. As soon as the contact is broken it ceases to attract. If you live in the full sunshine of Christ and have Him, not merely playing upon the surface of your mind, but sinking deep down into it and transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say: 'Come, let us walk in the light of the Lord." So may you and I live, like the morning star, which, from its serene altitudes, touched into radiance by the sun unseen from the darkened plains, prophesies its rising to a sleeping world, and is content to be lost in the lustre of that unsetting Light!

The Congo Mission.

FURTHER HEAVY LOSSES.

THROUGH the denominational papers our readers will have already become acquainted with the heavy loss that has fallen upon the Congo Mission by the death of the Rev. Harry G. Whitley, which sad event took place at Lukungu, Lower Congo River, on Wednesday, August 3rd.

Mr. Whitley had just returned to Stanley Pool in charge of the *Peace*, with his colleague Mr. Charters, after having been engaged with the Emin Pasha Expedition for nearly seven weeks on the Upper Congo, taking Mr. H. M. Stanley to the mouth of the Aruwimi River.

Soon after Mr. Whitley's return to Stanley Pool, Mr. Bentley left in the *Peace* with Mr. Charters, for Lukolela, on the Upper River, taking stores and food for brethren Richards and Darby; and Mr. Whitley started off down country intending, in response to the desire of the Committee, strongly expressed more than four months previously, to voyage to England.

Mr. Moolenaar writes:—

"As you know, our brother Whitley went up river with the *Peace* to take up part of Stanley's expedition. After about seven weeks' absence, he returned with the *Peace* in safety, after which he started down country on his way home.

"When he arrived at Wathen Station (N'gombe), he fell sick, and after a few days, having partially recovered, he made another start. When he reached Lukungu he was found to be in fever."

The Rev. Philip Davies, of Wathen, writing from Lukungu under date of July 28th, says :—

"I am now travelling down country with Mr. Whitley, who arrived at Wathen Station with slight fever as to temperature, but very obstinate. We happily had enough hammock-men to enable us to have him carried every step of the way from N'gombe to Lukungu.

"On arrival at the American Baptist Mission Station Mr. Whitley had serious exacerbation ; but I am exceedingly thankful to say Dr. Small was there and took the case in hand at once."

Mr. Silvey, writing from Lukungu, on August 3rd, says :—

"Our dear brother, Mr. Whitley, entered into his everlasting rest at ten minutes past seven this morning. God comfort and sustain his dear father and mother !"

Dr. Small, of the American Baptist Mission, whose kindness has been most marked and constant, writing to Mr. Whitley's father under date of Underhill Station, August 11th, says :—

"Your son, Rev. H. G. Whitley, came to Lukungu on 27th July, greatly exhausted by a continued fever and suffering much disturbance of the nervous system ; and at his request I took the medical charge of him, although his condition was such that I had little hope of his recovery. His temperature, which was excessively increased at the time I saw him, steadily persisted and grew higher and higher each day, despite the use of every possible means for its reduction.

"This early death in one who had such a bright and useful future here will be a sad affliction to you and your family, as well as a very great loss to the Mission ; but I can assure you that the utmost was done to preserve his life. He had been in fever the seven previous days before he came to me, and his temperature at the time he came to our station was 103·6°.

"I told him three days before he died that it was impossible for him to recover ; but he was quite calm and seemed most peacefully resigned to the appointment of our gracious Lord, whatever it might be. I watched by him much, for he seemed to like me near, although I had never met him before he came to Lukungu. He often talked of home, and towards the last, in reply to a question, he said, 'Certainly I am going home.' He became quite delirious before he passed away ; but on Sunday morning, 31st ult., after a night of fevered restlessness, the first words with which he greeted me were, 'I am perfectly happy.' These were the last words which he spoke whilst his mind was quite rational."

And so has passed from us one of the sweetest, gentlest, and bravest of the Congo brethren.

In the words of Mr. Comber, written only a few weeks before his death :—

"Whitley is such a true-hearted worker—no show ; real right through, with a brave, gentle spirit, and a loving, generous nature. Send us as many like him as the churches at home can give us, and we shall all thank God for them."

His whole soul was in the work. In his own words :—

"Work for Christ in Africa must be my life work. I desire this work more

than all else, and, be my life long or short, I pray it may be faithful until the end. And who knows how soon the end may come? Life is not always to be measured by years, is it?"

Beloved and trusted by his brethren, his early removal is to them all a sore loss; yet they are not downcast or discouraged, and their latest letters are full of inspiration and hope.

Mr. Percy Comber writes:—

"Let the churches at home pray that our faith fail not. I beg you, my dear Mr. Baynes, to seriously consider whether or not the reserves at home should be called out. Surely young men at home will now come forward and offer themselves fully and wholly for this enterprise."

Mr. Scrivener adds:—

"I am wondering how our many and dear friends at home, who have the Congo Mission so much at heart, will bear the sad tidings. I pray earnestly that grace may be given to all of us both at home and here to bear submissively all the Father's will and work on.

"These repeated bereavements should surely increase our consecration, and remind us that we should work while it is called to-day. There surely will be no flinching at home now."

The following letter from Thomas Whitley, Esq., the father of Mr. Harry Whitley, in acknowledgment of a resolution of sympathy from the Committee, cannot be read without feelings of devout thankfulness:—

"Bycullah Park, Enfield,
"October 11th, 1887.

"DEAR MR. BAYNES,—With many thanks I acknowledge the kind letters of sympathy, from you personally and also on behalf of the Committee, in the loss which we have sustained by the death of our son on the Congo.

"Friends far and near, known and unknown to us, have written, showing how widespread is the interest taken in the Mission; and we most sincerely hope that the severe losses so recently sustained will not in any way diminish that interest, nor weaken the faith of those who are its directors and supporters.

"This faith is strengthened as we take a survey of the events in Central Africa for the last twelve years, and see what a great door and effectual has been opened to us; for, like Paul, we ought to find the fact that there are many adversaries an incentive to spur us on rather than a rein to draw us back.

"A few years ago Mr. Stanley crossed Africa from east to west, and as soon as the story of the great pioneer was made known, the Christian Church rightly appreciated the opportunities thus offered, and mission stations were pushed into the interior from both sides of the Dark Continent.

"The churches cannot incur the heavy expenses of exploration; but once more a private society provides the funds for the same intrepid traveller to endeavour to push his way through hundreds of miles of hitherto unexplored country, to reach Emin Pasha in the Southern Soudan, within easy reach of the spot rendered sacred by the martyrdom of Bishop Hannington. Is there not the finger of God in this? Is not Stanley once again the precursor of missionaries, who, perhaps in a

few years time, will form an unbroken line from Banana to Zanzibar, carrying not only the English flag, but better still, 'the Royal Banner' and the knowledge of Him who is the 'Light of the world'?

"Mr. Stanley has by clever diplomacy enlisted in his company a man, Tippoo Tib, the great slave trader, whose influence for or against the enterprise was almost sufficient to make or mar its success; and was it not true mission work to do so, and by these means do more to break up the slave trade at its very source than any treaties made with monarchs? Our Lord came not only 'to preach the Gospel to the poor,' but also 'to proclaim deliverance to the captive, and to set at liberty them that are oppressed.'

"As soon as Mr. Stanley's expedition was made known, many were the applications of English gentlemen and highly trained officers to accompany him, and for what purpose? For the romance, the honour, the spirit of adventure. The dangers were well known, but these did not deter the applicants; and if for such ends men press forward willingly, surely men are to be found ready to brave all dangers, to incur all risks, even life itself, in order to

"'Lift high His Royal Banner,
Which must not suffer loss.'

"In every grand and noble effort for good some pioneers fall. In every battle-field, when the standard-bearer is stricken down, men are always ready to fill the vacant places, to raise the flag once again, and press on to victory.

"It is gratifying to know that Mr. Grenfell, immediately on hearing of Mr. Comber's death, cheerfully sacrificed his well-earned rest and returned to the field, and that Mr. Slade willingly volunteered, undeterred by the long list of seventeen deaths in the Congo band. Who shall say that the present crisis is not the very testing time of our faith! 'Who knoweth whether we are come to the kingdom for a time like this?'

"Sorrowing as we do for the loss of our dear son, we propose to erect no monument to him in far-distant Lukungu—he lives in our hearts for ever; but we do propose to endeavour to forward the grand objects which he had so much at heart, and as we cheerfully gave up our son to the work, so now, parents, brother, and sister unite to equip some other soldier of the Cross, who, stepping into the gap, may carry on the warfare against heathenism; and we pray earnestly that our Heavenly Father may grant His blessing in large measure to him who will take our son's place.

"For this purpose I have great pleasure in enclosing a cheque to cover outfit and passage expenses of a new Congo missionary, and remain, on behalf of myself and family,

"Yours sincerely,
"THOMAS WHITLEY.

"To A. H. Baynes, Esq."

Death of Mr. J. E. Biggs, of Stanley Pool.

JUST as the current number of the MISSIONARY HERALD was being sent to press further sad tidings reached England of the death of Mr. J. E. Biggs, at Kinshasha, Stanley Pool, on Friday, August 26th, after little more

than one week's serious illness, from bilious remittent fever. Only a few weeks before he wrote, referring to the death of Mr. Comber :—

"You will be glad to know that although we are saddened by the death of our brother and the loss of our leader, we are not cast down and discouraged. The loss of one after another of our little band on the Congo must be only a more urgent call to those of us who remain, and are sustained in health and strength, to a more entire consecration in our Master's service. Our days of toil here may be but few, and we have need to make the best of them."

Prophetic words! for, as he wrote them the shadows of the evening were drawing on, and the everlasting morning was near at hand.

"His sun has gone down while it is yet day."

In his own words to Mr. Baynes, written at the time of his acceptance :—

"I desire to go to the Congo to live or die, as my Master sees best ; my only trust is in Him ; He is my only hope, and it is because I feel He calls me to this work that I desire to go. Of myself, I know I am quite unequal to such an enterprise, but in His strength I shall always be strong. I can thankfully, and without an anxiety, leave all the uncertain future to His unfailing love ; all must be well."

Yes, doubtless "all must be well"—all is well ; yet our hearts are sad and sore, stricken by these mysterious dispensations, and by the removal of so many dear brethren on the very threshold of what we had fondly hoped might have been a long life's work.

Mr. Percy Comber, writing from Wathen, N'gombe, Station, under date of August 29th, says :—

"MY DEAR MR. BAYNES,—This year is one of the darkest in the history of our Congo Mission. Yet once more we have to mourn the loss of a true and faithful comrade. Our dear and esteemed brother Biggs passed to his rest at Kinshasha, on the 26th inst., after a week of fever, which, at the last, was characterised by Dr. Sims as being 'bilious and hæmaturic.'

"Mr. Bentley was away on the Upper River at the time, and our dear brother would have been alone had not Mr. Murphy, of the American Mission, gone over to keep him company. Mr. Murphy was with him even before the first symptoms of fever came on, and nursed him during the earlier part of it, and then, when the fever assumed a severe type, he sent at once for Dr. Sims (of the A. B. M. U.), who immediately went over, and, with Mr. Murphy's help, nursed him to the end.

"I cannot do better than send you a copy of Dr. Sims' letter, received here this morning ; it will show you that our friends of the sister Mission did all they could for our dear brother.

"Soon after I arrived here from Banana, our brother Cameron started off for the Pool, the same day that the first news of Biggs' sickness arrived. Cameron was within one day's march of Stanley Pool when he met the couriers with the sad tidings. He sent a few lines in pencil to us here to this effect :—

"'The terrible news has come at last. It seemed scarcely possible that we

could be tried more, and yet here is another lost—lost, thank God, only so far as we are concerned, safe in glory himself. I hope to reach Kintamo to-morrow night, and will take care of Arthington, God helping me, till Bentley returns, which will probably be before long.'

"What can we say to these things? We can but be silent under such affliction. Our Father knows. Oh, for more faith, and for the strengthening of our trust in the love of our all-wise God! We shall not fail, though our own hearts are bowed with grief, to remember the sorrowing, bereaved parents and friends of dear Biggs at the throne of grace. Dear, faithful Biggs—all of us loved him most deeply. It was my privilege to travel up country with him in 1885, and I shall never forget his gentle, earnest prayers, as we gathered together in one of our tents before going to bed. Of the seven of us who came out in 1885, only three are left. Little did we then know of the future. May we who are left realise the more fully our responsibility to our Divine Master; and, although being willing to be called away too, if He should so will it, yet may we strive to *live* for Christ, and *work* for Him with a holier and deeper consecration than ever before.

"Davies and I are both well here, thank God, and shall look out very anxiously for the first news of reinforcements. We need seven men to fill up our ranks, without providing for forward work. Who will come? The work is grandly consecrated—IT MUST BE CARRIED ON. It is all dark now, but Christ is with us, and we can pass through this darkness, and by and by the sunshine of God's smile will shine forth upon us again. We must go on working and trusting. Our King must reign, whose right it is to reign. 'He shall have dominion from sea to sea, and from the river unto the ends of the earth.'

"I am, dear Mr. Baynes, yours very sincerely,

"PERCY E. COMBER."

With this letter Mr. Percy Comber sends the following from Dr. Sims, of the American Baptist Missionary Union, who most assiduously and lovingly attended Mr. Biggs during his illness:—

"Baptist Missionary Society, Kinshasha,

"August 26th, 1887.

"*To the Brethren of the Congo Mission.*

"DEAR BRETHREN,—With extreme sorrow and pain I inform you of the decease of our brother in Christ, J. E. Biggs, this morning, at 2 a.m., after at first ague, then bilious fever, of a week's duration. As we gathered round his bed our hearts were full of sorrow for him, for you, and ourselves, for we all dearly loved him. We pray and trust you will look to the Comforter Himself to comfort your hearts, as He only truly can under this new trial.

His fever commenced in the ordinary way on the 17th inst., rose to 105·4° on the 19th, and also to 105·4° on the 20th, when Mr. J. B. Murphy, who was staying with him, deemed it good to send for me. I found the fever of a severe type, and treated it accordingly. The next day (21st) it changed its character to that of bilious fever, with temperatures of 104·4°, and 105° on the 22nd. On the 23rd I succeeded in stopping the hæmaturmaia, after which date, though diligent use of quinine and the most active nursing were exercised, the fever refused to descend farther than 102° or 103°. This resisted all treatment and nursing, and

caused his death this morning. On Monday last, as the case assumed such a serious aspect, I thought it good to ask brother Banks to assist me; this he and Mr. Murphy did assiduously to the end. I took the opportunity to inform the brethren of the Lukolela Station of his state (though I could not of his death) by a passing steamer. The *Henry Reed*, which leaves (D.V.) next week, will inform them further of his death.

"Mr. Greshoff (agent of the Dutch Trading Company) has from the beginning shown wonderfully kind sympathy and consideration, and has furnished, from time to time, all needful help.

"Mr. Billington has also helped us with things, but most especially with his love and united prayers in the Kintamo household.

"Mr. Biggs' boys showed very great fondness for and faithfulness to him. Poor boys! they wept most bitterly for him.

"Brother Biggs' end was a sweetly quiet one; he had reading of the Scripture and prayer with each one of us, and when delirium and darkness were seizing his mind, he seemed occupied in thinking of Him whom he had served so well, and who was his Saviour.

"Commending you to the common Saviour and Comforter of all,

"I am, dear brethren, faithfully yours in Christ,

"A. SIMS, M.B., C.M."

Mr. Samuel Silvey, writing from Lukungu under date of September 1st, says:—

"MY DEAR MR. BAYNES,—Two days ago the sad news arrived here of the death of brother Biggs at Stanley Pool.

"Less than a month ago I wrote to him, and sent him the news of brother Whitley's death. In reply, he sent us a cheery letter all along the line, urging us to deeper spiritual life, and closer communion with God our Father. Now he, too, has joined the white-robed throng.

"These constant losses make us all very sad, but yet not at all discouraged.

"I know, dear Mr. Baynes, you will pray that the dark clouds which seem now to overshadow our Congo Mission may soon be dispelled, and that showers of Gospel blessing may speedily fall on this dark Congo land.

"Our ranks are sadly thinned, and we have hardly enough men to man our present stations. Who will fill up the places of those who have fallen? Surely there are many young men at home in our churches who will consecrate their lives to this noble work on the Congo river.

"Do send us reinforcements soon.

"My own health still continues good, and I very seldom have fever now.

"Yours sincerely,

"A. H. Baynes, Esq." "SAMUEL SILVEY.

Mr. Philip Davies writes from N'gombe, under date of August 29th:—

"MY DEAR MR. BAYNES,—We seem to have hardly time to recover from the shock of one loss when the news of another comes; and most earnestly we pray that the hand of Death may now be stayed.

"Our grief is now for our brother Biggs; news came to us to-day that he had succumbed to a long bilious fever.

"Again our warmest thanks are due to our A. B. M. U. friends, especially to Dr. Sims, for his unremitting medical attendance; and to Mr. Murphy and Mr. Banks for constant nursing.

"Mr. Greshoff, of the Dutch House, showed, too, the greatest kindness in sending whatever he had that could be of assistance.

"These losses are overwhelming; it does make a man really grateful to God for life and health such as we all have at Wathen. Our duty remains the same, except that it is all the greater. These dear Congo people cannot be left in darkness; and in proportion to our losses is it incumbent on us who remain to be the more devoted and whole-hearted in the service of our King.

"Surely there are many young men at home who, desiring to be baptized for the dead, will now come forward for work out here. Our need is urgent, and our work most inspiring.

"Ever sincerely yours,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

The following letter has also been received from Dr. Sims:—

"Kinshasha, 26th August, 1887.

"MY DEAR SIR,—With great regret I inform you of the death of our brother in Christ, Mr. Jno. E. Biggs, this morning at 2 a.m.

"Soon after sunset on the 20th inst., a messenger came to me at Kintamo, begging me to come here, as Mr. Biggs had fever of a severe kind. I hastened over in the night, and found him suffering from ague, with a high temperature. I treated him with the best of my ability at once, and Mr. Jno. B. Murphy, son of the Baptist minister of Barnstaple, who was staying with him, assisted me in the nursing. In the remission which followed, quinine was given; but early on Sunday morning, after a rigor, the fever suddenly changed to a bilious, remittent one (a fairly common occurrence on the Congo). This I combated in the usual way, with great attention to nursing and feeding. From 21st the patient's weakness grew greater from day to day.

"The fever was extremely obstinate in his case, and remedies failed to keep it down.

"Mr. Biggs was very patient from the beginning, and no murmur of any kind ever escaped his lips. He seemed aware of the gravity of his case from the beginning. We had prayer and reading with him daily, and his appreciation of Scripture was very pleasant to see. Towards the end his mind was directed to the Lord in ejaculatory prayer. Rev. C. B. Banks, from Kintamo, was also with us to assist in taking care of him. He and Mr. Murphy kindly took all-night duty, and assiduously looked after Mr. Biggs.

"Representatives from the Congo Free State, French Government, and all trading houses, and all the members of our Kintamo household, were present at the funeral, and were very kind and sympathetic. We laid him by Miss Spearing's side, overlooking the river.

"I had only known Mr. Biggs five months, and was greatly drawn to him by his gentle ways and quiet piety.

"All of us are full of the deepest sorrow for the dear friends we have lost in your

Mission this year, and our constant united prayer is that we may all be spared, and that the Lord may have many witnesses to His Name in this country.

"I am, Sir, faithfully yours,

"To A. H. Baynes, Esq." "A. SIMS, M.B., C.M.

In view of these repeated losses friends of the Congo Mission should know that for months past the Committee have been constantly engaged in the most careful inquiries and investigations as to the best course of treatment to be adopted in fever cases, and specially for the reduction of fever-temperature. In this quest they have had the benefit of the best and most experienced medical counsel, which has resulted in the despatch of special medical instructions by Mr. Grenfell on his return to the Congo in August last.

The Committee entertain the confident hope that the adoption of these special instructions will result in immediate good, and enable fever-stricken brethren to more successfully grapple with this terribly fatal malady.

The details of every case, and complete diagnosis as to symptoms and treatment, are sent home from the Congo and submitted to the consideration and examination of medical experts in this country; and in this, as in many other ways, the Committee are ever anxiously seeking for guidance and counsel as to best action for the future.

The Committee also, some months ago, directed that searching inquiries should be made as to the position and construction of the houses in which our brethren live and their sanitary arrangements, and gave special and positive instructions as to the use of only boiled and filtered water for personal purposes.

The Committee are still anxiously considering further steps that may be taken with a view to render the various stations of the Mission more healthy and comfortable.

The Committee are also, just now, earnestly seeking to obtain the personal services of two or three fully-qualified and well-equipped medical missionaries, who shall make the study of the Congo fever and climate their chief object, and who shall be able to render thoroughly skilled and efficient medical treatment to the brethren at work in the Congo district.

Surely there must be in England to-day many such qualified young medical men who, impelled by the love of Christ and a desire to follow in the Master's footsteps, will offer themselves for this special enterprise. In the words of the Editor of *Medical Missions at Home and Abroad*:

"Surely so fine a field for missionary labour as the Congo offers to young Christian medical men should at once be occupied. The privilege of taking part in laying good and sure foundations for a Christian community, which is to fill that immense region, is one which ought powerfully to attract our younger men.

Rightly regarded, it should be coveted by noble hearts as one of the real prizes of the profession. What post at home will compare with it for real importance and far-reaching influence? Wealth certainly it will not bring; whereas toil and hardship, with some of the rarest spiritual joys, may as surely be looked for. What then? Are our young Christian doctors going to admit to their own hearts that, in these days, when their Lord is summoning every talent to this great service of winning the world for Him, they shrink from a calling which so intimately concerns the planting and forming and moulding of infant Christian peoples because it involves a life of hardness as good soldiers of Jesus Christ? We would urge our young medical brethren to look at this whole subject very earnestly. In these days the responsibility laid on every young Christian medical man to choose very carefully his life-sphere is far greater than ever before in the history of our profession. Not for the Congo Mission only, but all round the heathen world, Christian doctors are wanted. If ever the Master called, He is calling now to His servants to fulfil His great commission. We trust that this important position on the Congo may be speedily filled. Who will go?"

FURTHER CONGO TIDINGS.

The Rev. Thos. Lewis writes from San Salvador, September 5th :—

"Here we are all enjoying the very best of health. I have only had two days illness since my residence here. Mrs. Lewis enjoys equally good health, and brethren Graham and Phillips are also quite well.

"The work here is progressing, and the Lord is manifestly blessing our work. We are indeed glad and thankful."

Mr. Moolenaar writes from Underhill, September 12th :—

"Mrs. Moolenaar had a little son on September 10th. I am glad to say mother and child are both well and strong. We are all quite well here. The name of the Lord be praised!"

Mr. Scrivener, under date September 12th, writes :—

"We are all in good health here. We are joyously expecting dear Mr. and Mrs. Grenfell and the new brethren by the next mail. We shall hail them with intense delight. Our numbers decrease, alas! but our work out here daily widens, and daily grows in interest and encouragement. There are blessed times coming, I feel sure."

Cheering tidings have been received from the Rev. George Grenfell, from s.s. *Landana*, off Sierra Leone, dated September 8th. He writes: "All well, so far. My colleagues, Harrison and Brown, have been devoting themselves to special Congo studies, and I have been trying to attend to some of the many matters which, in the hurry of getting away, escaped me. We call at both Victoria and Cameroons, and from the former I hope to take away John Pinnock and his wife with us. I am very sanguine that his presence and work at Underhill will be of great service to our Congo Mission.

"I do trust your last news from the Congo is good. But yet we will not be anxious, whatever may betide. The path of the servant of our dear Lord and

Master is a plain one. May we all, my dear Mr. Baynes, have grace to walk therein till walking days are done—faithful, yes, ever faithful unto death."

Good news has also been received from Messrs. Richards and Darby, at Lukolela, on the Upper Congo. We hope next month to print in the HERALD a very interesting letter recently received from this station.

Mission School, Ts'ing Cheu Fu.

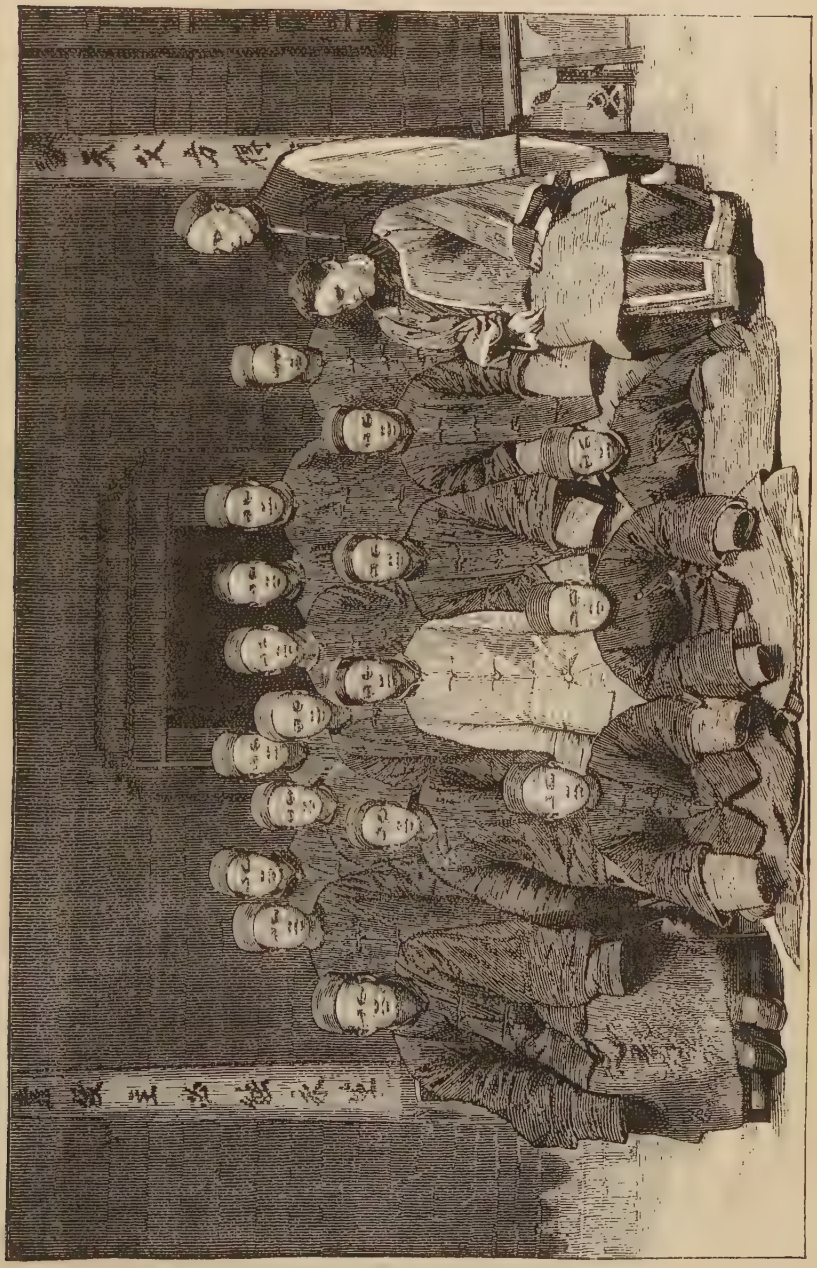
MR. COULING writes:—"The picture I now send shows the recently-opened school at Ts'ing Cheu Fu, with the Chinese teacher at the left, and Mr. and Mrs. Couling on the right. These boys are, with one exception, children of church members; two of them are themselves church members; and it is hoped that after a few years of Christian teaching and mental training, they will all be of great service to the church in Shantung."

Mr. Forsyth adds:—"I might supplement the description by a few facts which may be interesting. The boys are as bright and intelligent as any to be found in this district. Their parents provide *food* and clothing for them, we giving the housing and tuition. This feature of the work is a distinct advance on anything hitherto done in this province by any other mission. The object of the school is to provide thoroughly trained Christian men who shall be bulwarks and leaders of the church, and on whom ultimately the burden of the work of upholding and directing it will fall, and it is also intended as a feeder to the Training Institute for Native Pastors and Evangelists."

Jubilee of the Rev. D. J. East,

PRESIDENT OF CALABAR COLLEGE, JAMAICA.

IN pleasant contrast to announcements we have often of late been called to make of the early removal of brethren from labour in the mission-field, with devout gratitude we now record the jubilee of ministerial service which the President of our Calabar Institution has reached, and the enthusiastic public celebration of it in Kingston, in which all classes seem to have united. Full reports of the proceedings and addresses, with comments of the public papers, are before us, indicating that there was in it a unanimity and heartiness seldom, if ever, shown before to a missionary in that island. Our space does not permit us to give these at length, though our doing so would be no less gratifying to very many in this country who have long known and honoured our brother for his high character and varied devotion, than to those who have been in closer fellowship with him through many years of service in the Mission. Meetings and services appear to have been held through several preceding days; they culminated in one on the



MISSION SCHOOL, TS'ING CHEU FU, SHANTUNG.—(*From a Photograph.*)

evening of August 31st, in East Queen Street Chapel, which will be long remembered for its crowded attendance and unanimity of feeling, but more so from its constituents—all creeds and classes having assembled to render honour to whom honour was due—and from the variety and character of the addresses and testimonials which indicated the varied nature of our brother's work, and the strong confidence and affection his labours had evoked. After usual prelimimary devotions by the Revs. J. Balfour and E. J. Hewett, an old student of Mr. East's, the Rev. W. N. Brown, was introduced by the Secretary of the Jamaica Baptist Union to preside, and the Rev. W. Teall, one of the oldest European missionaries, gave some account of the work which Mr. East had been engaged in through the fifty years then closed, with reminiscences of brethren who, during the early years of their Jamaica residence, had been fellow-labourers, but who had now entered into rest. The Rev. P. Williams then, as Secretary, read the "Address to Mr. East of the Baptist Union" of Jamaica, some paragraphs of which we subjoin, as they express convictions and sentiments which would be endorsed by a much wider Union:—

"It is a matter calling for grateful acknowledgment that for fifteen years in England, and now for thirty-five in Jamaica, you have discharged the duties of the high and holy office of the Christian ministry with unsparing industry and great prosperity; and that, in and through all, you have been enabled, by God's grace, to maintain a high-toned Christian character, by which your brethren in the ministry and others have been deeply impressed, and for which they 'glorify God in you.'

"We refer also with great thankfulness to your life and labours for thirty-five years as President of Calabar College, first at Rio Bueno and afterwards in Kingston. We have always considered you eminently qualified for this important position; and the action of the Committee of the Baptist Missionary Society of England, in appointing you to this responsible post, has been fully justified by the thirty-five years' successful labours. During the years of your presidency at least fifty theological and over a hundred normal school students have passed through the Institution, exclusively of those now in residence; and the majority of those thus trained are doing useful work for God and man in Jamaica and other countries.

"While diligently fulfilling your own duties, both as pastor and president, you have ever been ready to aid other churches which have needed and sought your assistance; and on several occasions some of our most important churches have enjoyed the benefits of your ministrations for months together, while smaller ones have grown up and gathered strength under your fostering care.

"Nor would we forget to refer to the hearty and self-denying manner in which, as a minister of the Jamaica Baptist Union, you have united with your brethren in seeking to promote the general interests of our beloved Mission in this land. Every project, whether for consolidation or extension, has been favoured with your most cordial support.

"Not only have you taken an interest in religious matters, but you have been

foremost in every movement having for its object the improvement of the social condition of the inhabitants of this island and the extension of the benefits of education. And we take especial pleasure in observing that your influence and abilities in these directions have been repeatedly recognised by successive governors of the country who have placed you on various Boards and Commissions.

"In speaking of your multiform and important labours, especially as pastor and president, we thankfully call to mind all the loving sympathy and faithful help which you have received from your dear partner, Mrs. East, who has been your willing co-worker during nearly the whole of your residence in Jamaica.

"Looking at your lengthened period of service in the Lord's vineyard, and at all the results of a social, educational and religious character which have sprung from it; looking, too, at the happy fraternal relation existing between you and all your brethren in the ministry in the island, and at the confidence in and love towards you entertained by all the members of our churches; and knowing the high esteem in which you are held by the officers, committee, and constituents of the Baptist Missionary Society of England: it was unanimously agreed at the annual meeting of the Jamaica Baptist Union, held in February last, to ask your kind acceptance of this address of Christian congratulation at your brethren's hands, together with the small tangible token of their love which accompanies it."

A handsome timepiece and a silver tea-pot were the testimonials presented with this address. The Rev. J. S. Roberts afterwards read an "Address from the East Queen Street Church," recalling the chief events of Mr. East's ministry amongst them since 1868—gratefully acknowledging their own increase of number and their profit by his teaching; his success in establishing neighbouring stations and building chapels and school-rooms; expressing strong affection and hope for future years—which address was accompanied by a testimonial in the form of a cheque for £44. The Rev. T. Geddes with an appropriate speech presented an "Address from the Ministers of Religion in the City of Kingston cordially testifying to the great value of Mr. East's services to every benevolent and Christian cause that had appealed to him, to the constant readiness of his response to every claim of that kind on his time and attention, and to the courtesy, urbanity, and brotherly kindness which had marked all his intercourse with them, while to the whole community he had set an example deserving everywhere to be commended and imitated." Nineteen signatures were appended to this address. The Rev. W. Gillies then presented, as President of the body, an "Address from the Young Men's Christian Association," acknowledging the deep obligation the Society was under to Mr. East. Afterwards the Hon. W. Malabre and the Rev. J. S. Roberts presented "a large album containing congratulatory letters from prominent men in all parts of Jamaica." The Hon. W. Malabre, after a complimentary address, read extracts from some of these letters. Among others the one from His

Excellency the Governor of Jamaica, those from the late Colonial Secretary, from the Bishop of Jamaica, from the Venerable Archdeacon Douett, and many others. The portfolio of letters was accompanied with a purse containing £112, which the Rev. J. S. Roberts said was the spontaneous expression of the admiration and respect in which Mr. East was held by the community. He also expressed the hope that it would not end in that presentation, but that before long they might have to call another meeting to decide on the erection of some lasting memorial in honour of Mr. East, and for the general good of the Island. The letter of the Governor was as follows:—

"Craighton, August 29th, 1887.

"DEAR MR. EAST,—You must allow me to congratulate you upon the completion of fifty years of your ministry in the Christian Church, thirty-five of which have been passed in useful labours in Jamaica.

"I am aware that during the long period of your residence here you have worked very earnestly, and with self-denial, for the good of the people.

"Of your ministerial work I am hardly in a position to speak, but I am aware that in this you have been blessed with much success.

"In efforts to further education, in literary labours, and in all that has seemed to you calculated to raise the people of Jamaica, you have been untiring, and I know that you have always been a supporter of good government, and that you have given valuable assistance to predecessors of mine in the government of Jamaica.

"From the time of my landing here, in the end of 1883, I have had frequent intercourse with you respecting educational and other matters affecting the welfare of the people, and I have found that you combined a great knowledge of the people with a very earnest desire to benefit them, and a sound judgment as to their needs.

"Personally I have to thank you for ready and valuable assistance upon various occasions, and I desire to express a sincere hope that you may be spared to do good in this island, or elsewhere, for many years to come.

"I am in hopes that a sufficient fund may be raised to establish some useful and lasting memorial in Jamaica of your long service in the Christian cause in this island.

"With every expression of goodwill towards Mrs. East and yourself,

"Believe me, yours sincerely,

"Rev. D. J. East." "H. W. NORMAN.

To these addresses Mr. East replied as they were presented. We greatly regret that we can find room for only portions of the reports of these replies which have reached us. In speaking to the first he reviewed his whole ministry, his happiness in pastorates in England, his early interest in African missions, what led him to Jamaica, what he found there in his special department of mission work, and what he had by God's blessing and his brethren's co-operation been able to do. The following are extracts:—

"I landed in Jamaica with my family on the 13th of January, 1852, after a voyage of seven weeks in an old-time-sailing vessel.

"In a week or two I was settling down to my work, but it was with only four students, these being the complement with which to commence; but, small as was the number, I had great joy in my duties.

"Soon, however, I began to feel that so small a number could hardly justify the expenditure involved, and I was led to consider how the Institution might be expanded. On examining the title-deeds of the property I saw that the founders had contemplated, not only the training of ministers, but also of schoolmasters, and I was led to consider how this object could become associated with the higher one which had brought me to Jamaica, and soon learned that some of my brethren were in full sympathy with it. Many difficulties and discouragements had to be overcome, and it was several years before this department of the Institution was established on a satisfactory basis, with a normal school tutor from England, under the auspices of the Baptist Missionary Society. I rejoice that this branch of the College has grown to its present dimensions, and that side by side with the theological students there are nineteen young men now training for schoolmasters, in all twenty-five. Since its commencement, as is stated in the address, nearly 100 have gone forth as day-school teachers, besides over fifty as ministers or missionaries, not including some failures from various causes. A general educational work has also been carried on with varying success, both at Rio Bueno and in Kingston. Our High School has not accomplished all we could desire; but it has done work, as numerous young men occupying respectable positions in the city, and in different parts of the island, gratefully testify; while our day school, the training-ground of our normal school students, is second to none among the elementary schools of Kingston.

"The removal of the College from Rio Bueno to Kingston formed a new and important epoch in its history. Of the buildings now appropriated to its use, the Students' Hall, which has been recently enlarged, and the dwelling-houses of the Normal School, and of the classical and mathematical tutors, are entirely new erections, while the president's residence, and the model school-room were put, and have been kept, in thorough repair, the latter having been fitted up in adaptation to its use. For the accomplishment of this work we are indebted to friends in England, from whom it was my privilege personally to collect over £1,600.

"In this review of the Institution, I desire to make grateful recognition of the kind and generous co-operation of the committees of the Baptist Missionary Society in England, by whom the tutors are appointed and supported, and who have been ever ready to unite with the committee in Jamaica for the furtherance of the work. For all these five-and-thirty years my relations with them have been the most happy conceivable. The officers of the Society have favoured me to the fullest extent with their confidence, and have claimed from me the most affectionate esteem. And I take this opportunity of recording my deep indebtedness to them.

"But most of all do I devoutly unite with my brethren in saying, To God be all the praise. Without His help and blessing the trials, discouragements, and anxieties incident to the work could never have been borne; the

difficulties encountered could never been overcome, and any measure of success with which it has been favoured would never have been attained. Nor can I close this notice of the College without grateful recognition of the earnest co-operation I have had from the Normal School tutor during the past twenty years, the members of the College Committee, and, within the last three years, of the Classical and Mathematical tutor.

"In becoming a college tutor, however, I would not lay aside my vocation as a minister of Christ. I confidenty believed that my call to the Christian ministry was of God, and I have felt with Paul that 'Woe is unto me, if I preach not the Gospel.' I felt bound, therefore, to avail myself of every opportunity to declare it, and for the first fifteen years of my Jamaica life held the pastorate of the church at Rio Bueno.

"There was one prevailing sentiment in Jamaica amongst our brethren in the ministry, in which I deeply sympathised. It was a family one. The members of our Mission were commonly regarded and spoken of as a family ; and one of the most common expressions in prayer was 'that God would bless the mission family and the families of our mission.' The effect of this was to bind all together in one common interest, and out of this recognition of a community of interest it was that what we now call the Jamaica Baptist Union originated. Under this influence I was drawn into it, and having once identified myself myself with it, I felt not only that the one church of which I was pastor had claims upon me, but all the churches as it became needful should be for a care to me. I have done my best to serve them, and have ever cherished the liveliest concern for them. At one time I remember to have had temporarily no fewer than seven churches under my pastoral oversight. These were voluntary services to the churches and their pastors. For five years I had charge of the church at Kettering, in Trelawny, jointly with that at Rio Bueno, and had the satisfaction of erecting the chapel which now stands in Duncans. For several years I held the pastorate of the church at Mount Charles and Rose Hill, jointly with that at East Queen Street, during which the beautiful little mountain chapel was built that was unhappily blown down during the last terrible cyclone. All these labours it was my privilege to render gratuitously, without charge, not even for my travelling expenses. I say this not boastingly, but to vindicate the Christian ministry from the reproaches from men of corrupt minds, who think that the ministers of the Gospel can perform no service except for filthy lucre's sake.

"With all the institutions of our Mission it has been my happiness to co-operate, not by constraint, but willingly and lovingly. And it has been my joy to see them grow ; our Union from a membership of 11,000 to 31,000, and our Jamaica Baptist Missionary Society with an increase of from £300 to upwards of £2,000, and to an agency, not of one or two missionaries in Jamaica, but to two in Hayti, two in Cuba, two in Honduras, two in Cayman Brac, and five or six in Jamaica. I believe our 'Union,' along with this Society, our Sunday and Day School Society, and Widow and Orphans' Fund Society, is a great power for good. Without laying claim to synodical authority, it is a potential moral influence in our churches, guiding and regulating our movements in various ways, without interfering with their congregational independence. Believing this to be the case, I have felt under solemn obligations in the interests of our churches with heart and soul to co-operate in it. And in attending its

annual sessions it has been our inexpressible satisfaction to see at the board a succession of holy men of God, full of youthful fire and energy, and godly zeal and devotedness, filling up the places and taking up the work of the sainted brethren who have left the earthly for the heavenly sphere. How many are the brethren, faithful and beloved, with whom in former years I was lovingly associated—Phillippo, and Dendy, and Clark—among the fathers and founders of our Mission—and how many more, without reading too lengthened a roll, it would be invidious to name. Yet I may be allowed to make mention of Benjamin Milard, who through so many years acted as secretary of our 'Union,' and left a noble example to his successor—an example which, by the grace of God, our present beloved secretary is worthily following. These honoured brethren have passed away. I miss them. But for two or three veterans in our army, G. R. Henderson and Wm. Teall—who still survive, I might feel lonely. Yet this feeling is forbidden by the loving confidence of my younger brethren, a majority of them my own sons, through the relationship existing between us as *quondam* tutor and students.

"I am at a loss to know how to thank my brethren in the ministry, and the churches in association with our 'Union,' in behalf both of my dear wife and myself, not only for the address with which they have honoured me, but also for the beautiful gifts by which they have given tangible expression to their appreciation of our work. I am especially gratified that in this proof of their love they have joined my wife with myself. For two-and-thirty years of my Jamaica life she has been my faithful and devoted helpmate, not only in my family, but in the College and the Church. This I am sure both students and church members gratefully acknowledge. Her devotedness to the interests of both have been exemplary and unwearied. How much I owe to her piety and zeal in the Master's service it is impossible for any besides myself and our Heavenly Father to know. The address of the ministers and churches of the 'Union,' and the gifts that accompany it, are doubly appreciated by me because her work of faith and labour of love are so cordially recognised."

In the reply to the address from the church in East Queen Street, Mr. East said:—

"On the removal of the College to Kingston, I was appointed by the Baptist Missionary Society pastor of the church, an appointment which I had the satisfaction of knowing was unanimously accepted by those brethren and sisters who were then in church fellowship. The state of things at the time was, to say the least, most uninviting, looking to the small remnant in attendance on Divine worship, and the dilapidated condition of the premises. But I was not disheartened; and especially during the struggles and discouragements and toils of the earlier years of my pastorate, I have to acknowledge the zealous co-operation of the Rev. J. Seed Roberts, who, as assistant minister, was most helpful to me. It is now eighteen years since the church was organised, and during these years the work has grown to no inconsiderable proportions. From a little over fifty members the membership has increased to about 500. The church buildings have been placed in their present condition at a cost of considerably over £2,000.

"This sum, at different periods as required, has been raised entirely within the church itself, without any appeal for aid either from Great Britain or from

the building funds of the churches of the Jamaica Baptist Union. In this and in all other relations the pastor's hands have been held up by the officers of the church, and largely by the members generally. To some who have gone to heaven, to some now far advanced in age, as also to others still in their vigour, I shall ever cherish a grateful and affectionate sentiment of deep indebtedness. I thank them most lovingly for the loving confidence they have ever shown towards me as their pastor; and I bless God for peace and unity and love still prevailing in our communion, while I earnestly pray that as a Christian people they may ever be kept in the unity of the spirit and the bond of peace."

We can only add from the reply to "Letters and Testimonials from Citizens of Kingston and others":—

"With reference to the portfolio of letters and the generous testimonial which accompanies them from my fellow-citizens in Kingston and other parts of the Island, which the Honorable William Malabre, our respected and elected member of the Legislative Council, has done me the honour of presenting, I may say that I am taken by surprise. I believed that I was held in esteem, for I had received many proofs of it. But I was not prepared for such an expression of it from all classes of the community as that with which I am highly favoured.

"While I have ever desired to remember that I am a minister of Christ, I have never excused myself from the obligations of citizenship. Hence, in my Jamaica life I have felt bound to the utmost of my ability, compatibly with more sacred claims, to throw myself into the social interests of our beloved country. Without vain boasting, I may say that I have lived for Jamaica. Hence, at the call of Government, I have felt it to be my duty to serve in its philanthropical and educational institutions, and in sundry ways to let the Government and my fellow-citizens feel that I am one with them in desiring to advance the common weal. I love Jamaica. My heart's desire is to see our people progressing in truth and righteousness, and in whatever under God's blessing can exalt a nation. I am a believer in human progress, and I rejoice in the progress which our people are making. I have no higher ambition than to promote their moral, social, and religious welfare. So, while I live, I hope never to cease to labour for it.

"Words cannot convey my thanks to the numerous gentlemen who have written the letters which are within the covers of that handsome portfolio. I shall ever value among my choicest treasures these expressions of appreciation of my endeavours to serve my adopted country."

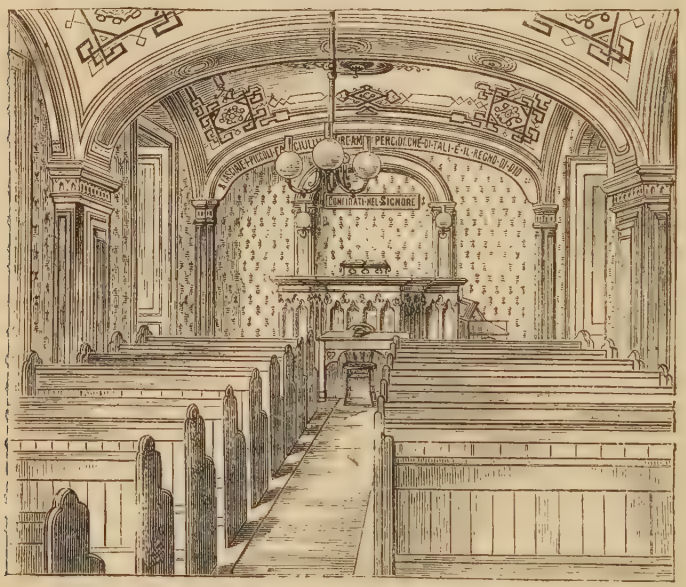
Addresses were subsequently given by Rev. M. Webb and Rev. J. Kingdon, and after singing and the Benediction the meeting separated. In concluding this notice of a memorable event in the history of our Jamaica churches we call attention to one phase of this regard for Mr. East, the desire to associate his name with some memorial that may be for the benefit of the Island, and emphasise the pleasure friends there will feel if their attempt receive assistance from friends in England to make it a more worthy acknowledgment of a consecrated life.

An Italian Mothers' Meeting in Naples.

(*See Frontispiece.*)

BY THE REV. W. KEMME LANDELS, OF NAPLES.

I SEND a photograph, a group of Mrs. Landels' "Mothers," which I think will be interesting to you. Six of these have been baptized, and are now members of the church. I will endeavour to point out which they are. Beginning then with the left-hand side of the picture we pass o ver three; the next three, two standing and one sitting, have all been baptized. We then pass over four others, until we come to a younger woman than most of them, standing almost behind an orange tree. She and the two



BAPTIST CHAPEL, NAPLES.—(*From a Photograph.*)

next to her on the right are also members of our church. The young woman behind the tree was married about a week ago to an evangelist of the American Baptist Mission, who is stationed at Barletta. I also send you a photograph of our chapel at 175, Via Foria, Naples. W. K. LANDELS.

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in last month's HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks :—

"IN MEMORIAM" FUND.—Josiah Fletcher, £5 ; Emily Oxford, 1s. ; J. B., 1s.; Mrs. Pottenger, £1 ; E. J. H., 5s. ; Mrs. E. F. Beddome, 5s. ; Stanley Smith, 2s. 6d. ; Mr. E. Williams, 10s. ; "Alysson," 1s. ; "One interested in Missions" (Monmouthshire) sends silver locket, chain, and bracelet; "Quicksilver," 2s. ; Mrs. S. Northcott, 2s. 6d. ; Southend-on-Sea, 2s. ; Mrs. Sharpe (Thrapston), 5s. ; A. E. T. (Edinburgh), 5s. ; S. P., £1 ; A. H. H. (Wincanton), 5s. ; A. H. B. (Wincanton), 2s. 6d. ; Caversham Women's Bible-class, £1 10s. 3d. ; Two Sisters, 2s. ; S. F. (Cambridge), 10s. 6d. ; A Thankoffering (Bury St. Edmunds), 2s. ; Gentleman's gold scarf pin ; Pair of gold earrings from London.

The Treasurer.

WE are glad to announce that, in response to the earnest and unanimous request of the Committee, William R. Rickett, Esq., of Sunnyfield, Hampstead Heath, has accepted the office of Treasurer to the Society, vacant by the lamented decease of the late Joseph Tritton, Esq. We are well assured that all the friends and supporters of the Mission will rejoice at the acceptance of this important position by a gentleman so deeply interested in the great work of the Society, and so practically and generously active on its behalf.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to Miss Town, of Eaton Terrace, for a gold cameo brooch and a white muslin jacket, for the Congo Mission; to "Odds and Ends," Shipston-on-Stour, who writes :—"I send a box of small fancy articles made from 'odds and ends' of material, and worked at 'odd' moments. I know they are not worth much, but thought, though they would not fetch any money at a sale or bazaar, they might be sent out to missionaries, who could give such articles away to children. If worth that much trouble I should like them sent to the Congo Mission." A Widow, per Rev. J. T. Brown, a pair of earrings for the Congo Mission ; "One who wishes to do something for the Congo Mission," Bristol, for a small box of jewellery; S. A., for £10, for the Congo Mission ; Kate Millard, Leigh, for a small locket for the Mission ; "Hope," for ten shillings, who writes :—"If only it were ten *lives* I had to give ! Oh ! how gladly should they be given for Congo. I have just heard the last news of another life's work finished there, another foundation-stone laid for others to build upon ; none of these are lives *lost;* surely they are far more precious in God's sight than in ours. It does make me so angry to hear of people wanting the work to be given up. I have not heard anyone say : 'In view of the recent railway disasters, surely the time has come to give up railway travelling,' nor that trade in unhealthy climates must be relinquished. What soldier, worthy of the name, would shrink back when ordered to certain death in the battle?" A Cheerful Giver, for £10, for the Congo Mission, who writes :—"A fortnight ago exactly I lent the Lord five pounds for the Congo Mission, and to-day, most unexpectedly, He has

returned it to me *doubled*. I never expected it to be thus repaid, and, as I am not needing it, I will put it into the safest bank in the universe. I enclose it for the Congo Mission, hoping it may be used to send another Elijah in Mr. Comber's place. It is terrible to think there are some delayed from going for want of money. I would give myself were I in any way fitted for such work, but the Lord has not given me an open mouth at present. May the Lord accept this offering, which is His own gift, and may it be the blessed means to assist others to go and sound abroad the glad tidings of salvation by the death of Jesus." F. Black, of Ogle Mews Ragged School, for six shillings for the Congo Mission, who writes :—"The origin of this effort was the hearing of a missionary sermon preached by the Rev. T. O. Fellowes, at John Street Chapel, by some of the girls ; at their request I obtained a box. I should like to have it mentioned in the HERALD, so that the girls may see it." "A Blind Sailor," for an old silver coin, for the Indian Mission, and a "Board School Teacher," for a small pencil case, for the China Mission. The cordial thanks of the Committee are also given to the following generous donors for most timely and welcome gifts :—Mr. T. M. Russell, £200 ; Mr. J. Marnham, J.P., for *support of Congo missionary*, £75 ; In Memoriam, for *outfit and passage of successor to the late Rev. H. G. Whitley*, of the Congo, £100 ; Mr. Joseph Wates, £15 ; A Sheffield Friend, £10 ; Mr. J. T. G. Dodd (£5 *Congo*), £10 ; Faith's Offering, £10 ; Mr. Arthur Robinson, for *Congo*, £25 ; E. H., "In loving memory," for *Congo*, £25 ; Mr. J. Dodson, Eastbourne, £25.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th October :—A parcel of books from Mrs. Spurgeon, Upper Norwood, for Rev. J. W. Ratnayeke, native preacher, Colombo ; a box of dolls from Misses Chappell, Bath, for Mrs. Anderson, Barisal ; a parcel from Mrs. Jackson, Rochester, for Mrs. D. Jones, Agra ; parcels of fancy goods from Willing Helpers' Society, Bloomsbury Chapel, for Mrs. Harris, Allahabad, and Mrs. Grenfell, Congo ; a box of fancy goods from Mrs. Philp and friends at Forton, Gosport, for Miss Thorn, Delhi ; a parcel of clothing from Miss Richards, Cardiff, for Rev. D. Jones, Agra ; a box from Mrs. E. E. Smith, Finsbury Circus, for Mrs. Kerry, Barisal ; a photographic camera from Young Men's Missionary Association, for Rev. G. Grenfell, Congo ; a parcel from Ladies' Missionary Society, Brunswick Road Baptist Church, Gloucester, for Mrs. Anderson, Barisal ; a box of clothing, &c., from Miss M. A. Maris, Huixton, for Miss Plested, Furreedpore ; box and bale from Miss Starling, Sutton, for Mrs. Thos. Lewis, Congo ; a parcel from Plymouth for Rev. G. H. Rouse ; parcels of fancy goods from Mrs. Wright, Baptist Church, Kingston-on-Thames, for Mrs. Anderson, Barisal, and Miss Thorn, Delhi ; a parcel of garments from South Barton School, Frome, per Mr. A. J. Hodder, for Mrs. Kerry, Calcutta ; a parcel of books from Mrs. Moore, Langham, for various missionaries of the Society ; a parcel of clothing and work-cases from Camden Road Missionary Working Party for Mrs. Thomas, of Delhi ; a box of clothing from Miss J. Anderson, for Rev. J. H. Anderson, Barisal ; three medical chests and several medical books for Mr. Tregillus, of Barisal, and Mr. Shorrock and Mr. Bruce, of China, from Mr. Fredk. Ross, of St. Paul's Churchyard.

Recent Intelligence.

WE are deeply grateful to the many kind friends who have signified their desire to act upon the plan suggested by Sir Morton Peto, as expressed in the following resolution, a full list of whom we hope very shortly to publish; but we earnestly plead for further promises of help in this direction, so that ALL our missionary brethren in the field may thus be reached. The resolution of the Committee is as follows:—"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day." We desire very earnestly to commend these suggestions to the thoughtful attention and practical sympathy of all our readers. We shall thankfully correspond with friends who may feel drawn to render personal aid in the manner suggested by this timely and welcome proposal. To our brethren on the field such expressions of thought and sympathy are more cheering and refreshing than words can tell. Communications to be addressed to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London.

The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

With a view to secure thoroughly efficient medical and surgical treatment for the brethren of the Congo Mission, the Committee of the Baptist Missionary Society have resolved to appoint and send out, at the earliest practicable date, one or two fully-qualified and well-equipped *medical missionaries*. Detailed particulars can be secured on application to Mr. A. H. Baynes, at the Mission House, 19, Furnival Street, London, E.C."

The Rev. T. R. and Mrs. Edwards, Mrs. Benjamin Evans, Miss Wenger, the Misses Prideaux, Miss Hartley, and Miss Allen left Liverpool for Calcutta in

the s.s. *City of Khios* on Saturday, the 15th ult. Messrs. Bruce and Shorrock in the P. and O. s.s. *Khedive*, from London to Shanghai, on Thursday, 28th ult., and the Rev. James and Mrs. Smith, for Bombay, per Rubatino Line, from Genoa on 31st ult.

The Committee of the Camden Road Sunday-school Missionary Association request us to mention that their annual "Congo Sale" will be held at the close of the current month, and is expected to present features of unusual interest. Contributions of work, &c., towards this sale will be thankfully received by Mrs. Jonas Smith, 26, Carleton Road, Tufnell Park, and Miss E. Ball, Eythorne Road, Hornsey Rise.

On the 8th of the current month the Rev. G. H. and Mrs. Rouse, Rev. R. Wright and Mrs. Hay, Mr. Arthur B. West, and Miss Hayward will leave Liverpool, for Calcutta, in the s.s. *City of Calcutta*. On the previous evening—Monday, the 7th—it is intended to hold a special farewell service in Pembroke Chapel, Liverpool.

The present position of the Society's finances gives cause for serious concern. The EXPENDITURE for the six months ending September last shows an INCREASE of

£1,660

upon that of the same period of the previous year, during which year the expenditure was **£4,385** in excess of the year's receipts.

It should also be borne in mind that during the last twelve months the Mission has lost by death five friends whose personal subscriptions alone amounted to **£1,500** annually. It is clear, therefore, that this sum will have to be secured during the current year before any real increase in the total annual receipts can take place.

We desire to commend these grave facts to the prayerful and generous consideration of our friends throughout the country.

THE REV. GEORGE AND MRS. GRENFELL.—A warm friend of the Congo Mission has generously offered 100 copies of fine cabinet photographs of either Mr. or Mrs. Grenfell, of Stanley Pool, for the benefit of the Congo work, at one shilling and sixpence each. Copies may be obtained by sending post orders direct to Mr. Thos. Lewis, 135, Stratford Road, Birmingham. The entire receipts will be devoted to the Congo Mission.

Contributions

From 13th September to 12th October, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

"Alysson"	2	0	0
Burt, Mrs, Beaulieu	1	0	0
Chapman, Mr J. L.	3	3	0
Cox, Mr A. H.	0	10	6
Dodd, Mr J. T. G.	5	0	0
Do., for *Congo*	5	0	0
Edminson, Mr Jno.	1	0	0
Freer, Mr F. A.	5	0	0
Gregory, Miss M.	0	10	0
Joplin, Mrs C. E.	1	0	0
Keynes, Mr J. N., M.A.	1	1	0
Knight, Mr W. Duncan	20	0	0
Larard, Mr James, Gravesend	0	10	0
Marnham, Mr J., quarterly, for *support of Congo Missionary*	75	0	0
Masters, Mr Jno.	5	0	0
Masters, Mrs Jno.	3	0	0
Milligan, Mrs	1	0	0
Neal, Mr Jno.	2	2	0
Do., for *Congo*	1	1	0
Oliver, Mr R. G.	0	10	0
Ormerod, Mr S.	0	10	6
Rabbich, Mr H. P.	1	0	0
Reid, Mr John F.	0	10	0
Shackleton, Mr W.	1	1	0
Sharpe, Mr W.	0	10	6
Under 10s.	0	7	6

DONATIONS.

A Birthday Present, for *Congo*	0	15	0
A Friend, for *Congo*	2	0	0
A Friend, per Mr A. H. Baynes	1	0	0
Angus, Mr Geo., Newcastle	50	0	0
Anonymous, for *Congo*	1	0	0
Anon., Leicester	0	10	0
"A Sheffield Friend"	10	0	0
"A Thankoffering, E. A.," for *Congo*	10	0	0
A Young Solicitor	0	10	6
Braine, Mr A. A.	0	10	0
Chrystal, Rev. J. R., B.D.	1	0	0
Clark, Mr J. W., Leicester	10	0	0
E. O. (box)	3	7	6
Goodchild, Mr J.	5	0	0
Grenfell, Miss M. R.	0	10	0
Haynes, Mrs Thirza, for *Congo*	4	0	0
Hayward, Messrs. J. and C.	0	10	0
"Hope"	0	10	0
"In loving memory"	0	10	0
J. W., Woodside, N.B., for *Congo*	0	10	0
"Lambda"	5	0	0
Lewis, Mrs, Stratford-on-Avon, for *Congo*	1	0	0
Russell, Mr T. M.	200	0	0
Sloley, Mrs. Barnstaple, for *Congo*	5	0	0
Wates, Mr Joseph	15	0	0
Whitley, Mr and Mrs T., and family, Enfield, for *passage and outfit of successor to Mr H. G. Whitley, Congo*	100	0	0
Under 10s.	0	5	0
Do., for *Agra*	0	5	0
Do., for *Congo*	0	10	0

LEGACY.

Smith, the late Miss Jane Greig, of Aberdeen, per Messrs. Duncan & Morice	24	5	4

LONDON AND MIDDLESEX.

Amhurst Park Bible-class	1	0	0
Battersea, York Road	2	10	0
Do., Sun. Sch.	5	0	0
Bermondsey, Haddon Hall	5	5	0
Bloomsbury	45	16	10
Borough Road Sunday Evening Sch.	0	15	9
Brixton, Gresham Sun. Sch.	5	15	6
Do., Kenyon Church Sun. Sch.	6	11	3
Camberwell, Denmark Place	9	15	4
Child's Hill	0	5	0
Do., Sun. Sch., for *Congo*	0	12	1
Dalston Junction Sun. Sch.	10	0	0
Enfield	4	9	1
Do., for *Congo boy*	1	5	0
Hampstead, Heath Street	60	0	0
Harrow Sun. Sch., for *N.P.*	2	4	3
Hendon	15	0	0
HighburyHillSun.Sch.	5	10	1
HighgateRoadY.M.B.C., for *Congo*	2	2	2
Islington, Salter's Hall Chapel Sun. Sch., for *Central Sch., Backergunge*	10	0	0
John Street, for *India*	0	3	6
Kilburn, Canterbury Road Sun. Sch.	3	8	10
London Baptist Association, Northern District, Quarterly Meeting at Highgate	2	15	0
Metropolitan Tabernacle, for *W & O*	5	0	0
Notting Hill, Talbot Tabernacle	3	3	0
Ogle Mews Ragged Sch., for *Congo*	0	6	0
Peckham, Norfolk Street Sun. Sch.	2	12	0
Stoke Newington, Devonshire Square Chapel	4	1	4
Stratford, Carpenter Road	2	10	0
Teddington Bible-class	1	5	0
Upper Holloway Y.M.C.A., for *Congo*	7	0	0
Victoria Ch., Wandsworth Road	13	10	0
Walworth, Ebenezer Sun. Sch.	3	2	8
Wandsworth, East Hill Sun. Sch.	7	7	6
Westbourne Grove Sun. Sch.	6	12	6
Willesden Green Sun. Sch.	1	8	9
Woodberry Down	5	5	0

BERKSHIRE.

Reading, Wycliffe Ch.	3	17	0
Do., for *Congo*	0	18	7

CAMBRIDGESHIRE.

Cambridge, St Andrew's Street Sun. Sch., for "*Cambridge*" *Sch., Agra*	9	10	0
Cambridgeshire, on account, per Mr. G. E. Foster, Treasurer	40	1	7

CHESHIRE.

Birkenhead, Grange Lane	40	0	0
Do., Jackson Street	1	19	0
Chester, GrosvenorPark	4	5	0

DERBYSHIRE.

Loscoe	0	12	6
Riddings	2	11	9
Stonebroom	0	7	4

DEVONSHIRE.

Bradninch	32	7	7
Honiton	7	16	0
North Curry and Stoke St. Gregory	7	10	6
Plymouth, George St.	9	9	6
Tiverton	6	8	6
Torquay	20	17	6

DORSETSHIRE.

Bridport	3	12	5
Weymouth	3	14	0

DURHAM.

Hamsterley	3	0	0
Jarrow-on-Tyne	1	5	0
Spennymoor, English Ch.	1	4	8
Stockton-on-Tees, Wellington Street	10	0	0

HAMPSHIRE.

Beaulieu	1	5	0
Brockhurst	0	19	0
Fleet	3	4	6
Southampton, East Street Sun. Sch., for *N P, Dinapore*	1	0	0

HERTFORDSHIRE.

Hemel Hempstead	2	8	3
New Barnet Christian Band, for *support of boy under Mr Medhurst, China*	4	10	0

KENT.

Ashford Sun. Sch.	2	5	0
Bexley Heath, Trinity Ch., for *W & O*	2	0	0
Gravesend	0	8	0
Lee, for *Congo*	0	5	0
Woolwich, Queen St. Sun. Sch., per Y.M.M.A., for *support of Congo boy* ...	5	0	0

LANCASHIRE.

Bacup, Doals	2	14	2
Briercliffe, Hill Lane...	4	0	0
Liverpool, Myrtle St....	0	10	0
Manchester, Union Ch., on account	80	0	0
Openshaw, for *Congo*	0	3	6
Oswaldtwistle	3	4	5
Southport, London Street Sun. Sch.....	2	10	0

LEICESTERSHIRE.

Blaby and Whetstone..	18	13	11
Leicester, Belvoir St...139	17	4	
Do., Sun. Sch., for *Congo*	15	0	0
Do., Charles Street	63	19	4
Do., Victoria Road ..	25	4	4
Do., do., Sun. Sch., *on account, salary, N P, "J. G. Greenhough," Congo*...	20	0	0
Melton Mowbray.....	14	3	6
	296	18	5
Less expenses	6	12	0
	290	6	5

NORFOLK.

Norwich, St. Mary's Ch.	48	13	2
Do., Unthanks Road	13	8	0
Yarmouth, Park Chapel	14	7	6

NORTHAMPTONSHIRE.

Welford	2	11	6

NORTHUMBERLAND.

Alnwick	0	16	0
Gateshead	20	0	0
Newcastle, Westgate Road	26	7	8

NOTTINGHAMSHIRE.

Nottingham	10	8	10
Do., Derby Road.....	32	18	9
Do., Circus Street ...	1	12	4
Do., Radcliffe Street	5	15	4
Juvenile Association :—			
Bentinck Road.....	2	3	3
Circus Street	3	0	0
Derby Road	5	8	9
Independent Street	6	14	8
Palm Street	2	12	0
Public Services	8	10	7
	79	4	6
Less expenses	4	19	8
	74	4	10

OXFORDSHIRE.

Caversham	15	5	0

SOMERSETSHIRE.

Bath, Hay Hill.....	10	0	0
Crewkerne.....	3	10	0
Do., Sun. Sch.	1	8	0
Watchet and Williton	5	5	9
Wellington	11	5	0

STAFFORDSHIRE.

Brierley Hill.....	2	14	9
Stafford Sun. Sch.....	1	16	0
Wednesbury	3	10	0

SURREY.

Cheam.....	16	5	2
Lower Tooting, Sun. Sch.	0	6	6
Thornton Heath, Beulah Sun. Sch.	1	18	6
West Norwood, Chatsworth Road Sun. Sch.	5	6	1
York Town, for *W & O*	2	0	0

WARWICKSHIRE.

Birmingham, on account, per Mr Thos. Adams, Treasurer	40	0	0
Do., Hagley Road, for *Debt*	21	6	0
Rugby.....	14	13	11

WORCESTERSHIRE.

Evesham	17	6	2
Stourbridge	5	8	0

YORKSHIRE.

Bradford, on account	54	13	6
Do., Public Meeting	16	12	9
Do., Westgate	16	8	0
Harrogate	23	16	0
Do., Juv., for *Congo*	5	6	1
Huddersfield District, on account.....	40	0	0
Leeds, Blenheim Ch....	3	7	3
Do., Camp Road, Juv.	10	6	1
Lindley Oaks	7	9	4
Lockwood	9	8	6
Do., Primrose Hill ...	2	10	8
Long Preston	9	16	6
Rawdon	14	18	9
Shipley	1	1	0
Do., Bethel	5	11	3

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Tredegarville	1	1	0
Do., Canton, Hope Ch. Sun. Sch.	6	7	3
Swansea, Mt. Pleasant	29	3	4
Do., Mt. Zion	1	0	0

PEMBROKESHIRE.

Neyland	0	2	6

SCOTLAND.

Glasgow, Adelaide Place	10	0	0
Do., John Street	6	0	0
Kirkcaldy, Whyte's Causeway Sun. Sch., for *support of Congo boy*	1	5	0
Leslie	4	6	3

IRELAND.

Belfast, Regent Street	3	0	0
Grange Corner.....	3	13	0
Do., for *Congo*	3	0	0

CHANNEL ISLANDS.

Guernsey	11	0	0

FOREIGN.

Holland, per Mr. N. Beck.....	3	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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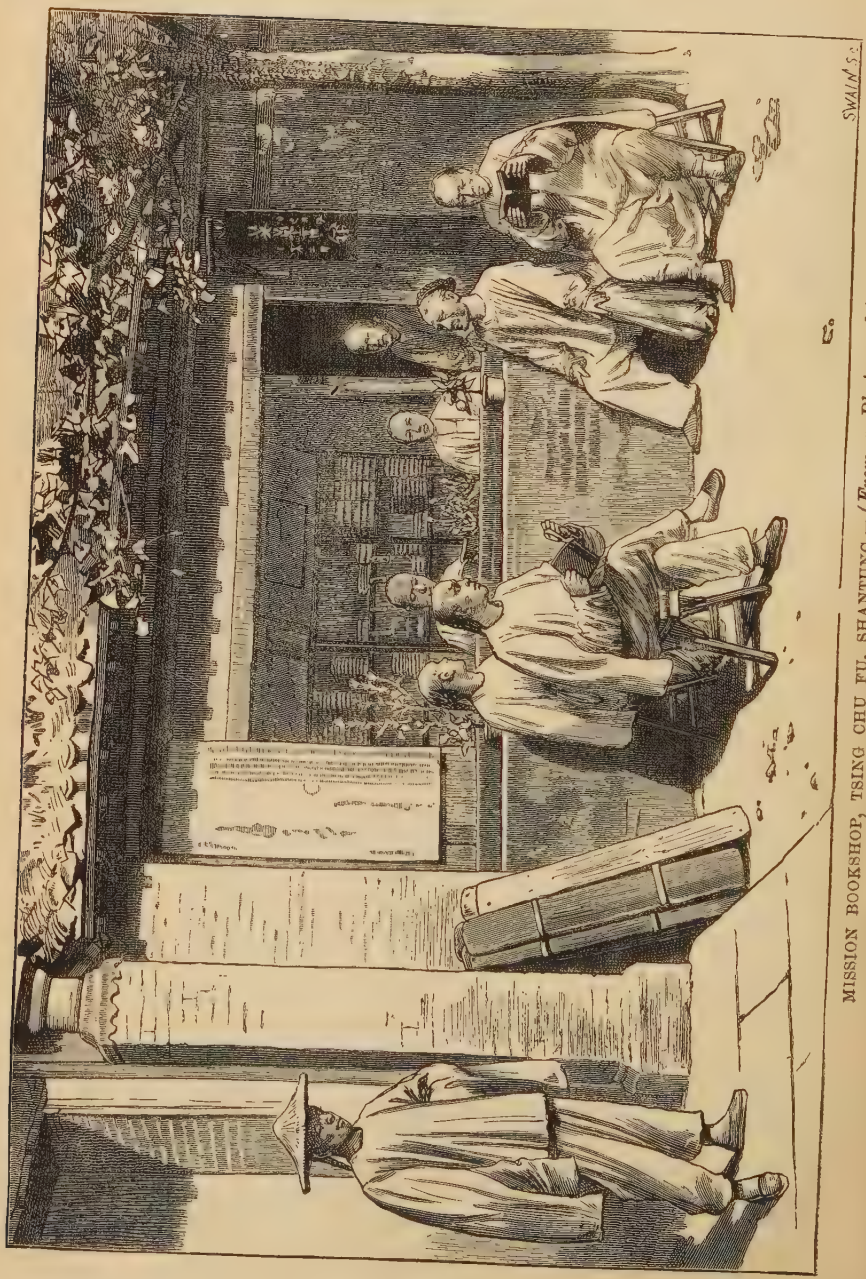


MISSION BOOKSHOP, TSING CHU FU, SHANTUNG.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1888.

New Year's Day Prayer-Meeting.

AS New Year's Day next year falls on Sunday, the Committee have decided to hold the usual New Year's Prayer Meeting on the morning of the day following, Monday, January the 2nd. The meeting will be held in the Library of the Mission House, at eleven o'clock in the morning.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY (NEW YEAR'S DAY) IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Unless the receipts for 1888 show a considerable increase in March next, there will be a heavy debt. Amid the glad associations of the new year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to only £729, *considerably less than the year before. Will our young friends try this year to raise at least* ONE THOUSAND POUNDS? *Let all do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

Mission Bookshop, Tsing Chu Fu, Shantung.

(See Frontispiece.)

HEREWITH I send you, dear Mr. Baynes, a photograph of the book-shop lately opened in this city. The doorway seen in the picture is Mr. Whitewright's principal entrance. The shutters are against the wall, and when these are put up the shop is closed. No windows are used here; all is open to the public. The two forms outside on which the men are sitting are placed there for the convenience of purchasers, and all respectable shops have them. You see trees grow in the streets; even the busiest thoroughfares are beautified in this way.

Tsing Chu Fu. R. C. FORSYTH.

THE CONGO MISSION.

A RECORD AND AN APPEAL.

By the Rev. W. Holman Bentley.

"There is much land still to be possessed."
"The harvest truly is plenteous, but the labourers are few."

THE following letter from Mr. Bentley has just been received. We ask for it careful perusal :—

"Ss. *Peace*, Bangala,
"Congo Free State,
"Central Africa,
"Sept. 6th, 1887.

"My dear Mr. Baynes,—At last I am able to write to you from the Upper River. On the return of the *Peace* from the Emin Pacha Expedition, some repairs were necessary; and just as the last preparations were made came the terrible news of the death of our dear brother Comber. This caused one day's delay for the necessary correspondence it involved. There was no need to wait longer, for six weeks must intervene before I could receive replies from all the stations; and our brethren at Liverpool Station (Lokwele or Lukolela) had scarcely any barter stuff left when the *Peace* came down. The transport has been going on briskly since we started working from Lukunga, and we had over 100 loads for Liverpool or Lukolela station.

"The Start.

"Accordingly we started on July 26th, our party consisting of Mr. Charters, my wife, and self, with our baby. We hoped to visit the principal towns between the Pool and the Equator, and perhaps to Liboko (Bangala), including Lake Ntumba.

"At Nswata, the first large town on the banks, we were well received. The chief Ngo-ibila has been trading at Nshasa for some months, and we have seen him there.

"We spent Sunday at Lishiala, a small town below the confluence of the Lefini-Lawson River. The district is called Misongo.

"I had collected several hundred of Kibangi words at Arthington long ago, but only at intervals, and had never been able to make much progress; but now I had with me Dr. Sims' Kibangi Vocabulary, and began to make some attempts.

"The Babangi.

"It is the first time that I had seen the Babangi at home. They build their houses in a style different from anything we have yet seen. Congo houses are detached and scattered about a quadrangle; the Bateke group theirs close together round about a circular court; the Babangi houses vary from 20 to 100 yards in length, and are arranged along each side of a fairly wide street, stretching on sometimes for several miles. Very often one township is connected with the next by an almost unbroken row of houses. Some streets start off at right angles, and lead to another township. An old dilapidated house may sometimes line one side of the street, and here and there may be a break of fifty yards, or a jungle and narrow path, or a thick tall fence of dracœnas separate one village from another—blocking the road to an enemy. Behind the houses is forest of plantains, palm trees, &c. A man of any importance will have a house

without walls in the middle of the street, under which he sits at mid-day and chats with his people or traders; perhaps under its shelter is the native forge, and a rare place for gossip is that. Neatly cut chairs and benches are placed conveniently. The latter are composed of the bottom and one side of an old canoe.

"The young warriors—or, perhaps, rowdies may be the better term—carry a spear, and seem to have very little to do or to think about. The women, if not busy at their farms, are making cassava bread, or cooking, or making pottery, grinding camwood, hair-dressing, &c.; the small boys making arrows for their rough bows, toys, guns, traps, or in some way getting through the long hours; the girls helping their mothers.

"Sometimes a skull or two are sticking on the roof of the chief's house, or upon the roof of the town-hall. Plenty of canoes are playing about to and from the fishing-camps, and on various errands. On the beach are small closely fenced enclosures, in which the women steep their cassava.

"Sometimes the end of the chief's house is open, and there he lounges and receives friends. In such a place we sat on Sunday afternoon at Lishala. My wife and little one were with me. We could not talk to the people, nor they to us, but we sat down and listened to them chatting together. They looked at us and we at them, and they liked the quiet friendliness of the visit. When it became cooler, we walked to the town of Mankono, about a mile away.

"THE BATEKE.

"Next day we wooded on the beach of a township of the Bateke, on the north bank. I went up the hill into the towns, but could not buy much food. The Bateke have not half the energy of the Babangi, and did not seem able to rouse themselves enough to sell us what we wanted. Some of the women were busy weeping; for just as we arrived a canoe belonging to the town came up from the Pool with one of its crew dead on board. The corpse had been doubled up and tied up in a mat. One poor woman was wild with grief, and most of the women in her part of the town joined her in noisy weeping. The township was a cluster of nearly twenty villages, of about twenty to thirty houses each. One other Bateke town we visited, near Nswata. It was surrounded by a stockade, and the gate was made of old pieces of canoe. The people shut themselves up on our appearance, but let us in after a parley.

"The Babangi are far ahead of the Bateke in energy and general ability, travelling far on their trading expeditions, searching every river and creek for ivory, braving many dangers and difficulties. Seeing much of the world, their minds are much more cultivated. When some of this energy can be brought into the Master's service, we may see things move forward.

"We went ashore at Chumberis, and, although the people were friendly, they had no food to sell unless we waited until night; and as we had enough to take us nearly to Bolobo, we would not delay.

"BOLOBO.

As we neared Bolobo, we were anxious about food, for the men had gone short the previous night. The people there have been far from gracious of late, and have sold us very little. When we stopped at one of their beaches, there was not much interest displayed until baby was brought out; then a crowd formed. We went ashore, and walked about the town. The women

were soon busy making us some kwanga (cassava bread).

"The Bolobo district is very populous. I had never seen anything like it before. For five miles there is an almost unbroken line of houses along the banks, some towns being divided off by fences. After these five miles there is a break, because the banks are too high and inconvenient. After a mile or two, more towns again, and they stretch on at short intervals for another twenty-five miles or so—towns and people everywhere. The people of the interior are different from the Riverine Babangi. We learned that there is a good population inland—'Batu Be' (plenty of people). Bolobo itself is divided into two districts by a short interspace which the State station occupied at one time. A part of this terrain was granted to our Mission, but has lapsed again to the State through non-occupation on our part. Above this interspace are the Moi towns. These folk have been very sullen and indifferent. In the afternoon we steamed to the Moi towns. As we neared their beach the people told us to go away, they had no food to sell to us.

"BABY BENTLEY.

"Baby was taking his bath at the time, but I called for him to be brought up quickly. The moment he appeared there were shouts of delight, and a crowd assembled. In less than two minutes after we had been told to go away I had to take baby ashore and with my wife to go into the town. Such delight, shouting, crowding, all in good spirits, no rowdyness. A great number wanted to hold him for a moment. Was he born like ordinary children? Which was his mother? They could scarcely realise that there were also white women. Some of them who held him for a moment had rubbed themselves with powdered camwood, staining his white dress a bright red; one or two were in mourning, and had rubbed themselves with soot and ashes. Baby's general appearance after a visit of this kind may be guessed. Very soon the women were busy cooking food, and I strolled through the towns as far as to the site which was once ours, exchanged presents with Ngoi, the chief of the adjoining town, and returned to the *Peace*.

"IBAKA.

"It was then time to drop down, as we had promised, to the beach of Ibaka, the great chief. He was up river trading at a town opposite to Lokwele, Lingenji was acting for him in the town; we found him drunk, but friendly. He crawled on the ground, placed his forehead on our boots, and behaved in a manner otherwise than he would have had he been sober. However, he was in very good humour. He had begged for a book from Mr. Grenfell on some previous journey, and he had given him a well-read book almost dropping out of its cover, and with it a pencil, and Lingenji had scrawled on the margins. Of this he was very proud, and exhibited it, much to our admiration. His son, Lingenji junior, is a very sharp youth of about thirteen—almost too sharp to be a *good* boy. This lad was very confidential. He said to me: 'You are a good sort of white man, have pleasant ways, bring your wife and child, and make yourself agreeable. You know, if we did not like you, we should say, Go away. We have no food to sell to you, and you would have gone up river hungry.' I believed that such was the case, but hardly expected to hear it so frankly expressed to my very face. We laughed over it. He was very anxious to go up river; and in case my wits might not be equal

to the emergency, he primed me with all sorts of arguments to be urged if his father refused. Here is a sample : 'If he refers you to my mother (which is a polite way to say no), tell him that it is his matter to decide. You and your wife have one heart ; if you agree to a thing, she does. It is strange for a big chief to refer such a thing to his wife. Let him send me, and she will have nothing to say.' Lingenji is very fond of this boy, but he could not make up his mind to let him go with me. I should like to get hold of him. He has picked up a bit of English from the steamers, as well as some Swahili (Zanzibar).

"We went away loaded with food for many days ; but, better still, had made an advance in our friendship with the Bolobo folk.

"Drunkenness is the only serious danger or difficulty there. Somehow or other, the Congo State (or Association) station was burnt twice by incendiaries. We might settle there without hesitation but for this possibility—who can tell what evil these people might do or instigate when drunk ?

"This possibility, however, exists more or less anywhere, and must not be allowed to prevent the establishment of Christian Mission stations. There must be risk in starting our work among such folk ; but we must do all we can to minimise the risk by building in clay or iron.

"Leaving Bolobo we passed the Moi towns, stopping only at a village twenty miles up. We should have liked to have visited more, but our brethren at Liverpool were short of barter, and our load was very heavy ; and there was unnecessary risk in going on to the ironstone beaches when so deep and heavy.

"LUKOLELA OR LIVERPOOL.

"We reached Liverpool, August 6th, where we received a hearty welcome from our brethren Richards and Darby. It was a great pleasure to find things progressing well. The buildings were as forward as could be expected, for only a few workmen were available, and they had not enough barter stuff to feed or pay native labourers until we arrived. A dense forest surrounds the station, and the felling and clearing away of a sufficient number of trees to render it safe to live in the house has taken much time and energy ; and even now some twenty tall trees must come down before they can be sure that nothing could fall on them during the wild tornadoes which are so common. A second and larger house was nearly finished ; but most satisfactory of all were the relations with the people. The medical work, and the intimacy due to frequent visits to the towns, have won the esteem of the people. They begin to understand our work better. Good progress has been made in the language, and already our brethren learn, talk, and understand with fair ease. With such progress as this, and well-filled stores, we can now reckon Liverpool Station to be fairly established.

"On the third day we crossed the river with Mr. Richards to pay a visit to Mpuki. Ibaka, the great chief of Bolobo, had been staying with him for some time. He called twice to see us while we were at Liverpool Station. He has seen and heard much of our work in the Lokoele towns, and asks us to build at Bolobo, give him medicine when he is sick, and to be his white men. This is just what we want, and we have promised to visit him on our way down, and talk it over properly at Bolobo. Certain it is that a very good impression is being created all through the country round ; indeed the people of Ngombe (a town in the next district,

thirty miles up river) have several times begged of us to open a station in their town. There is no earnest desire for the Gospel in this, but they go to Lokoele to sell food and to trade. They sell to our brethren, hear about us in the town, and they would like some quiet, pleasant white men to go and live among them too.

"FRESH TOWNS.

"We left Liverpool late in the afternoon of the 11th. A sub-chief of Boxindi had begged us to tow him home in his canoe, and to this we consented. He promised us a goat for the favour, and will expect something in return, too, I suppose. His party consisted of himself, a wife, and five or six lads. I wish I could talk to these folk. A canoe of this man's was upset on the way down and he sustained serious loss. After winding our way through the channels among the inlands, we reached Ngombe the following evening, and visited the town. Noisy and good-humoured folk, pleased with our visit, but many people were drunk, and too talkative. A chief from the first district on the Mobangi River was there and was very agreeable. No one said anything about building, there was too much excitement and interest. Next day we steamed past Nkuku and Butunu, and in about two hours reached Boxindi, the town of Mayongo, a man very friendly to white men and a very intelligent fellow. We could settle there without difficulty. We stayed the whole day there. Mayongo wishes us to take his son (a lad of about fourteen years) with us to see the country and to go down to the Pool. It was his own suggestion, and doubtless he thought that the knowledge of the country, &c., thus gained would serve him when he grew up and went to trading; so Masheke is with me, and I am busy studying the Kibangi of the Ilebo district, and intend making that my lingo. It is like that spoken at Lokwele, but is sufficiently different to require a special study. I must learn Kibangi; if I speak this dialect, shall be understood anywhere, and be able to reach the Ilebo folk, while Liverpool Station can work the Lokwele people and dialect.

"I wish I knew where I was going to settle, then I could commence my new language; but while there is uncertainty and delay I must work at something. Possibly Ilebo may be my sphere for the rest of my life; so the Kibangi dialect of Ilebo, and the language of Iboko (Bangala), progress side by side. I have already extracted the concord of the nouns, and have 200 words or so of each.

"ILEBO.

"Next day was Sunday; but as we had stayed a whole day at Boxindi, we steamed for about half an hour to Ilebo.

"Before the sun was strong, I walked through about half the towns with my wife, baby also, and great was the pleasure of the people. It was too far to go through all the towns, so we returned to the steamer, and then I went to see Ipaka, the chief of the first town.

"He asked whether we would not build at Ilebu as we had done at Lukolela. I told him that we should like to settle at Ilebu also, but many of our missionaries had died lately; however, if he wished, I would write home about it. He wished us to build there, and said that there were one or two good places close by. He supposed that we should prefer to be just outside the town, the same as at the other places; would I go and look at the site suggested. Within 100 yards from the last house was a very good place,

looking up the centre of the channel through which all the steamers going up river would pass—as good a site as we can find. In the afternoon Mr. Charters looked at it with me. Then we looked at the jungle behind, and walked through all the towns. Sometimes the people were very noisy, but all in good humour; much excited, but very pleased.

"Ilebu itself is a group of eight or ten towns, separated from each other by fine fences of tall dracœnas. The people are active traders, and there is a good population of Riverine folk; while the Lusakam, who live behind, inland, are also very numerous.

"The towns line the south bank of the mouth of the river, which flows from Lake Ntumba. I must not write that it flows from the lake, for it was flowing into it.

"The Congo River was rising several inches a day, and was actually filling up the lake. The current was flowing up the Ntumba River at the speed of 1½ miles per hour. We were intending to visit the lake; so promising to talk more about the building when we returned, we started next morning for the lake.

"Ipaka's son, Mongongo, would go with us. A noisy, fussy, active fellow he is, who, of course, knows the lake well, and as son of Ipaka would make a good introducer. He wanted to go and see his friends, so we gladly agreed to take him.

"LAKE NTUMBA.

"Mr. Stanley made a tour of the lake in 1883; no one else has been there since.

"We passed several towns in the river without stopping, and anchored at nightfall just inside the lake. Three canoes came over from the opposite side, about two and a half miles away; they wanted us to go across to their town at once. We could not, for the fire was drawn, and it was almost dark; but we promised to visit them the next morning. At dawn they came for us again, very friendly, fearless people.

"We found Ageru to be a well populated township. Just after we anchored, a house near to us caught fire. I went to see how the people managed with one of these long houses. They tore open the roof a little beyond the fire, and when it reached the gap only the walls were left to burn, and they were able to beat out the fire.

"Some people were pretending to assist, and were rushing off with baskets and cooking-pots. The man to whom the house belonged had to run about after them to get his property back, while his wives and daughters were too overcome with grief to help him. However, the fire was extinguished, and only about fifty feet (about half the house) was destroyed. The contents of a house out here are not very much, after all. About twenty cooking-pots, of various sizes, a dozen mats, a pot of oil, three or four stools, a bamboo bedstead, a dress or two of native cloth, a hoe or two, and a small adze, three or four knives, a little native salt (potash from burnt river grass), some cane to mend the fishing baskets, bundles of charms, dried leaves for medicine, some cassava, two small dried fish, &c., &c. The men who fetched us were accused of setting it on fire by enchantment.

"THE CHIEF.

"The chief wished me to go and see him. His house was within a circular enclosure, and I was requested to take a seat under the palm trees outside. Presently he appeared: an elderly dignified individual, with a wonderful hat on his head, something like that worn by the clergy of the Greek Church,

or an inverted silk hat. A cylin er of knotted string, like plaited straw, about twelve inches high, a brim at the top. I have since bought one of these hats. It is a fine piece of work.

"He wore a fine cloth of native manufacture. In one hand he held his staff, made of several spears bound together, and in the other a magic wand smeared with powdered camwood and chewed kola nut. His name is Monjoi. He said that steamers were frequently passing up the main river to Iboko, but no one came into the lake. Once a steamer passed in the offing. I told him that we wished to visit him often, and to teach him and his people about God; that we had come on purpose to make friends with the people of the lake. He came back with me to see the steamer, and receive a return present for the goat and plaintain which he had given us. Of course he asked for more; that is the fashion among these folk. If a little more cloth is to be had for the asking they do not like to be behindhand.

"We split wood on his beach, and had some time to see and be seen.

"Crossing over to the south bank we passed across the mouths of two deep bays—in the far end of one was the township of Mwebi—but we did not enter them. Presently we rounded a point, and followed the shore in a southerly direction, soon losing sight of the northern bank; an hour later due west, and we stopped for wood. The first village, next morning, cleared out as soon as they saw us. We had to keep far out (200 yards), for the water was so shallow. We sent some Babangi ashore to parley, and one or two people appeared, and assured them that they had no fowls, goats, or any food to sell; though we saw plenty of fowls, goats and sheep running about. We steamed on, and, in a creek at the far end of the bay, we found the end of the Mwebi township. The people were very agreeable. I walked about a mile along the street, but they said that the town extended very far beyond that. We promised them that they should see more of us.

"BOKOSO.

"Steaming along the southern shore of the bay, we found a creek fifty yards wide, and followed it for three miles. On returning we stopped at a 'beach' (place where the canoes of a town are kept). The people there were very timid, but we were able to go into the town after a little parley, and presently the chief came to see us. He was terribly excited, and afraid to touch us, and behaved more like a wild animal just trapped; not that he wished to harm us, but the smallest remark to his people was as short and excited as if his house were on fire. He gave us a goat, and in offering it spoke in such a manner that, until his words were interpreted, I thought that he was declaring war to the knife. This was one end of the long township of Bokoso; and soon a bigger chief from further in the town arrived, an old man, who had lost one eye. He sat down near us at our invitation, and even shook hands with us, examining curiously the hand he had just taken. 'You are not men, you are spirits. We suggested we were very warm and substantial ones, and that we were in the habit of eating and sleeping as other mortals; indeed, we had just accepted a goat for our dinner from our friend beside him. Did spirits eat and sleep? 'But you are spirits, not men.' I pointed out my wife and baby on the steamer. Had spirits wives and babies? They laughed heartily at the idea, but then thinking, perhaps, why should not spirits have wives and babies?—he

continued, 'No, you are spirits, you are not good, why do you always trouble us. Our people die, our farms do not produce as they should, our goats and fowls die, sickness and trouble comes, and you are the cause; why do you do this? Why do you not let us alone?'

"We told them that these matters were in the hands of Iyanja (God), and had nothing to do with us or spirits. It was this very business we had in this country, to teach them about Iyanja. Then we went on talking of death and God's purposes, telling them that Iyanja was good and not bad, and that all the good things they had came from Him. After some further talk, we promised to come again some day and teach them more. We steamed out of the creek, and after rounding a rocky point we entered a deep bay, and anchored for the night near to a town which in the morning proved to be the other end of Bokoso.

"LAKE NTUMBA.

"Ntumba is a shallow lake separated from Lake Leopold by only twenty-seven miles of low land, if Mr. Stanley's calculations are correct. The water of both is very dark in colour; both are characterised by shores of ironstone conglomerate, rocky points, deep shallow bays, and a few small islands. Mr. Stanley believed that there existed a water connection between the two lakes. We found that, in the bays on the south and east of Lake Mantumba, the shores were, for the most part, not more than one or two feet above the water. We wished, if possible, to gain further information as to the supposed water-way between the lakes; for if it existed it would be easier to carry on missionary work on Lake Leopold through Lake Ntumba, than by ascending the Kwa and Mfini rivers. We, therefore, carefully skirted the bays.

"Leaving Bokoso, we could not do much in the first bay, on account of the shallowness of the water, but at its south-eastern corner we found a large town, Ngiliwumba, where we went ashore for some time. Round the next two points, and in a smaller bay, we stopped for a while at another end of the same long township.

"The people were very different from the Irebo folk—in head-dress, in the use of 'pi' for the numeral 'two.' Their type of face resembled the Wabuma of the Kwa and Mfini rivers, at the south of Lake Leopold. The cloth they wore, too, was of the kind made in the Kassai region. It is a damask velvet made of the fibre of the frondlets of a palm, strips of the ribs of the frondlets being woven into the texture, and then cut out to form a pile, which is therefore formed in the same manner as European velvet, though it is not nearly so thick. The cloth is a stout texture, and when reddened with powdered camwood, and edged with a short thick fringe of palm fibre, has a rich appearance, and must be very durable.

"The people were armed with bows and arrows and spears, but very few shields were to be seen. We asked frequently about Lake Leopold, but could get no definite information. They said we were very knowing, and had better look in our books, and find out. They told us the Wabuma lived a few days off.

"EXPLORATIONS.

"Leaving Ngili-Wumba, a native volunteered to come with us to introduce us at Ikoko. We entered a deep bay, and as we were then at the southern end of the lake, we expected that if any waterway existed, we should soon find it. At the end of the bay we found a creek, fifty yards wide, and the soundings gave three fathoms. The current

was flowing into the creek. Passing an opening from the south, we came to another creek, running north and south. As it was nearly sunset, we turned northwards, and came out again into the lake and anchored for the night. Next morning we retraced this last part of our journey, and followed the southern creek, the shores of which were thickly wooded with good useful timber, but very low, not more than six inches to one foot above the water, while the water-mark on the trees showed a rise of eleven feet (carefully measured). The creek became narrower and narrower until, turning at right angles, we thought we could go no further, but in half a minute came into a fine broad creek, which proved to be the first opening, seen the previous night. Turning southwards, we followed it until we were nearly six miles from the lake. The soundings gave three and four fathoms of water, but the creek had narrowed to twenty yards wide, with plenty of snags, so that, although the water slowly running up assured us that the creek extended much further, we felt that it was too risky to go further in our precious steamer on account of these snags. We returned to the lake by the broader creek.

"IKOKO, AND NTULA.

"A little further along the shore of the bay we came to the township of Ikoko. We landed on the chief's beach, amid a dense crowd of most agreeable people. The old chief, Ntula, was afraid to come till I sent a message to him to fear nothing. All his children were on the beach, surely he would come too. He did so, and wished me to go back to his house; so, with my wife, I went. Conversation was thus carried on. I spoke to Ebokea, an old schoolboy of Mr. Fuller in the Cameroons. He has been so long on the *Peace* that he knew enough Kibangi to speak to a man who had come with us from Irebo, Mongongo, and who could make himself understood by the Baxiengi, as the Ntumba people call themselves.

"Ntula very soon began to ask about death and spirits, and we had another interesting talk. We exchanged presents; the old man came on board the steamer; and before we left he said whenever we like to visit the town his beach is at our disposal. He sold me his best royal hat and brush, like that described at Ngeru, and a very fine piece of work it is. In fact, I am now quite set up in the insignia of royalty—hat, knife, and fly-brush. It was near sunset when we left, so we only steamed round the promontory, and anchored in the next bay, behind Ntula's town.

"URUKI-BOSIRA.

"In the morning we wooded early near to Ngubu's town. The beach and ground were composed entirely of copal leaves and drift wood, the sand and pebbles being all copal I saw nothing else, even in the hollows. A little further on another creek leading from the E.S.E. The chief of one of the neighbouring towns was with us for a while. He said that the cloth described above was brought up the creek from the Bankundu. The creek extended for a long distance, but there were no people. Fishing camps were passed; but, after about six miles, it became difficult to get round the corners; the water three fathoms, but the snags and narrowness of the creek compelled us to return. A current of about one mile per hour was setting up the creek. The depth of these creeks may be due to the scour of the water sometimes flowing up and sometimes down; while the current must be fairly strong when the

ground is just being bared by the subsiding water. Only in low water would it be safe to enter them as we did. There can be little doubt that the country here is, to a very large extent, inundated in the rainy season; perhaps ten feet of water right away to Lake Leopold and up to the Bosira River. It is probable that there are low, inhabited hills and ridges. Such is the nature of the country near the Uruki-Bosira.

"Next day was Sunday, so, having anchored off Lukangu, we went ashore. One of the usual long, broad-street towns, extending very far. I walked for about a mile in one direction, but returned not feeling well. We understood from Mr. Stanley's map that another town—Bikulu, or Vikuru—was near by, and started to find it in the afternoon. Not being able to do so we anchored beside an island. Next day we passed rocky points, and deep low-land bays. After an hour's steaming we had to run under the lee of an island; for the water was so rough, and our awning-stanchion so weak, it was nearly jerked overboard by the rolling of the steamer. In the afternoon I was too unwell to take much interest in things, so we ran past several towns on the N.E. of the lake, and slept off Ngeru, reaching Irebo next afternoon.

"IREBO.

"The Irebo people were at war with each other. We learned that the previous day a boy from our friend Ipaka's town had been beating the drum of another of the several towns which make up the township of Irebo, when some one there suggested that this must be a challenge from Ipaka's people, and a quarrel was soon started. The young rowdies hastily assumed their war paint; their spears are seldom out of their hands. The boy who had drummed was beaten out of the town, and another of Ipaka's people who happened to be there was shot dead. Meanwhile the young rowdies had trooped to the jungle behind the town, uttering defiant cries. Fighting is not carried on in the towns, but the proper thing is to go out behind in the open. Ipaka's people, hearing the noise and defiant shouts, also went out to the jungle; execrations were interchanged and war commenced. The news reached the combatants that blood had been spilt, a slave of Ipaka's had been killed. Such a catastrophe made everybody doubly cautious, lest he might be the next victim, the result being that no one further was hurt that day; indeed the fighting was at an early hour adjourned until the day after next. When we arrived Ipaka's warriors were delighted to see us, for of course we would help them on the morrow, and they would give us a couple of goats. This we declined to do, and were taunted with being afraid, like chickens, and so forth. We still refused, and explained our mission, and suggested that the stupid quarrel should not be continued. They would listen to nothing; the women wailed over the corpse, and the men swore vengeance. We sat under the trees beside Ipaka's house, and saw the war parade. A shouting, singing, jingling of two native bells on the end of a stick, some fifteen spear heads above the top of a house, and Ipaka's army came in sight, eighteen to twenty strong. Three or four braves had shields; one was new, and bound up in some broad leaves to keep it clean (!). Three or four had guns, some had feather head-dresses, or monkey-skin caps; their faces and bodies were blackened, and marked with lines of coloured earths. A man in front was beating a double bell, singing, shouting, dancing in heroic attitudes. Great and wonderful intentions! What

would not that little army do—if they could? The presence of my wife upset the order and discipline though, for one brave came to look at her, two stepped aside to explain to me that of two marks on a shield one was a spear thrust, the other made by a slug. Another stopped to show my wife the long tongueless bell on the end of a long stick; another stopped to speak to some friend; another to drink water. The war fervour flagged in the bosoms of the great eighteen, and a very violent beating was necessary to lead off the braves to a quieter street.

"A MEDICINE MAN.

"Next morning, wishing, at least, to renew our protest, we sought Ipaka, and found him at last with two of his wives in a bit of jungle on the border of the town. Beside him squatted a medicine man, painted and besmeared, cursing and auguring for the war. He was shaking a rattle, and gazing into a cooking pot full of water. Mysterious articles and bundles lay on the ground. Our intrusion made him feel awkward; but being a little curious, we begged him to continue his incantations. He did not like to refuse; so after a little more rattling, muttering, and gazing at the water, he told us that all was over, and we returned to the town together. Ipaka himself did not worry much over the war matter, but would not trouble to stop it. A man had been killed, and his people wanted to fight. They might if they liked; he had nothing to do with fighting; he was a great man and chief, and such notables never went to war. When we left he was haranguing two chiefs of neighbouring towns, who were relatives of his, bargaining for the price of their assistance, and offering them two goats each.

"BANGALA.

"Two days later we were at the Equator Station of the American Baptist Mission, where Messrs. McKittrick and Gerrish heartily welcomed us. Thence we visited the Lulanga River, ascending it one day's steaming to see the big towns as far as Molongo. We were well received. From there we made our way towards Iboko (Bangala).

"We have been much concerned of late to obtain workpeople for our Mission. At first we had Kroo boys, then Loangos were induced by us for the first time to leave their homes. Other people on the river profited by this to engage Loangos, and they became to a large extent the workpeople of the river. Congo people could find plenty of employment nearer home. When the French Government annexed Loango, one of the first acts was to stop the exit of Loangos, who were aiding in the development of the Free State instead of the new French territory. Accordingly, they issued a law prohibiting the engagement of Loangos for foreign employment. To this rule they adhere so closely that when Monsignor Carré, the new Bishop, visited the Upper River, just recently, they would not allow him to engage Loangos, because he preferred the Congo State route.

"The State have been employing a large number of men from the neighbourhood of their Bangala station. The State officers assisted us in our quest, and we have now engaged two good gangs, one for sixteen, the other for twenty-four moons, on condition that they are not employed on transport work. We ran up to Lusengo, twenty miles above Bangala, with Lieut. Baert, to engage part of these men. This readiness to engage for service is a most hopeful prospect for the future of the Upper River. At present, in the thickly populated districts beyond, there is nothing for strong men to do but quarrel and fight; no development

of trade, and yet everyone wants to be rich. Now, after two years down river, a man may earn a good sum; and those that have returned chaff the other folk, and say that those who have not been to the white men are 'bushmen.' Successive recruitments will open fresh districts as the tidings spread. These men make up into soldiers and station workpeople out here.

"At first a State only could venture to make the experiment with these wild cannibal folk, but it is time for us to begin now, and we may hope that, divided up among the stations, and kept well in hand, they will make good workmen. They are men of splendid physique, and their term of service will give us time to make something of them. They will make a good crew for the *Peace*.

"At Bangala we made friends with one smiling, amiable, mild-looking chief, who had eaten, at least, seven of his wives, and had somewhat beggared himself in consequence. The last cannibalism in his town was not more than five months ago. They are fine, well-made fellows, not wilder or ruder material than the Kroo boys, and far cheaper than any other labour available, their wages being about £2 a year. This brings us in touch with people nearly 800 miles from the coast. Amid much shouting and cheering we started down late on Thursday afternoon.

"SAD TIDINGS.

"The next day we met the State steamer coming up from the Pool, bearing the news that our brother Whitley had gone to his heavenly home. Three days later we met the *Henry Reed*, and our brethren of the American Baptist Mission told us that John Biggs had also been called away to the higher service. Crushing, bewildering blow upon blow! What can it all mean? How can this be for the best? Is this to hold us back? Is God's time not yet come? This surely cannot be.

"Two hours later we were at Irebo, and sitting before Ipaka's house we were talking about our building there. He said that his mind was still the same; the site was there; we could build as soon as we liked; when would we come? I told him of the news we had received and that I would send word home.

"What do you think? Is not God's time already come? Who will come for Irebo? The road is ready, and the people willing.

"This letter has been written, so far, in various times and places, and by various scribes. The first part by the Accra clerk (from pencil letter on the steamer) who just goes home; now I am writing the close at Arthington.

"THE RETURN.

"Next day we were at Liverpool Station (Lokoele or Lukolela) again, and found our brethren well and progress made. We tried hard to induce twenty of our Bangalas to stop and work on the station and the slipway for the *Peace*. They were afraid to do so; for they have carried their piracy to such lengths, having murdered traders from the down-river towns, that they have palavers everywhere. Time and our service should have made it safe for them to stay, but they dare not. It was a great disappointment to us, but there was no help for it; so leaving every available Loango at Liverpool, we started on our down journey.

"Monsignor Carré, the new Roman Catholic Bishop, has been up the river as far as the French post on the Mobangi. We learn that they intend making a large establishment at Mfwa (Brazzaville), opposite to Arthington

(the river is two miles wide). They have a good steel whale-boat like the *Plymouth*, and called on our brethren at Liverpool.

"As usual, we found the water very rough in the narrower reaches between the mouth of the Kwa and Stanley Pool. We towed the *Plymouth*, full of Bangolas, astern, and the small boat alongside the *Peace*. The waves and wind were so high that the little boat was nearly swamped. We had to stop in mid-channel, and baled her out just in time. It is no uncommon thing for travellers to be seasick during the last 100 miles down.

"We had food for the journey and first day at the Pool from the Equator. We found our brother Cameron at Arthington, sadly missing John Biggs' tall figure and kindly welcome. But I have quite passed over our visit to Bolobo on the journey down.

"BOLOBO.

"Our brother Darby had had several talks with old Ibaka while he was staying with Mpuki, and he had repeatedly expressed his wish that we should settle in his town. As we were passing the towns well out in the stream, we could see that they were much bigger and with fewer breaks between them than we had at first thought. We called on Ibaka as we promised. He received us kindly, and we spoke about our establishing. He said that he did not want a blustering neighbour with many guns and palavers. We asked if that was our character at Liverpool Station; he had been near there for a long while, and knew all about us. He said, 'No; certainly not.' He called Lingenji, and we had further talk, and finally they held a council at the back of his house. They came back presently, and said that we might establish ourselves, and they would find us a site close by. They would like us to come, and this they repeated several times: 'How long will it be before you come? You can be back in two months, cannot you?' Again we spoke of our heavy losses, and promised to send word home to you.

"It was a most pleasant talk, and there was no reserve or coldness on their part. A more cordial invitation we could not expect or wish for.

"AN EARNEST APPEAL.

"Again I must ask, has not God's time fully come? Are not the fields white? Certainly our present trials and losses are inexplicable and sorely perplexing. Comber, Whitley, Biggs, so soon after Darling, Shindler, and Miss Spearing. What can it all mean? The other Missions and expeditions and State do not lose like this; others have hardship and exposure, some far more than we, yet they do not drop off like this. How can this work out for the best, for the glory of God, and the advancement of His Kingdom? We are, indeed, crushed, and brought very low. The only solution to the difficulty which has yet come to me is this:—

"Yes; God's time has surely come, and is overdue; but the only way to arouse the Church's attention to the needs of the heathen, and to assume her proper position and activities, is thus to take away her workers. Surely these losses must be felt most deeply throughout our entire denomination. If this does not quicken interest, and lead to sacrifice and personal consecration, there is little hope that anything will. I do not write thus as though there were no interest, or as though we were forgotten. We are well sustained by prayer and means; but may not our Society very humbly see in all this a Divine recognition of our work; a trying of gold in the

furnace, as only gold would be tried; the purging of a fruitful vine that it may bring forth more fruit? I do not know how far these words will convey my idea and the impelling thought which is strengthening me.

"Certainly the river is far more ready than I had expected to find. If my anticipations were far from correct, you may understand that things are indeed full of hope. If some friends at home were to make a trip, and see for themselves, they would, I am confident, speak far more sanguinely than I do, for I know the people and their ways, and can appreciate the various difficulties better than one of less experience. Without any question, the time is ripe for our establishment, at any point which we should ever be likely to occupy, between the coast and Bangala, say, over the first 892 miles.

"Is God against us, or is He not rather loudly calling us to a consecration of person and means far worthier than anything in the past, however worthy that may be—a fuller realisation of our business and duty in this dark world?

"Our Underhill stores are nearly emptied. The tools and material for the two new stations will be all here very soon. We have received serious and kindly invitations in two splendid districts, one unequalled on all the river. I can speak from personal observation of the wide field for itineration among people who are ready to welcome those who can explain to them some of the mysteries of life, suffering, and death, and who would listen attentively to the story of the Cross, and a Saviour's love.

"Remember this, too, that while we cannot speak of such populations as in India and China, we find really densely populous districts: towns of five hours in length; at Bolobo twenty-five miles of towns on the banks and plenty of people inland. If this population is maintained while the death rate is kept up by cruel custom and ignorance; when this state of things is changed, how rapidly will the population increase!

"I cannot write a strong appeal which is likely to move the hearts of friends at home; I can only tell what I see, and leave facts to carry their own weight: the harvest is plenteous.

"Explain our trials and losses as we may, or bow our heads before the inexplicable, the fact remains: 900 miles of the main river are now thoroughly open to missionary work, and the other 500 to the Falls will be open long before we are able to do anything with them. Some of the labourers on our stations come from Lusengo, 912 miles from Banana.

"FRIENDS AT HOME.

"We on the field beg you not hold back. Face to face with the difficulties we urge you to stick to the forward programme, and carry it out yet more energetically.

"Send us more help that the work on our present stations may be more effectively carried on, and that as soon as possible we may at least occupy the two districts to which we are invited. We beseech you to do this.

"This letter has run on too long already. I cannot add what I would about the dear brethren who have just been called away. There are other matters of which I cannot write this mail. My wife and I and the little one are much better for the voyage and enjoying good health, with now and then only slight disorders.

"With kindest regards,

"Yours sincerely and affectionately,

"W. HOLMAN BENTLEY.

"Stanley Pool, Congo River.

"A. H. Baynes, Esq."

FURTHER CHEERING NEWS.

We are devoutly thankful to report that the last Congo mail brought good news from all along the line. From Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador, and Underhill the brethren report "good health, and much and manifest blessing."

The following letter from Mr. Grenfell announces the safe arrival of himself, Mrs. Grenfell, and Messrs. Harrison and Brown:—

"Underhill, Congo River,
"10th October, 1887.

"MY DEAR MR. BAYNES,—Our tedious voyage came to an end by our safe arrival on the 6th at Banana. Here we met the terrible tidings of the further losses our Mission has sustained in the death of our brethren Whitley and Biggs; but, as the news came indirectly, we hoped it might yet prove untrue. The next morning we were able to take passages up river, and arrived here yesterday at noon, and received the confirmation we could but fear. It was, indeed, a melancholy reception that awaited us, but it has not caused us to waver—no, not for one moment; our purpose to press on is only confirmed. There is work to be done, and we feel more than ever called to do it. This is not only the feeling among us who have just arrived; in a letter from Richards, just to hand, he says:—'We are being tried. Shall we not stand the test? Close to God we shall. Let us get close up to the Master's side, and stay there. Let us pray more earnestly that we may only live for His glory's sake. If dying will best serve Him, then I, too, am willing to lay down my life. Let "His will only" be the motto of the Congo missionaries. Let us remember those who have gone before, and who are now watching us. Can we not hear them saying, "Work on brethren, and fear not"? And can we not hear the Master's "Lo, I am with you alway"?' If, then, this is the feeling among the brethren out here, neither you, my dear Mr. Baynes, nor the friends at home should, for a moment, be cast down or lose heart. Though the battle goes hard with us, we know we are on the winning side, and all will yet be well. We feel sure, too, that there are plenty of earnest devoted young men who are ready to step in and fill up the broken ranks, and we beg you to see to it that they join us with all speed.

"Yours very sincerely,
"GEORGE GRENFELL.

"P.S.—Brethren Brown and Harrison are hoping to get off a note for you. They are very well and very hopeful; the former starts for the Pool, in company with James Showers, on the 13th."

Mr. Harrison, writing from Underhill, under date of October 12th, reports:—

"MY DEAR MR. BAYNES,—You will be pleased to hear that we have all arrived safely, and that we are all quite well.

"Mr. Brown leaves us for the Pool to-morrow. I should have accompanied him; but as all our luggage is left at Banana (the steamer which brought us up not being able to take it for us, being already heavily laden), I have nothing with me for travelling, and we do not think it wise I should undertake

such a long overland journey without travelling outfit. I shall therefore stay here a few weeks till all the luggage has arrived. James Showers is to accompany Brown, so that he will not be alone. James knows the country well, and will be able to help Brown in many ways.

"The terrible news of the deaths of Brethren Whitley and Biggs has cast a shadow over us out here, as, no doubt, it has done at home. It seems strange that so many should die while so many men are needed. But God knows best. At present we have to trust where we cannot trace; in the end we shall know all. There is no despair, however, in any of our hearts; there is too much to be done to allow us time for this, and we know also that God can take care of us all, and keep us in the midst of all these changes. My health has been, and is still, excellent.

"There is truly a great work to be done here, and I feel greatly honoured to be counted worthy to do something to enlighten this dark land, for the sake of Him who has done so much for me. All are well here, and very hopeful."

Deeply interesting letters have also been received from brethren Richards and Darby, of Lukolela, reporting that "a most cheering work of grace has commenced at Lukolela," which Mr. Richards trusts "will continue until large numbers of the people are won for Christ."

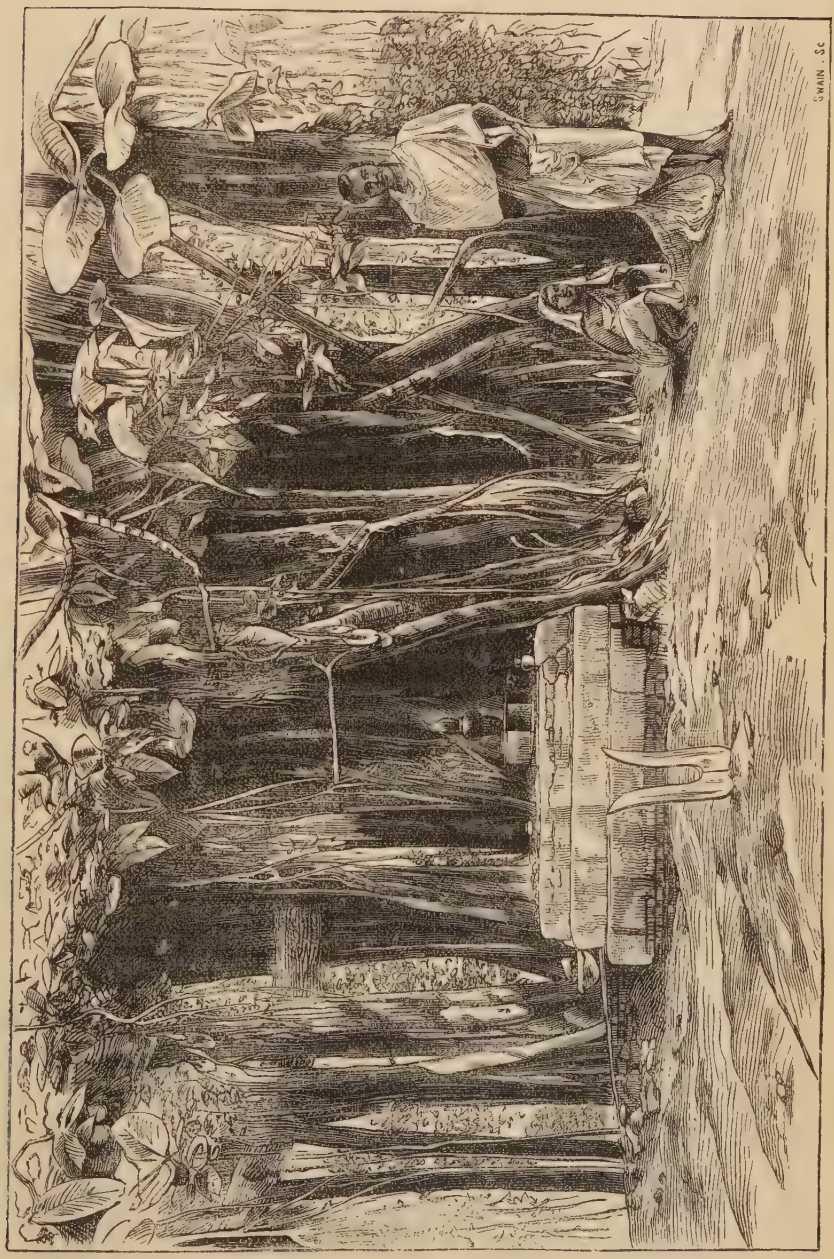
We hope to print these letters in the January number of the HERALD, also a very hopeful letter from Mr. Percy Comber, from Ngombe. In the presence of such stimulating tidings we thank God and take courage.

A Sacred Banyan Tree.

BY REV. T. R. EDWARDS, OF SERAMPORE.

THE subject of this illustration is a banyan tree, with the altar of some deity at its base, and a sacrificial block in front. These trees are very numerous in Bengal, and some of them cover an immense space. Some look like monster reptiles, with a thousand legs creeping along the ground. In addition to the main trunk, roots drop down from all the branches, and taking hold in the ground grow into great trunks. In this way a single tree in time becomes quite a little forest in itself. In the Barrackpore park, opposite to Serampore, there is one tree under which two, or even three, Sunday-schools can have their treat at the same time.

Nearly every large tree in Bengal, and I suppose it is the same in other parts of India, has under it some idolatrous representation. Under some you see a large round stone with red paint upon it, showing it is the abode of some deity; under others, an image of clay to which worship is paid; while others, again, have under them a rude altar of brickwork, on which stands a pitcher with a cocoa-nut in its mouth. The tree in the



A SACRED BANYAN TREE AND SHRINE.—(*From a Photograph.*)

picture is one of the last description. This idolatrous use of trees seems to be very ancient. Again and again we read in the Bible of the Israelites relapsing into it. It is not difficult to account for the veneration in which the tree is held. It affords shade from the burning sun, shelter from the storm, and if a flood sweeps over the land, as not unfrequently happens in India, a means of safety from its fury. Besides, it furnishes timber for buildings and fuel for cooking purposes. Generally speaking, no fruit grows upon those so used. Fruit trees do not seem to have the same honour paid them. This might indicate that worshipping under such trees belonged to the aborigines before the land was cultivated.

This banyan tree grew near a large village in the Hooghly district, and the deity residing in it came in a for a large share of devotions. The worship is attended to by a Brahmin, who appropriates all the daily offerings of rice, fruit, and any other presents which the villagers may make. He deludes them into believing that the finer particles of the offerings are devoured by the god, and only the grosser parts are left for him. At any rate, he grows fat upon these grosser particles.

The greatest offering usually made is the sacrifice of a goat. For this purpose, underneath the tree in the picture, immediately in front of the altar, is a sacrificial block. The only other animal sacrificed now is the buffalo, and that very rarely, except at some of the larger temples. In ancient times, as gathered from the Hindu sacred books, horses and men were sacrificed. Ram, the hero of the great Ramayan poem, acquired great merit by the sacrifice of a horse. Human sacrifices were common until some time after the establishment of the British supremacy in India. But now, of course, they have entirely ceased, unless amongst a few hill tribes.

The "doctrine of the Atonement" has a great place in the Hindu religion. One of the most familiar sayings of the people is: "Without an atonement there is no taking away sin." What a beautiful truth! This saying of theirs often forms our text when we preach to them. We are glad to find they do so widely admit the great need of an atonement. Ours it is to show them how this great need has been met in Christ's death. Another striking truth with regard to atonement they hold is, that "the goat offered must be without fault." By this, it is true, they only mean that it must be of a certain age, and of a particular colour; but it affords the Christian preacher a splendid opportunity of showing them the need of a perfectly holy sacrifice.

Apart from sacrifice, the Hindus have a great number of atonements. But in all the idea is, that "they must be proportionate to the offence." So when we describe the awful nature of sin, they readily perceive what

follows as the logical sequence, that a greater sacrifice than they can find must be made for its removal.

All these truths we lay great stress upon in our preaching, and generally find that the people understand us well. We do not ignore, as some suppose, all that is good in the Hindu religion, and see only its corruption; but eagerly make use of the truths we find in illustrating and enforcing Christian truth. Judging from what I have heard of hundreds of addresses given by our native preachers, I should say that "the doctrine of the Atonement is the one of all truths which is most adapted to the Hindu mind."

Summer Work in Italy.

By the Rev. James Wall, of Rome.

THE following account of work done during the weeks of last summer cannot fail to greatly interest our readers:—

"When the heat of July is becoming intolerable, we have to leave Rome. Matters are not much improved by going into the environs or to the near coast. Stuffy rooms, fashion, and expense are not very recreative to a Baptist missionary. Then some of us feel that change should be from work to work, and especially so in a young mission like this, which has to find, and sometimes create, the soil in which it is to flourish. This can, humanly speaking, only be done after much experience and careful observation. With these ideas we resolved to strike for the highest levels of Central Italy.

"LEONESSA.

"The place chosen was Leonessa, 3,350 feet above the sea, not far from Bieti. Leaving the railway at Piedeluco, after a mile in a punt along a canal, and another across a charming lake, the road lay up the bed of a torrent for ten or twelve miles. The ascent is wild, rugged, and in some points perilous. Winding among the Upper Apennines, one reaches at last a plain four or five miles broad and twenty long, dotted with small villages, on which one sees, crouching at the base of lofty mountains, Leonessa. The town has a population of three or four thousand souls, or, including the villages, eighteen thousand. It boasts of great antiquity, and of deeds of prowess in the time of Hannibal. Being so far from a railway, so difficult of access, and covered with snow for seven or eight months of the year, the state of the population is pretty much what it was in the Middle Ages.

"I was surprised to find that much of the trade of the place was in the hands of Jews of the district, and that these are descendants of colonies of Jewish slaves brought here by Titus, who was a native of the province, after the destruction of Jerusalem. Their Hebrew names were dropped, and numbers given them instead. I was able to trace these through Dr. 24 and Cardinal 48 to Signor 150. These scattered fragments of the elect people, still bearing the number of the beast, seem waiting for the hand that

shall rebuild them into the national edifice.

"OUR QUARTERS.

"As there was no inn, our first care was to secure lodgings in some private family. This we did with a widow lady and her sister—kind, homely, thrifty, religious people, who grow their own corn, take the grist to the mill, sift the flour, and make their own bread, which in their case served the purpose of money. They shear their own sheep, spin their own yarn, weave their own cloth. The bronze lamps are of the ancient form; the shadow on the window does instead of the clock. The fire smouldering in the ashes all night; the hearth with its wide sides and hobs; and dogs and chains, and lamp, and tripods, and pots, is the complex centre of the home. This kitchen-dining-sitting room is grim with the smoke of years. The bacon on the cratch is well cured. The Madonna on the walls is scarcely recognisable. The furniture is of the same plain kind. An ark for the flour, kept together by pegs without a single nail; several copper water-pots, a massive walnut table, rush chairs, and a long stick in the corner for dogs. As we had come here driven by the heat of Rome, and one by incipient fever, my desire was rather to direct real religious need in the people we might come in contact with, in the hope that when we left they might do something for themselves. The method, therefore, was diplomatic rather than polemical. We had morning prayer in the common room, and the sisters attended. Several other members of the family attended with them, and occasionally a neighbour or two. Some impression was made on our hostess, and there was much talk in the town. All who knew us spoke in our favour, and the priests themselves seemed to hesitate before crying 'Wolf' and letting slip their dogs.

"THE CRISIS.

"At last the crisis came. The chief priest had found two copies of the Gospel of St. John, which the ladies had left in a shoemaker's shop, and had persuaded the owner to destroy one, while he took the other. At 5 o'clock the next morning he denounced us in one of the churches, and invited the people to the central church for a demonstration against us in the afternoon. When the people had assembled he denounced our books; but, as my son was present, he was very moderate in his references to us, after which he invited those present to affirm aloud their belief in each of the seven sacraments of the Roman Catholic Church. This being terminated, a man present noticing that no reference had been made to the Virgin, shouted with an oath, 'And the Madonna.' Another priest, with the sacristan, directed the burning of the copy of the Gospel referred to on the very steps of the altar. The service broke up with loud *evvivas* to St. Guiseppe, the local saint, and to the Madonna. When this was over my son went up to the chief priest, who received him politely.

"Shortly after this service, when we were under the walls of the city, some rough boys, who were hidden in the heights above, began to throw stones at us. We were not struck, but a man passing by on a mule had a narrow escape from a stone which, missing the rider, struck the mule in the ribs. The animal gave a sudden leap, the man let fly a volley of terrible oaths, and the boys fled, shouting 'Viva la Madonna!'

"OUR REJOINDER.

"This well-organised attack by the

clergy of the place made considerable impression on the population in general, and especially on the persons who had received us into their house. These urged us to apply to the authorities, not to be out at night, never to go far from the city. They also showed great fear themselves; the neighbours seemed terrified, and no one came to prayer except one of the sisters. We soon found that the real ground of this was a conspiracy we were supposed to be carrying on against the honour of the mother of our Lord. I immediately announced that I should read at morning prayer all the Scriptures said on the life of Mary. This was helpful, and so much so that we soon found that what we did and said was soon carried among the people. We took no measures against the boys who had stoned us or the priests who had incited them. Instead of showing less confidence in the people, we showed more. We were often outside the city after dark. We went into the villages, conversed freely, and with all parties; looked the priests in the face, spoke with them when we could; always saluted them, until at last they saluted us; tried to convince them that persecution is a mistake as well as a sin; and even went to the houses of several, and obliged one to confess that he was not prepared to reply to us in public.

"SEED SOWN.

"The people of the place were glad to see that we distinguished between them and the few who had insulted us, and seemed anxious to establish the character for hospitality which we gave them. We could speak freely with many. Inquiry was now being made as to our views. The Gospels were being asked for and read openly. Some working-men asked me to address them at the club-room. Several wished to give their names for the new 'society,' and, what is most unusual in Italy, various little presents were sent to us —early fruit, fresh meal—and one insisted on taking my measure for a pair of boots. Indeed, a complete transformation had come across this simple patriarchal people, and more asked for Bibles and New Testaments than we could supply. The change in the sisters who had received us into their home was most marked. The elder one, the night before we left, had a long conversation with me, in which she not only unfolded her doubt and faith, but also expressed the intention of seeking to continue the reading of the Scriptures.

"We left Leonessa feeling that what these people need is Scripture, and those who seek to exemplify it in their every act. In a population like this, where the idea and practice of vital godliness scarcely exist, the presence and life of a true Christian are like a letter from heaven—an epistle in the Saviour's own handwriting. When one remembers how many of His epistles have been written with living ink and addressed 'to all the world,' and one sees that none of these have reached Leonessa or the district round, one is inclined to think that there must be many such in the dead-letter office. If by any means any such can be found and forwarded to this part of Italy, their message will be gratefully received.

"JAMES WALL

"Rome, September, 1887.

In Memoriam.

THE MARTYRS OF THE CONGO MISSION, 1887.

'He led them forth by a right way, that they might go to a city of habitation."—Ps. cvii. 7.

I.

OF old, O Lord, Thou call'dst Thy saints to wear
Full oft, of martyrdom the burning crown;
In anguish sore, by sword or torture they
Their lives for Thee laid down.

II.

How callest Thou Thy servants now to rest?
The soft malarial air, the sun's fierce ray,
Fever, and swift disease: O God! are these
Thy messengers to-day?

III.

Stilled are the hearts that burned and toiled for Thee,
Nerveless the hands, the pleading voices dumb;
The heroes, whom we thought we could not spare,
These Thou hast summoned home.

IV.

Right is the way by which Thou leadest, Lord:
Dark and mysterious howsoe'er it be—
By fiery flame, or fever's troubled sleep;
The road is planned by Thee.

V.

Right is the way Thou leadest, gracious Lord;
We say it, though with trembling lips we speak.
Thou goest before, and though we see Thee not,
Thou "knowest the way we take."

VI.

They witness for Thee still; though dead, they speak.
Except the seed corn die, no fruit it bears.
Thy martyrs' blood has ever been the seed
Of coming fruitful years.

VII.

Help us to trust, for them, and for ourselves,
And comfort those, whom Thou hast smitten sore,
With Thine own comfort, till Thou lead us home,
Where partings are no more.

Delhi, N.W.P.,
October, 1887.

ISABEL M. ANGUS.

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—Miss and Miss A. Pedley, 15s.; Mrs. S. Potter, 4s.; "From one who knew and loved Mr. Comber," F. T. B., 3s. 6d.; Mrs. Aaron Brown, Liverpool, £5; S. P., 10s.; "According to your faith be it unto you," £1 worth ½d. stamps, with circulars and wrappers; A. B., 2s. 6d.; Two collecting cards from a member of the Caversham Bible-class, £2 7s.; Miss Walker, Cornwall, 2s.; Mr. F. E. Tucker, £1; E. B., Croydon, 3s.; Miss A. E. Tunes, Edinburgh, two collecting cards, £1 5s. 8d.; Mrs. S. R. Cave, 7s. 6d.; M. E. E., 10s. 6d.; Miss M. Barlow, 4s.; Mrs. E. Bumpus, 1s.; A Friend from Newport, £1; From Three Friends, Southsea, 3s.; Miss R. Williams, 2s. 6d.; "Daisy," 6s.; Collecting card, per Miss Crudginton, 8s.; A. and E. B., Ipswich, 2s.; From Children in Sunday-school class at Everton, per E. K., 2s. 6d.; Mr. Seivwright, Aberdeen, 5s.; Miss Higgs, £1; From Sunday-school class, Dunfermline, "In memory of Annie Milne, 9s.; Mrs. M. P. Lee, 2s.; M. F. R., Stamford Hill, 1s.; "A Poor Woman," from Croesgoch, Pem., 4s.; "In the Master's service," London, 5s.

The Lord Loveth a Cheerful Giver.

THE warmest thanks of the Committee are given to "E. H." for £25, who writes: "Without presuming to know *why* we have such losses of good men on the Congo, I cannot help thinking that the trial of our faith (in England) is being put to the test. I think the trial will prove that we trust in and love our Saviour more than ever. Our departed missionaries have joined 'the noble army of martyrs'; shall we not rejoice in their present glorious position? So, dear Mr. Baynes, let us turn our mourning into rejoicing; the weary ones are at rest, and our God will give us the means of sending forth fresh labourers into the field. We shall have money and men if only we have faith in our God. If my life should be prolonged another year it will be my joy and privilege to send you another donation. My means are very moderate, but as I spend very little on myself, I have the more to give to Him 'who loved me, and gave Himself for me.' You will think that I am an old lady, and so I am, being in my eighty-second year, not far, therefore, from my heavenly home." To Elizabeth Roberts, of St. Clements, Winchester, for £30, as set forth in the following deeply interesting letter: "It is with great pleasure I forward to you a cheque for the sum of £30 for the work of God in China. I should like it to be used specially for Bibles. May our blessed Lord and Saviour use it for the glory of His name in the salvation of many precious souls, through His own living Word. This is a small part of His own gifts to me. My soul would 'bless and praise His holy name, and forget not all His benefits.' I rejoice that He laid it upon my heart to give this back to Him for the service of missions. It is the savings of years while filling the position of a domestic servant. I pray earnestly that all members of Christ's body may be stirred up to feel more really their responsibilities, and realise their privileges in connection with the sending the Gospel to the heathen." "Anonymous," Henley-in-Arden post-mark, for a

small trifle for the Mission, of silver trinkets—eleven articles. An "Old Friend," Exeter, for two pair of gold eye-glasses for the Congo Mission. "Two Sisters," Leamington post-mark, for various gold and silver trinkets, and two pair of silver bracelets, for the Congo Mission. Mr. Peter Sibree Lyon, of Birkenhead, for £21, who writes: "As God, in His great mercy has spared me to commemorate my twenty-first birthday, I think it only reasonable to give a mite to the extension of His Kingdom. I would wish that it should be devoted to winning 'Africa for Christ.'" £2, and a gold ring, from "One who is deeply anxious for the progress of the work of the Mission, and who constantly prays for God's blessing upon it." Ten shillings from a Widow "who has only £20 annually to live upon, but who greatly enjoys reading the MISSIONARY HERALD, and cannot help giving something for the mission cause she loves so deeply." "A Blind Widow," for a small silver chain, "the only valuable she has, for the Congo Mission." "An Old Sea Captain," for an old silver coin, would gladly send more, but he has lost all the savings of a very hard life by the dishonesty of a so-called friend, who has fled the country. Miss M. D. Paxton, Berwick-on-Tweed, for jet chain and bracelets and 2s. 6d., who sends these to help to send out reinforcements to the Congo to fill vacancies caused by recent losses.

The grateful thanks of the Committee are also given to the following generous donors for most welcome and timely gifts:—Mr. H. S. Perrin, in memory of the late Miss E. Turner, £200; "A Devonshire Friend," £100; Mr. W. Thomas Llanelly, £100; Mrs. W. Thomas, £10; Mr. H. Thomas, £10; Mr. E. Rawlings, £100; Miss E. Roberts, £30; Mrs. Gurney, £20; Mr. P. S. Lyon, £21; Mr. John Masters, £15; Mr. R. J. Procter, £10 10s.; Mr. Jas. Slater, £10 10s.; Miss E. Perry, £10; Mr. E. W. Davies, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to the 12th November:—A box of books, pictures, &c., from Rev. G. D. Hooper, Hendon, for Rev. H. K. Moolenaar, Congo; a parcel of garments and dolls from the Ladies of Derby Road Chapel, Nottingham, per Mrs. Lewis, for Rev. D. Jones, Agra; a medicine chest from Messrs. Leath & Ross, for Rev. R. H. Tregillus, Barisal; a parcel from Plymouth for Rev. T. Richard, China; two parcels of dolls from Mrs. Gould, Woodford, for Mrs. Rouse; garments and fancy articles from Miss Durham, Tottenham, for Rev. D. Jones, Agra; a parcel of books from Rev. John Tuckwell, St. Peter's Park, W., for Rev. A. E. Scrivener, Congo; parcels of books and magazines from Mr. Geo. Osborn, St. Leonard's, for use at the mission stations; two parcels of garments, &c., from the Ladies' Missionary Working Society, Denmark Place Chapel, per Miss Vavasseur, for Mrs. Wall, Rome; parcels of clothing and fancy articles from Mrs. A. M. Trusted, West Bank, near Ross, Mrs. Southwell, Mrs. Watts, Redland, Bristol, and Mrs. M. Benham, Norwich, for Mrs. Wall, Rome; a travelling rug from "E. G.," Bristol; a concertina from Crane Street Baptist Church, Pontypool, for Rev. R. M. McIntosh, Agra; a parcel of garments from Miss Wileman and four of her scholars at Woodgrange Chapel, Forest Gate, for Rev. M. Richard, Congo; a box of "Quivers," articles of clothing, &c., from Mrs. Sharpe,

Thrapston, for Congo Mission; a small case from Leominster for Mrs. Wall, Rome; and a parcel of garments, &c., from the Dunfermline Zenana Working Society, for Rev. D. Jones, Agra.

Recent Intelligence.

WE are thankful to report the receipt of a telegram from Calcutta, announcing the arrival of the s.s. *City of Khios*, the mission party on board being "all well."

At the last meeting of the Committee, Mr. A. McLean, of Regent's Park College, was accepted for mission work in India. He expects to leave for India on December 1st by P. & O. ss. *Brindisi*.

At the same meeting Miss Cassie Silvey, of Manchester, was accepted for Girls School work in connection with the Congo Mission. Miss Silvey and Miss Edith Butcher will probably proceed to Africa together in April or May next, and devote themselves to teaching work amongst the women and girls in the Stanley Pool district.

THE CONGO LECTURE.—We are very pleased to find that Mr. Holliday has been invited to deliver his new lecture at the large Conference Hall, Mildmay Park, London, on Tuesday evening, December 27th, our friend Mr. Mathieson, who directs the work there, and who has promised to preside, generously offering the entire proceeds for our Congo Mission. The hall seats 2,500 adults; and as the charges for admission are very small, we hope that our friends in that district will help to make it a success. The lecture is illustrated with sixty dissolving views, chiefly from photographs received, quite lately, direct from the Congo. Tickets (sixpence) can be had at the Mission House, at the hall, and in the neighbourhood. Those who wish to have this, or the other lectures on India and China, at their own chapels and schools in London and the provinces, should at once apply for the remaining open dates.

THE PENNY-A-WEEK SYSTEM.—Communications respecting this system have been made with the numerous churches which, during the last three months, have been holding their annual missionary meetings. As the secretaries are anxious to know to what extent their communications have been entertained, they would be pleased to hear from the pastors or missionary officers of these churches upon the subject.

REV. T. J. COMBER.—We have much pleasure in calling the special attention of our readers to a recent sermon preached by the Rev. Geo. Hawker, of Camden Road Chapel, entitled "A Finished Course: a Memorial Sermon on the late Rev

T. J. Comber, of the Congo Mission," published by Messrs. E. Marlborough & Co., of 51, Old Bailey, price sixpence. We understand that copies will be ready for sale on and after the 15th of the current month.

SOUTH AUSTRALIA.—Encouraging news comes from the Colony as to the hearty and increasing interest taken by our friends there in Foreign Mission work. Among other things, the Baptist churches of South Australia, who maintain the Mission in Furreedpore, sent over a special application lately to our Young Men's Association in London, soliciting that arrangements might be made for the delivery in Australia of Mr. Holliday's missionary lecture on India, with the set of views to illustrate it; and, with the concurrence of the Committee, Mr. Holliday sent a duplicate set of views and a revised copy of his lecture, which will be delivered in the Colony by the Rev. W. E. Price, of North Adelaide. On the occasion of the first lecture, on October 20th, five new missionaries were to be designated for work in India.

A WORD TO THE RICH.—"What shall I say of the rich?" observed Canon Farrar, in a recent sermon in Westminster Abbey. "I say there are scores of men in London who could save our hospitals and Christian enterprises from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower-pots, £3,000 for a chimney ornament, £10,000 for two rose-coloured vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, and ameliorate the souls of men? Why should the runnel of charity dribble on as it does, while the full tide of luxury is still at flood?"

MISSIONARY CONFERENCE.—A very important General Missionary Conference is being arranged to be held in London in June next. The last one of the kind was held in 1878; but ten years have seen immense progress both at home and abroad, and the coming Conference will far exceed its predecessor in interest, and we believe in influence. The General Committee comprises two representatives from each of forty-eight British societies engaged in the work of foreign missions. Lord Aberdeen has been appointed president, Dr. E. B. Underhill chairman, and Mr. J. H. Tritton treasurer. The hon. secretaries are the Revs. J. Sharp and Dr. S. G. Green, Mr. Hugh Matheson and Mr. H. Morris; and the acting secretaries the Rev. J. Johnston and Mr. R. Scott-Moncrieff. Mr. J. Marnham, J.P., and Mr. A. H. Baynes are members of the Executive Committee. The Conference is to last from June 10th to 20th, with morning, afternoon, and evening meetings, some for members only and some for the general public. Methods of work will be discussed, progress registered, and the still unevangelised countries reviewed. Numerous delegates are expected from the Continent and America, and from all parts of the mission-field. Our friends should make a note of the dates, and keep them as free from engagements as possible.

Contributions

From 13th October to 12th November, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

Annual Subscriptions.

Apthorpe, Miss L., for *Congo*	2	0	0
Barham, Mr W. H.	1	1	0
Barnard, Mr and Mrs G. L.	1	6	0
Buck, Mrs	1	1	0
Faithful, Mrs.	1	0	0
Fergusson, Miss M. M., for *Congo*	1	0	0
Do., for *China*	1	0	0
Fisher, Mr H. G.	2	0	0
Forster, Miss E.	5	0	0
Gott, Mr	1	1	0
Gott, Mrs	0	10	6
Greenstreet, Mrs E.	5	0	0
Hooper, Mrs Thos.	1	6	0
Jackson, Mr John, Edinburgh	5	0	0
Johnson, Mrs, coll. by—A Friend, for *W & O*	0	10	0
Curwen, Mrs, Spedding	0	10	6
Freeman, Mr.	1	1	0
Under 10s.	1	12	6
Do., for *W & O*	0	19	0
Mason, Miss	0	10	0
Masters, Mr John	10	0	0
Do., for *Congo*	5	0	0
Ranken, Miss, for *Congo*	0	10	0
Rawlings, Mr E.	100	0	0
Slater, Mr Jas.	10	10	0
Smith, Mrs L., Aslackley	0	10	6
Sowerby, Rev E. J.	0	10	0
"Sympathy"	0	11	0
Young, Miss Isabella, for *Congo*	1	0	0
Under 10s.	1	0	0
Do., for *Congo*	0	5	0
Do., for *Mr Jones, Agra*	0	2	6

Donations.

"A.B." (box), for *Congo*	0	15	0
"A. B.," Coleford	3	0	0
"A. E. R."	5	5	0
A Devonshire Friend	100	0	0
A Friend, Edinburgh	5	0	0
Badenoch, Mr P. S., for *Congo*	1	0	0
Beardon, Miss M. S. (box)	0	10	0
Bible Translation Soc., for *T.*	250	0	0
Burnham, Miss, for *Congo*	0	10	0
Butterworth, Rev J. C., M.A., for *Congo*	1	5	0
Carter, Miss E., Southampton	5	0	0
Cherry, Miss Ann, for *Congo*	0	10	0
Dodson, Mr J., Eastbourne	25	0	0
"E. H.," in loving memory, for *Congo*	25	0	0
"Hope"	0	10	0
Jay, Mr and Mrs A. Marshall, "Jubilee Gift"	2	10	0
Lyon, Mr P. S., for *Congo*	21	0	0
"O.W.," Staffordshire, Thankoffering	6	0	0
"One who is Anxious for the Progress of the Work"	2	0	0
Perrin, Mr H. S., in memoriam E. Turner, Tewkesbury	200	0	0
Porteous, Miss, Pitlochry, Produce of Apple-tree, for *Congo*	0	10	0
Roberts, Miss E., for *Bibles*	30	0	0
Robinson, Mr Arthur, Bristol, for *Congo*	25	0	0
"Sympathy from China," for *Congo*	0	18	9
"Thankoffering," for *Congo*	5	0	0
Ware, Mrs, for *Congo*	0	10	0
Under 10s.	1	3	6
Do., for *Congo*	0	13	0

Legacies.

Balcombe, The late Jemima, per Mr Samuel Sargeant, Newhaven	20	0	0
Mrs B. and Mrs. S., per A. C. B.	220	0	0

London and Middlesex.

Acton, Juvenile Soc.	1	7	4
Belle Isle, Brewery Rd. and Blundell Street	45	13	11
Do., for *Congo*	10	0	0
Bloomsbury Sun. Sch., for *Mr Wilshere, Bahamas*	5	0	0
Brixton Hill, New Park Road Sun. Sch., for *Intally Sch.*	0	12	0
Camberwell, Cottage Green, for *Mr J. J. Turner, China*	7	10	0
Do., do., for *Congo*	5	0	0
Do., Mansion House Ch.	0	12	0
Chiswick, Sun. Sch.	0	18	6
Clapton, Downs Ch.	30	0	0
Do., for *Congo*	30	0	0
Hackney, Mare Street	40	0	0
Hammersmith, West End Chapel	13	8	8
Hampstead, Heath St.	25	0	0
Highgate, Southwood Lane	1	19	6
John Street, Edgware Road	9	11	0
Metropolitan Tab. Sun. Sch., for *Mr Weeks' Work, Congo*	6	5	0
New Southgate	1		0
Notting Hill, Ladbroke Grove Sunday School	17	18	4
Shoreditch Tab. Sun. Sch., per Y.M.M.A., for *Congo*	20	0	0
South London Tab. Sunday School	2	3	3
Spencer Place Ch.	2	0	0
Teddington, Y.M.B.C.	0	15	0
Vauxhall, Sun. Sch.	5	14	3
Walthamstow, Boundary Road	2	6	6
Walworth, Ebenezer Sunday School	4	1	4
Wandsworth, East Hill	7	12	2
Wood Green	5	0	0

Bedfordshire.

Cranfield	1	11	6
Do., for *Congo*	0	10	0

Berkshire.

Maidenhead, Sun. Sch.	10	8	9
Reading, King's Road, for *outfit of Congo missionary*	125	0	0
Do., Wycliffe Ch. Sun. Sch.	4	4	10
Do., for *Congo*	0	17	7

Buckinghamshire.

Olney	6	3	10

Cheshire.

Chester, Grosvenor Park	3	7	10

Cornwall.

Falmouth	15	11	4
Truro	5	16	11

Derbyshire.

Derby, Trinity Chapel	23	1	7

Devonshire.

Bovey Tracey	0	5	0
Brixham	22	10	10
Chudleigh	0	17	6
Cullompton	7	10	6
Do., Sun. Sch.	1	12	6

Exeter, South Street ...	9	12	4
Kingsbridge	9	17	0
Do., for *Congo*	0	10	0
Kingsteignton	0	17	6
Plymouth, George St., Bible-class	5	0	0
Do., for *Mr Richards' translation work*	2	10	0
Do., Mutley Ch. Sun. Sch., for *Congo* ...	22	15	9
Do., Lower Street Sun. Sch., for *Congo*	19	14	9
Torquay, Upton Vale	12	18	2
Do., Baston	0	13	6
Do., Compton	0	14	0
Do., Hele	0	3	0
	14	8	8
Less district expenses	1	1	6
	13	7	2
Totnes.....	25	1	10
Do., Sun. Sch.....	9	1	3
Uffculme and Prescott	4	14	6

DORSETSHIRE.

Bridport	0	5	0
Weymouth.....	8	7	8

DURHAM.

Consett	8	0	0
Middleton-in-Teesdale	15	6	11
Do., for *China*	2	0	0
Do., for *Africa*	1	0	0
Do., for *India*	1	0	0
Do., for *Rome*	1	0	0
South Shields, Westoe Lane	10	0	0
Sunderland, Lindsey Road	2	6	4

ESSEX.

Barking, Queen's Road Sun. Sch.	2	6	6
Leyton Sun. Sch.....	0	10	1
Leytonstone	12	9	9
Woodford, George Lane Sun. Sch.	3	1	10

GLOUCESTERSHIRE.

Bourton-on-the-Water	12	12	6
Chipping Campden ...	3	1	0
Eastington, Nupend Ch.	3	0	2
Do., Sun. Sch.....	5	13	9
Gloucester	1	17	6
Kingstanley	11	13	0
Do., for *China*	0	10	0
Shortwood.....	13	19	1
Do., Sun. Sch.....	7	7	3
Stroud.....	0	10	0
Wotton-under-Edge ...	15	1	6

HAMPSHIRE.

Blackfield Common ...	0	19	6
Emsworth	2	1	7
Southampton, East St., for *N P, Dinapore*	2	0	0
Whitchurch	6	15	5

ISLE OF WIGHT.

Niton	10	15	8
Yarmouth	5	7	0

HERTFORDSHIRE.

St. Albans.....	20	0	0

KENT.

Bessels Green	24	0	0
Do., for *Congo*	2	0	0
Catford Hill	8	15	4
Erith	8	9	8
Foots Cray, Sun. Sch., for *N P*	4	0	0
Forest Hill.....	3	0	0
Lee, Bromley Road ...	0	10	6
Pembury (moiety)	1	4	9
Tonbridge	7	10	0
Woolwich, Parson's Hill	0	13	6
Do., for *China*.....	1	0	0
Do., for *Congo*.....	1	0	0

LANCASHIRE.

Accrington, Cannon Street	25	0	0
Barrow-in-Furness, Abbey Road	5	9	1
Burnley	2	8	4
Do., Haggate	9	2	10
Cloughfold	23	17	0
Colne	11	9	9
Liverpool, Myrtle St....	100	13	9
Do., Pembroke Chapel (valedictory service).....	9	17	9
Do., Richmond Ch...	63	4	2
Do., Toxteth Tabernacle	150	0	0
Do., Egremont	7	0	0
Do., Everton Village	13	11	0
Do., Princes Gate ...	19	7	11
Do., Hall Lane	3	16	6
Do., Walton	13	2	6
Do., Soho Street	4	2	10
Do., Empire Chapel..	7	0	8
Do., Walnut Street...	5	0	10
Do., do., for *N P*...	0	11	6
Do., Cottenham St....	1	9	0
	398	18	5
Less district exp. ...	7	14	11
	391	3	6
Manchester, Union Ch.	39	16	10
Newbold, Ebenezer ...	6	6	0
Oswaldtwistle	27	10	5
Padiham, Pendle St....	1	0	0
Preston, Pole Street ...	18	4	0
Sabden	20	9	0
Do., for *W & O*	2	0	0
St. Anne's-on-the-Sea	1	16	3
Sunnyside	5	14	0
Tottlebank.....	3	4	4

LEICESTERSHIRE.

Foxton	5	13	11

LINCOLNSHIRE.

Boston, Salem Sun. Sch.....	1	4	9
Grimsby, for *Congo* ...	0	2	0
Holbeach	2	0	0

NORFOLK.

Norfolk, on account, per Mr J. J. Colman, M.P., Treasurer	4	7	
Yarmouth, Park Ch....	30	0	
Do., Sun. Sch., for *Agra Sch.*	7	10	0

NORTHAMPTONSHIRE.

Blisworth	23	15	6
Do., for *Congo*.....	6	0	0
Milton.....	7	0	0
Northampton, College Street	10	11	0
Do., Grafton Street	2	0	0

NORTHUMBERLAND.

Ford Forge	9	16	6
Newcastle and Gateshead Aux. :—			
Gateshead.....	21	5	0
Monkwearmouth, Enon Ch.	1	4	9
Newcastle, Rye Hill	9	3	3
Do., Scotswood Rd.	0	19	
	32	12	9
Less district exp. ...	1	18	8
	30	14	1
North Shields	4	2	1

NOTTINGHAMSHIRE.

Collingham	6	11	3
Newark	8	10	5
Sutton-on-Trent	0	7	4

SOMERSETSHIRE.

Fivehead	6	5	4
Hatch Beauchamp	4	5	0

SURREY.

Kingston-on-Thames ..	8	1	0
Mitcham, for *Congo* ...	0	10	0
Penge	11	7	3
Do., for *W & O*	5	7	8

WARWICKSHIRE.

Birmingham, on account, per Mr Thos. Adams, Treasurer	270	16	10
Do., Y.M.B.M.S., per Mr Cauldwell, Selly Park, for *support of Congo girls*	5	0	0
Do., Aston, Six Ways, for *cost of boy at Serampore College*	3	0	0
Coventry, Queen's Rd.	145	18	0
Do., St. Michael's ...	60	3	1
Do., do., for *W & O*...	3	0	0
Do., for *China*.....	2	10	0
Do., for *Congo*.....	5	1	0

WESTMORELAND.

Westmoreland Group of Churches, per Rev. A. Grant	34	8	9

WILTSHIRE.

Devizes	3	6	0
Trowbridge, Back St.	22	8	5
Do., Sun. Sch.	5	6	2

WORCESTERSHIRE.

Astwood Bank	33	9	0

YORKSHIRE.

Armley, Sun. Sch.	0	15	0
Boroughbridge	3	12	9
Do., for *NP*	0	4	0

Bradford District.

Bingley	9	6	5
Bradford	3	0	8
Do., Sion	17	13	3
Do., Trinity Ch.	15	15	5
Do., Girlington	14	7	2
Do., Hallfield	5	6	6
Do., New Leeds	7	8	0
Do., Guisely	1	8	0
Cullingworth	0	12	9
Eccleshall	0	17	10
Idle	6	3	0
	81	19	0

Less expenses, £11 1s. 5d., and £54 13s. 6d. on account, acknowledged last month	65	14	11
	16	4	1
Brearley, Luddenden Foot	21	14	0
Farsley	61	3	5
Halifax, Trinity Road	14	6	3
Harrogate	50	0	0
Hebden Bridge	59	2	6
Keighley district, per Mr. W. Town, Treasurer	43	11	9
LindleyOakes,Sun.Sch.	2	1	7
Malton	4	9	6
Do., Sunday School,.	5	3	9
Meltham		4	5
Polemoor	6	1	0
Sheffield, on account	21	5	10
Do., Autumnal Meeting, Collection	101	17	4
Shipley, Rosse-street	21	13	8
South Bank	3	10	3
Todmorden, Roomfield Ch.	22	7	1
Wainsgate	8	0	0
Do., for *support of Congo boy*	5	0	0
Wakefield	4	3	6
York	12	2	0

NORTH WALES.

MONTGOMERYSHIRE.

Talysarn, for *Congo*	0	6	0

SOUTH WALES.

CARMARTHENSHIRE.

Llanelly, Greenfield	145	11	4
Do., for *W & O*	6	7	6
Llangefelach, Salem	0	12	0

GLAMORGANSHIRE.

Cardiff, Tredegarville	1	0	0
Do.,Canton, Hope Ch.	3	3	11
Gwaellodygarth, Salem	0	12	10
Mumbles, West Cross	1	2	0
Penarth, Stanwell Rd.	2	6	6
Do., Tabernacle	5	19	9

MONMOUTHSHIRE.

Abercarne, Eng. Ch.	2	0	0
Abergavenny, Frogmore Street	27	7	1
Cwmmera	1	8	10
Maindee, for *India*	0	7	6

PEMBROKESHIRE.

Manorbier	0	14	0

SCOTLAND.

Edinburgh, Charlotte Ch.	1	15	0
Glasgow,AdelaidePlace	12	0	0
Do., Bridgeton, Sun. Sch., for *N P*	0	3	9
Montrose	7	0	0
Stirling	5	2	9

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